

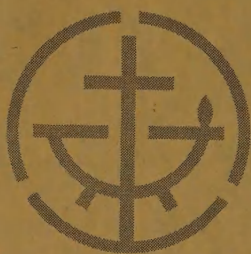


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# THE HOLY CITY ATHENS AND EGYPT

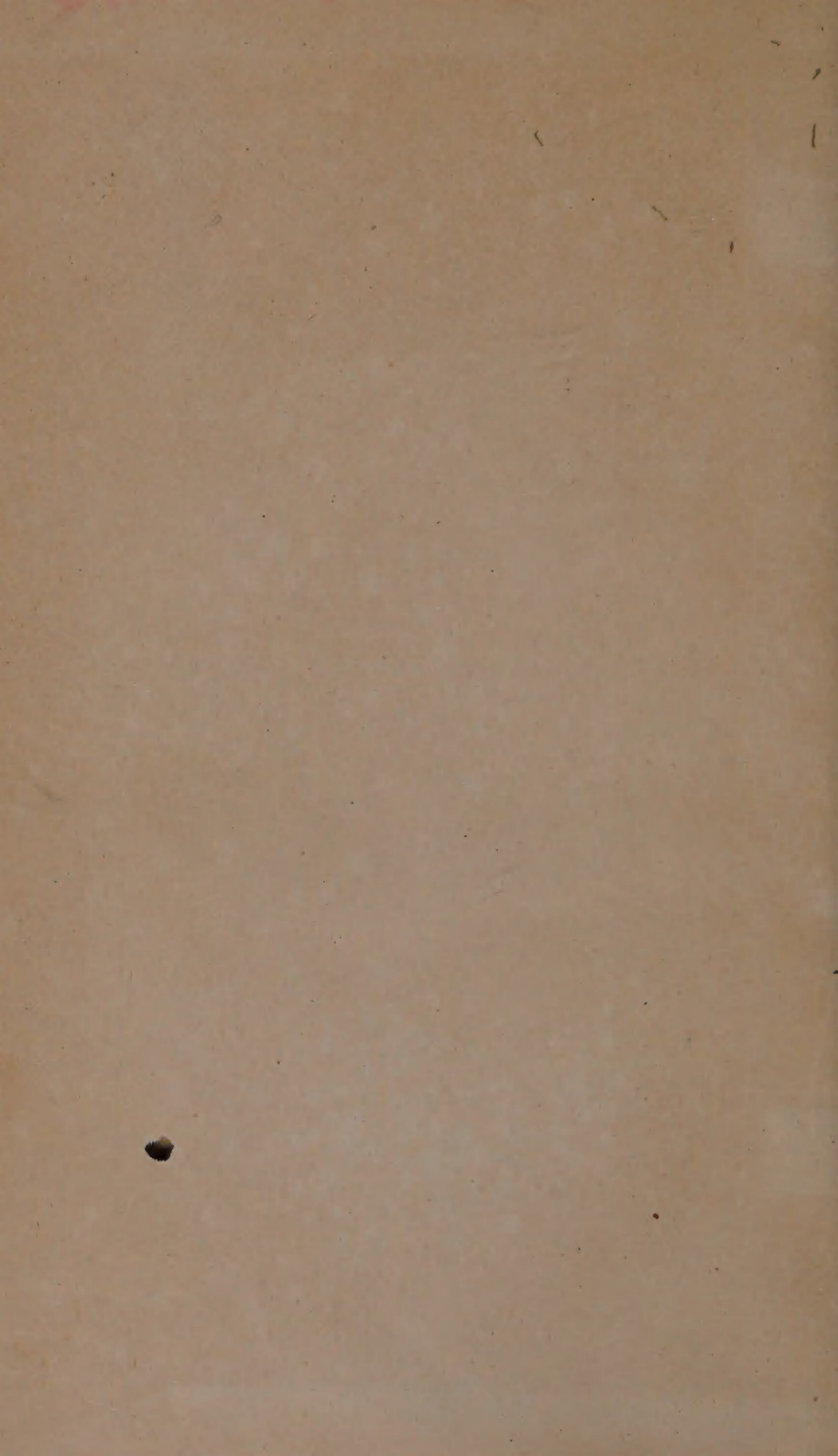
By  
SIR WILLIAM THOMAS  
CHARLBY, Knt. K. C., D. C. L.





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THE HOLY CITY,  
ATHENS AND EGYPT







SIR WILLIAM AND LADY CHARLEY IN BETHLEHEM COSTUME.



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# THE HOLY CITY ATHENS AND EGYPT

FOUNDED ON PERSONAL OBSERVATION  
AND THE RESEARCHES OF  
MODERN EXPLORERS

By  
SIR WILLIAM T. CHARLEY, KNT.,

One of His Majesty's Counsel ;

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Acts" ; "An Historical Vindication of the House of Lords" ;  
etc. etc.

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“Jerusalem has been the representative Sacred Place of the World. There has been none other like unto it, or equal to it, or shall be while the World lasts. So long as men go on believing that one spot in the World is more sacred than another, because things of sacred interest have been done there, so long Jerusalem will continue THE HOLY CITY.”—SIR WALTER BESANT.

## CORONATION YEAR

1902

King Edward VII., when Prince of Wales, attended Divine Service, with his suite, at Christ Church, Jerusalem, in 1863.—The REV. W. T. GIDNEY, M.A.

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## PREFACE

EDUCATIONAL TRAVEL has been made famous and facile by Dr. Henry S. Lunn and Mr. J. T. Woolrych Perowne (son of the Right Rev. Dr. Perowne, who recently resigned the Bishopric of Worcester). Mr. Woolrych Perowne's mantle has now fallen on his brother, Mr. Connop F. S. Perowne. Distinguished men (and, let me add, ladies) have lectured on board their magnificent Steam-yachts during the Cruises in all parts of the World, and one or other of the Founders of the Tours has generally accompanied the Travellers.

I availed myself of this system of Educational Travel in January and February 1899, with nearly 200 pleasant companions, who found ample accommodation on board the *S. Y. Argonaut*, and we visited Marseilles (where I joined the ship), Naples (twice), the Piræus (twice), Athens, Jaffa (twice), Jerusalem, Alexandria (twice), Cairo and Malta.

I was elected Chairman of "the Amusements Committee," which included Sub-Committees for (1) Finance, (2) Indoor and (3) Outdoor Sports, (4) Dancing on the Quarter Deck, and (5) Concerts. Life on board ship was a constant round of amusement,<sup>1</sup> and I found plenty of occupation, of the most

<sup>1</sup> See a delightful, breezy article by that well-known authoress, Mrs. Alice Muriel Williamson (one of the passengers) in *Travel*, edited by Henry S. Lunn, M.D., Jan. 1892.

agreeable nature, in catering for the entertainment of my companions, two of whom were former Constituents of mine in Salford, and one a Member of my City Company. The father of the Chaplain (the Rev. Canon Bullock) had been Common Serjeant of London before me, and this established a bond of union between the Chaplain and me.

Mr. Connop Perowne, who "personally conducted" us, was indefatigable in his efforts to amuse the passengers; and the Officers of the Cruise, especially Mr. Max Müller, contributed no little to our enjoyment of the trip.

The Story, which I now, in all humility, present to the Reader, is based (1) upon the actual knowledge that I acquired, on sea and land, in the course of this charming experience of Educational Travel, although the characters themselves are fictitious; and (2) on the Researches of Modern Explorers. It is, indeed, like an Historical Novel, "Fiction founded on Fact."

W. T. C.



TO  
MR. CONNOP F. S. PEROWNE,  
IN RECOGNITION  
OF HIS TACT AND TALENTS  
AS A PERSONAL CONDUCTOR OF TOURISTS,  
THIS LOVE STORY  
IS DEDICATED  
BY  
THE AUTHOR



# THE HOLY CITY, ATHENS, AND EGYPT.

## I.

### Mother and Son.

"The sun grew dark with mystery,  
The moon was cold and chill,  
As the shadow of a Cross arose  
Upon a lonely hill.  
Jerusalem! Jerusalem!  
Hark how the Angels sing,  
'Hosanna in the highest,  
Hosanna to your King.'"<sup>1</sup>

**I**T was the voice of Everard Stanton, accompanied on the organ by his mother.

The change from the desolation of Calvary to the exultant strains of the angelic host—a change so admirably depicted by the poet, and linked to music, worthy of the theme, by the composer—was rendered, with exquisite taste, by the singer. His voice thrilled with suppressed emotion, and then rose to a passionate outburst at the close. His mother entered into the spirit of the song, and played the accompaniment and symphony with much feeling.

The Vision of the New Jerusalem, which followed, filled them with ecstatic joy.

"It was the New Jerusalem,  
That would not pass away."<sup>2</sup>

The love-light kindled in her eyes. For was he not her only son, and she a widow? Had he not learnt at her knee

<sup>1</sup> St. Matt. iv. 5; xxvii. 53; Rev. xi. 2. In the Arabic, "El-Kuds," "The Holy."<sup>2</sup>

to long for the Holy City, once irradiated by the Divine Shechinah, still the capital of Christendom, and a foretaste of Heaven? Had she not dedicated him to the sacred Ministry of her beloved Church? And, now that he had taken Holy Orders, his mind was set upon visiting Palestine, and seeing with his own eyes the Holy Places, where the Word made flesh had dwelt among men.

Mrs. Stanton, so far from discouraging her son's desire to visit Palestine, warmly approved of it, and only regretted that the state of her health did not permit of her accompanying him thither. The love of their Divine Master transfigured, as it were, their whole being, as the light of the Shechinah irradiated the jewelled breastplate of the high priest when he stood alone with God in the Holy of Holies.<sup>1</sup>

Subordinated to the higher claims of their Lord and Master, a wealth of human love would continue to unite them after his departure from England.

Side by side they knelt in Church at the Holy Table, and partook of the memorials of a Saviour's love. The peace of God, which passeth all understanding, rested upon them as they rose from their knees, strengthened and refreshed by the Holy Feast.

Next day Everard Stanton bade his mother farewell. "Everard," she said, "I have lent you, as Hannah lent Samuel, to the Lord. Come back to me, in safety, after you have accomplished your heart's desire in visiting the Land which your Saviour trod."

Everard bowed his head, in token of assent, and passed out of her sight.

<sup>1</sup> "The favourite view of Jewish, and of some Christian, writers, has been, that the mode in which the Oracle was given was by the illumination of the letters of the twelve precious stones—(simultaneously or successively),—which were to make up the answer."—Smith's *Dictionary of the Bible*, title "Urim and Thummim."

## II.

### Naples and Pompeii.

ON reaching Naples, viâ Paris and Marseilles, he sent a telegram to his mother, announcing his safe arrival. Mrs. Stanton, who missed her son greatly, was no little delighted to receive news of him. Next came a letter written from Naples. He had attended Divine Service in the beautiful English Church in the Strada S. Pasquale, Riviera di Chiaja. The British Consul, wearing a surplice, had read the Lessons. The British Chaplain preached. The choir was composed chiefly of ladies. The organ was a fine one. The Church, capable of holding 450 persons, was well filled. Holy Communion followed. The Service formed a connecting link with the last one at home, and brought his dear mother vividly before Everard.

The most commanding objects in Naples, he thought, were (1) the Castle of St. Elmo, crowning the centre of the lofty heights, covered with terraces of buildings from the sea to the summit; and (2) the crater of Vesuvius, 4,200 feet above the Mediterranean; after nightfall the mountain-sides blazed with molten lava, emitting a lurid glare, seeming to portend some fresh eruption. He visited the ruins of Pompeii, and saw in the Museum there skeletons, covered with plaster of Paris, in the attitudes in which the men and women were overwhelmed by a fiery torrent of pumice-stones and ashes, more than 1,800 years ago—the judgment of God upon the doomed city. The kind of civilization prevailing at Pompeii, in its luxurious days, as revealed by the existing ruins, reminded Stanton of the first chapter of St. Paul's Epistle to the Romans, whose city of pleasure it was. The researches, however, in Pompeii, and also in Herculaneum (which was the first to be discovered) have their bright side, as any one will see who

studies the splendid collections of paintings and sculptures which have been published. The classical figures, mostly mythological, are especially works of the highest art, whether we have regard to the exquisite symmetry of form, which distinguished the undraped paintings and statues, or the gracefulness of the folds, in the draped ones.

The least attractive thing in Naples was the ubiquitous beggar. A large portion of the population seemed to subsist on alms.<sup>1</sup> The horse-leech cry of "Give, give!" greeted you everywhere. The church steps were crowded with hideous-looking beings, in every stage of disease, some of them, indeed, resembling lepers. They regarded the church steps evidently as a "happy hunting-ground." The persistence of the flymen in Naples, in trying to secure fares, was at once amusing and annoying. The flyman would accost you as you walked along, say, the Via Roma, and, if you gave him a refusal, would drive along close to the pavement, where you were walking, talking at you in voluble Italian for some distance. He would then disappear from view, and, when you were unsuspectingly crossing the street, would suddenly reappear and *endeavour to drive over you*, as a penalty for not employing him!<sup>2</sup>

The guides were very numerous, and seemed to spring from the ground, tendering you their uninvited services most effusively. The vendors of "curios" hemmed you in on every side, even pursuing you to the ship in boats, filled with tiny mandolines and guitars, made of mother-of-pearl.

Stanton paid a visit to the crypt of the Duomo, containing (1) the bones of St. Januarius, and the goblet filled with his congealed blood, which liquefies three times a year, much to the edification of the Neapolitans! The crypt was formerly a heathen temple; the marble columns are covered with classical figures, which form a strange contrast to the tomb of the Saint. The old verger, who exhibits the crypt, has quite a reputation

<sup>1</sup> "As for beggars, so far as the traveller is concerned, they include practically *the entire population*."—*A Winter Pilgrimage, being an account of Travels through Palestine, Italy, and the Island of Cyprus*, in 1900, by H. Rider Haggard, chap. iv. pp. 42, 43.

<sup>2</sup> The latest victim of the Neapolitan cabman is no less a person than Mr. Rider Haggard! "Perhaps," he says (*A Winter Pilgrimage in 1900*, chap. iv. p. 43), "the cabmen, some of whom are blackmailers and scoundrels of peculiar villany, take the palm for impudent extortion."

amongst tourists for his dissatisfaction with the fee you give him, however large. He is, however, a man of genius. Two lights are kept constantly burning in the Saints' tomb, and form a conspicuous feature of the crypt. Gazing pensively at the coin you have handed him, "You might," he cries, "give *something more* to keep the lights burning in the tomb!"

A fine statue of Dante in one of the principal squares attracted the attention of Everard Stanton. It was placed in front of the Gymnasial Lyceum.

A statue to a more modern celebrity adorned another square. It was erected to the memory of "Carlo Poerio, the constant supporter of liberty."

Stanton was greatly surprised to find that not one of the Neapolitan women wore the traditional headdress somewhat resembling a college cap. The humbler class of women go entirely bareheaded. The wealthy wear bonnets or hats. The great bulk of the women have a half-starved look. The priests, on the other hand, look sleek and plump. They are excessively numerous. They wear the French *soutane*, but not the three-cornered hat. A kind of roundabout hat replaces it.

### III.

## The Island of Capri.

A SECOND letter reached Mrs. Stanton from her son, bearing the Neapolitan postmark. The vessel had been unavoidably delayed, and advantage had been taken of this by some of the passengers to visit the Island of Capri, in the Bay of Naples, twenty-four miles from the city. For this purpose a small steamer was hired, which the passengers quite crowded. A band played on deck. The steamer made direct for the island, the tall cliffs of which gradually rose before the spectators. An amphitheatre of hills, commencing with Vesuvius, closes the horizon to the left, sweeping down to the Bay of Naples, and almost linking the Island of Capri to the mainland. A spot was pointed out at the top of the gigantic cliffs of the island, where the villa of the Emperor Tiberius was situated. It was the Emperor's favourite residence from A.D. 31 to A.D. 37.

The steamer was soon surrounded by small dingies, which were brought, one by one, alongside it. Two passengers sufficed to fill each dinghy, and lay down, side by side, along the centre of the bottom of the boat, the boatmen propelling the tiny craft by sculling at the bows.

Stanton had for his companion a very pretty young lady, who did not seem at all distressed by the unusual position. The boatmen wore blue trousers and blue jerseys, their feet being naked. On the previous day the swell of the surge was so great that the boats could not enter the "Blue Grotto"; to-day was so calm that they entered with ease. Each boat was propelled toward the mouth of the cavern, and then carried in on its crest by the wave, an interval of only three feet being left overhead. Hence the necessity for reclining in the boat. Once inside the cavern, the roof was found to



be lofty, and the voice reverberated in a rather uncanny manner. It was truly a beautiful sight, which now presented itself, and the passengers were loud in their admiration. The colour of the water was cerulean. The refraction from the roof imparted a very light shade to it. The undulation of the waves gave it a sparkling, quivering appearance.

Anything more exquisite Stanton had never seen. A diver created a "diversion" by diving for coins inside the cavern; and when they emerged into the daylight two more divers appeared in a boat, ready stripped to fish up coins. One by one the boats went alongside the steamer, and deposited their living cargoes. The steamer then directed its course, under the shadow of the tall cliffs, to the tiny capital of the island, which was situated on the same side as the "Blue Grotto," that is, facing Naples. The passengers were divided into two parties, one for an hotel on the face of the cliff, one for an hotel at the summit. On the way up Stanton noticed the inviting announcement in front of an hotel, "Afternoon tea."

A more pretentious meal was served at the hotel on the face of the cliff, in the open air, at little tables. Musicians in *the middle* of the feast played "God save the Queen," and then solicited a reward. Small native oysters were served, as an *avant-gout*. Stanton sent his mother a postcard, purchased on the island, containing a picture of the "Blue Grotto." The course of the steamer back to Naples was somewhat circuitous; they hugged the land, passing first the strait between the island and the mainland, which was wider than it appeared from a distance; and then skirting the sea coast at Sorrento, a favourite health resort, eight miles from Capri. A brisk sale of diminutive mandolines and guitars was going on over the bulwarks of the ship up to the moment of starting for Athens, and Stanton was successful in securing two specimens, which were hauled up in a basket, the cash being lowered to the man in the boat below in the same basket.

#### IV.

### Scylla and Charybdis.

**S**TANTON passed between Scylla and Charybdis, in the Strait of Messina, and the weather was so fine that there was not a ripple on the waters of the beautiful strait. The rock and the whirlpool, so dreaded by mariners in ancient times, did not disturb the course of the ship in the least. From the entrance to the strait to the foot of Mount Ætna the Sicilian shore is a continuous series of lovely villas. Messina, which stretched up to the hills to the right, is a large town containing 150,000 inhabitants. Catania, further on, at the foot of Mount Ætna, is another large town, with 123,000 inhabitants. The summit of Ætna was completely enveloped in snow. In fine weather it is possible to see from this mountain not only all Sicily and the sea coast of Italy but the African coast. Ætna is a volcano, but the forge of Vulcan the interior was now silent; the Cyclops had ceased for the present to hammer out thunderbolts upon it for Jupiter. It thus offered a great contrast to Vesuvius. Brigandage is still rife in the remoter districts of Sicily, but it is against wealthy residents, rather than against strangers, that its efforts are directed. The principal town on the mainland to the left is the capital of Calabria, Reggio, which contains 45,000 inhabitants. But the mainland cannot compare in beauty with the opposite coast, the island home of so many loyal subjects of the Italian Crown.

## V.

### Greece.

THE course of the ship was now directed to the southernmost point of Greece.

The ship rounded Capes Matapan and Malia, passing the Island of Cerigo, on her way from cape to cape. Crete lay too far to the south for any one to descry it. Cape Malia was hugged so closely that those on shipboard could have spoken to the inhabitants, if any had appeared. Lighthouses there were in abundance on the rocks. The land looked bleak and barren. There did not seem to be any arable soil.

After passing Cape Malia the ship's course was changed from north-east to north. The ship again hugged the shore, but the Gulf of Nauplia, running far inland, shut out the view of the barren shore. The vessel made straight across the gulf to the Piraeus.

The night was beautifully fine, the stars were shining brightly; some of them scintillating with prismatic rays, and pulsating, like living things, in the deep azure.

Next morning, at 5.30 a.m., the ship was in the Piraeus at anchor. The inevitable drawback was that, owing to the prolonged delay at Naples, only one day (instead of two, as originally planned) could be spent at Athens. Stanton had just time to announce to his mother his arrival in the Piraeus before the post-boat left the ship with letters for home. His mother was charmed with her son's description of scenery, and gave him all the home news in return.

## VI.

### Mabel Gordon.

THE charming young lady who accompanied him in the dinghy, on the occasion of his visit to the "Blue Grotto" at Capri, distinguished herself in the games which were played on the deck of the ship between Naples and Athens, and received his felicitations very graciously. Her only companion was her elder sister. Enthusiasm for the Holy City had cast its spell over the sisters, as over Everard Stanton. The theme was for all three an inexhaustible one. Florence and Mabel Gordon had prevailed upon their parents to sanction their trip to Palestine, and everything which the most refined taste could suggest had been provided for them. They had chosen a two-berthed cabin for the sake of companionship, not through want of means.

Mabel Gordon won a prize in the ladies' obstacle-race on the deck of the ship, and was also in the successful team in a meal-bag competition.

Stanton had been the best cricketer in his college at Oxford, and when he was invited to play at "tip and run" on the deck he readily assented. The Misses Gordon also joined. The only penalty imposed on the men players was that they should bat left-handed. Bowling out did not count. Stumping out was the most easily applied method of getting rid of a player. Miss Florence Gordon was caught out by Stanton, a very difficult catch, which elicited applause. Stanton went in, and cut the ball to leg with so much force that it flew over the vessel's side, rending the meshes of the net, which surmounted the bulwarks. It was a grand stroke, but it was hardly "tip and run."

Stanton soon acquired a reputation on board the ship as an athlete, particularly distinguishing himself in "chalking

the line," otherwise "slinging the monkey"—a game in which only naval men usually succeed. To the uninitiated I may say that the game involves the suspension of the competitor by the ankles, a noose encircling his feet, the rope being slung to a beam overhead; he then moves along, on his hands, as far as he can, and, with a piece of chalk, draws a line on the deck. He then (and this is the most arduous part of the game) moves back on his hands, till he is almost perpendicular, and chalks another line as far back as he can. Stanton won a prize at this game.

In the threadneedle race Stanton was associated with Mabel Gordon. He sat, cross-legged, on the deck with three other gentlemen. Mabel started from a distant point, with needle and thread, and three other ladies started at the same time from the same point, each with needle and thread. The four ladies ran very rapidly towards the four gentlemen; kneeling down in front of them, each lady handed the gentleman, with whom she was associated in the game, a needle and thread. The four gentlemen had each to thread the needle presented to him, and it was really surprising to witness the clumsy way in which some of them addressed themselves to this simple task. If the ladies and gentlemen had changed places the process would have been greatly accelerated. Stanton was the first who succeeded in threading his needle. He then handed the threaded needle to Mabel Gordon, who ran back with it to the point from which she started, and reached it first. The other three ladies carried the threaded needles of their discomfited allies to the same point, but Mabel won easily for Stanton, and both were loudly cheered by the passengers.

Stanton and Mabel were again bracketed in the walking race. Four ladies were placed in a row on the deck. Four gentlemen started from the spot where the ladies were standing, and walked very quickly to a distant point, where a gentleman was seated in a chair. The four gentlemen had each to walk round the gentleman seated in the chair, and then walk back to the starting point. On reaching the starting point the four gentlemen presented cigarettes to the ladies. The ladies lighted the cigarettes, the chief difficulty being the breeze, which happened to be blowing pretty stiffly. Mabel succeeded in lighting the cigarette of Stanton, and, as he was the best walker, he would have inevitably won, had not a gust

of wind blown out his cigarette ; and it is the rule of the game that the competitor must continue smoking his cigarette round the distant point back again to the starting point. A less agile competitor, but better *fumeur*, won.

In the concerts given on board ship Florence and Mabel Gordon usually sang duets together. Florence's voice was soprano, and Mabel's contralto ; and they harmonized admirably. An encore generally followed. Stanton, by desire, sang "The Holy City," and, at his request, Mabel accompanied him *on the organ*, the swelling tones of which suited the exultant strain of Stephen Adams' masterpiece better than the piano. The song was received with great enthusiasm by the audience. Stanton contented himself with singing the last verse over again.

## VII.

### The Piraeus.

THE Piraeus became famous as long ago as 460 B.C., when Themistocles constructed the Long Walls, connecting the Piraeus, as the Port of Athens, with the City of Athens. The naval and commercial prosperity of Athens was largely due to this statesmanlike undertaking. The harbour and the city became practically one. The Piraeus sank into obscurity in the latter part of the first century, and only emerged from it in 1834, when Athens was selected to be the capital of the new kingdom of Greece. If the Piraeus had been buried under a fiery torrent of pumice stones and ashes, like Herculaneum and Pompeii, it could not have been more completely forgotten during its 1,750 years of nothingness. But now it is rapidly rising to eminence again as the Port of Athens. The population increased 8,000 in two years (1894-6), and is now nearly 50,000. The commodious harbour is frequented by ships of all nations, and commerce has once more revisited its bustling quays.

The passengers from Naples were landed on these quays by a succession of small boats, in one of which Everard Stanton and Florence and Mabel Gordon were seated. They formed part of a group of eight, who had arranged to keep together throughout the day, and two carriages were to meet them at the Temple of Theseus, in Athens. Numerous carriages would meet the rest of the passengers at the same spot.

The terminus of the railway to Athens is only a short distance from the quay, and the intervening space was traversed by the passengers on foot. On the way were some pleasure-grounds nicely laid out. The trip to Athens is only  $5\frac{1}{2}$  miles, but the train takes twenty minutes to accomplish it. Some remains of the "Long Walls" may still be seen on the right, after an interval of 2,350 years.



## VIII.

### Athens.

#### I. THE TEMPLE OF THESEUS.

ON arriving at the Piraeus Station of Athens, at the west end of the Rue d'Hermes, the passengers alighted, and proceeded on foot to the elevation, not far from the station, on which stands the Temple of Theseus.

The Piraeus Station of Athens (which must not be confounded with the Peloponnesian Station, where you entrain for Corinth) is admirably situated on the dividing line of the new city and the old. To the right all is desolation, and naught survives but the ruins of departed grandeur; to the left extends the brilliant, but Liliputian, modern capital, the heart of the little kingdom of Greece. If Byron, whose majestic poesy imbued that little kingdom with life and energy, could see it now, he would be delighted with its charming white structures and the dignified self-respect of the inhabitants, presenting such a contrast to the City of Naples, where all is perpetual worry, swarming, as it does, with legions of touts and beggars.

Stanton was amazed at the contrast, like the rest of the passengers.

The Temple of Theseus was closed, but the exterior deeply impressed the passengers. It was built B.C. 470, and is in the Doric Style, with six columns on each front, and thirteen on each flank, all of Pentelic marble. It is 105 feet in length by 42 feet in width.

#### 2. THE MONUMENT OF PHILOPAPPOS.

Mabel Gordon was a Girton girl, who had taken distinguished honours at Cambridge University. Her mind was saturated with classic lore, and she especially revelled in the works of the poets, philosophers and orators of Greece. Her well known erudition gave an authority to her views, unusual



THE TEMPLE OF THESEUS.



in one so young ; and when she warmly advocated the alternative of a moonlight visit, the suggestion of visiting the Acropolis by daylight was abandoned in its favour.

The rest of the carriages wended their way along the beaten track to the Acropolis.

The carriages in which the "Mabel Gordon Party" (as it might now be styled) were seated drove to the foot of a steep height overlooking the Acropolis, where the party dismounted.

The ascent was arduous, and one of the party, a clergyman of mature years, who was talking to Mabel Gordon, gallantly offered her his arm. She sprang away from him, however, and laughingly ran up the hill like a young fawn. Everard Stanton did not attempt to follow her, but contented himself with offering his arm to the lady by his side, who happened to be Florence Gordon. The offer was at once accepted, and the young athlete materially assisted her progress to the summit, though Mabel reached it before them.

The group gathered round Mabel, who said :—

"This hill is known as that of Philopappos, from the monument to an Athenian citizen erected upon it A.D. 114. C. Julius Antiochus Philopappos was the grandson of the last king of Kommagene, in Asia Minor, who was dethroned by the Emperor Vespasian. The grandson attained to distinction at Athens in various public offices, and became a *persona grata* to the Athenians, who erected this monument to his memory. The monument has fallen into some decay, but it is, as you see, undergoing repair. It is forty feet high, and is built, like the Temple of Theseus, of Pentelic marble."

"What a magnificent view!" said the old clergyman, whose proffered assistance Mabel had declined.

"Yes," said Mabel to Mr. Vernon, archly ; "it was well worth your while to climb the hill to see it. I knew what was coming—that's why I ran off, to be the first to reach the summit. I feel grateful, Mr. Vernon, for your proffered assistance," and she beamed upon the old clergyman, who felt a thrill of satisfaction at the acknowledgement of his gallantry.

### 3. THE PRISON OF SOCRATES.

On their way down they passed the Prison of Socrates, and the group again gathered around Mabel.

"Tradition," she said, "points to this as the place where

Socrates drank the hemlock, after his trial and condemnation. You will perceive that there are three chambers, hewn out of the solid rock, one of which we can enter." Having inspected this chamber, the group again surrounded Mabel, who continued :—

"The chamber, which we have now visited, is 12 feet long by  $7\frac{1}{2}$  feet wide. There was, therefore, ample room in it for the great philosopher, and he had an excellent view from it of the Acropolis. Who it was that placed the wooden gates at the entrances to the three chambers I don't know, but they rather detract from the solidity of the prison."<sup>1</sup>

#### 4. THE PNYX.

The group, under the direction of Mabel, now visited the Hill of the Pnyx, not far from the Prison of Socrates.

"Venerable memories," said Mabel, "cluster round this hill. It was here," she added, "that the Athenians held their political assemblies."

Her hearers exhibited some surprise.

"The surface is so level, one might almost walk over it," said Mr. Vernon, "without noticing anything."

#### 5. ST. PAUL'S ADDRESS TO THE ATHENIANS FROM THE AREOPAGUS (MARS HILL).

Crossing the Street of the Apostle Paul, where their carriages awaited them, the party found themselves at the foot of the Areopagus, or Mars Hill.<sup>2</sup>

"You must be careful," said Mabel, "in ascending it. The surface is so uneven one almost imagines that the huge stones of which it consists had been hurled up by a volcano."

On reaching the summit Everard Stanton's enthusiasm knew no bounds. "And this," he said, "is Mars Hill—the scene of St. Paul's 'Sermon on the Mount.'<sup>3</sup> How admirably he adapted himself to his audience. He gratified the Athenian's love of novelty by placing in a new light the inscriptions

<sup>1</sup> An interesting lecture was, in the course of the Cruise, delivered by the daughter of the Archdeacon of Ely on "The Trial of Socrates." I trust it will be published.

<sup>2</sup> According to tradition it was called the "Hill of Ares," or "Mars," because the god was brought to trial here, before the assembled gods, by Neptune (Poseidon), on account of his murdering the son of the latter (Halirrhothius).

<sup>3</sup> Acts xvii. 15, 34.

on their altars, and the fine conceptions of their poets. 'Whom ye ignorantly worship, Him I declare unto you. We are the offspring of God, as certain of your own poets have said: In Him we live, and move, and have our being.' "

Mabel shared the enthusiasm of Everard, and cast admiring glances at him, as he spoke.

When he ceased, she added :—

"It is satisfactory to know that '*of the site of the Areopagus there can be no doubt.*' "<sup>1</sup> The Council consisted of all persons, who had held the office of archon, and was the most ancient of all the Athenian Courts; but there is no trace, in the Bible Narrative, of any judicial proceedings. The philosophers and the multitude alike desired to hear St. Paul, and the Hill was selected as the most suitable place for his address, the philosophers sitting on the stone benches usually occupied by the Council, and the multitude standing on the steps and in the valley below.<sup>2</sup> The memory of St. Paul's chief convert at Athens is still preserved in the name of the street leading from the Areopagus to the Acropolis—'the Street of Dionysius the Areopagite.' "

The group then entered their carriages, and drove to the modern portion of Athens.

## 6. THE NEW CATHEDRAL.

The Cathedral of Athens, which the group visited, is known to the citizens as "the *Métropole*" (you will inquire in vain for "the Cathedral.") It is a modern structure, having been commenced as recently as 1840; and although it is attended in state by the King, whose Palace it adjoins, it is a plain structure, with little to distinguish it from an ordinary Greek Church. The exterior is coloured red and yellow, in imitation of St. Sophia, at Constantinople.

There are a good many "ikons," or pictures, in the interior but none of a high class of art. Images, of course, are entirely absent, being regarded by the Greek Church as a violation of the second Commandment. The simplicity, indeed, of the interior offered a great contrast to the interior of the Latin Churches at Naples, which were thronged with dressed-up dolls.

<sup>1</sup> See Smith's *Dictionary of the Bible*, title, "The Areopagus," or "Mars Hill."

<sup>2</sup> *Ibid.*



## 7. THE OLD CATHEDRAL.

In driving to the *Métropole* Everard had noticed a building, in the centre of the street, surmounted by a very ornate dome, but so small that he thought it could hardly be a Church. It turned out, however, to be the ancient "*Métropole*" of Athens, and far more interesting than the modern structure. The Empress Irene is said to have constructed it in 775 A.D. The interior is much more spacious than any one could have imagined from the view of the outside. The walls are richly chased and teem with quaint archaic reliefs of Byzantine workmanship. The *Petite Métropole*, as it is called, interested Everard greatly.

## 8. THE HOTEL DE LA GRANDE BRETAGNE.

The "Mabel Gordon Party" drove to the *Place de la Constitution*, and alighted at the *Hôtel de la Grande Bretagne*, overlooking the beautiful gardens of the King's Palace. At this hotel, which had been selected as the rendezvous of the passengers, they found the rest of the passengers assembled for luncheon. No little surprise was manifested when it was discovered that "Mabel Gordon's Party" had not yet visited the Acropolis, which the others had seen; and all were loud in their praises of the Parthenon. Everard Stanton explained that they had reserved the Acropolis for the last, and anticipated a great treat in viewing the Parthenon by moonlight. "We shall join the ship," he said, "by the last boat from the shore."

## 9. THE NATIONAL MUSEUM.

After luncheon they drove to the National Museum.

"If you want to see some of the choicest specimens of Greek art," said Mr. Vernon, "you must not come here. You must go to the British Museum. The seventh Earl of Elgin, who was British Ambassador at Constantinople in the latter end of the eighteenth century, and the beginning of this century, obtained a firman from the Sultan, the then owner of Greece, which enabled him to enrich his native country with these art treasures. The nation purchased the 'Elgin Marbles' for £35,000, and found them a home in the British Museum."

"I have seen them," said Mrs. Smith, another of the





THE ACROPOLIS, FROM THE HILL OF PHILOPAPPUS.



“Mabel Gordon” group, “and I think the gem of the whole collection is the Caryatid from the Erechtheion, one of the six Attic maidens supporting the entablature of the Portico of the Virgins. The other five are still to be seen in the Acropolis.”

“Yes,” said Mabel, “we shall see the other five by moonlight to-night.”

Notwithstanding the removal of so many beautiful specimens of Greek art to London, the “Mabel Gordon” group spent some time at the National Museum, examining the tomb reliefs and the reduced marble imitation of Phidias’s statue of Athena-Parthenos. They then returned to the *Hôtel de la Grande Bretagne* for afternoon tea.

#### 10. THE ACROPOLIS BY MOONLIGHT.

##### (a) *The Temple of Wingless Victory.*

The tea tables were soon deserted, as the passengers were anxious to return to the ship in time for dinner. The “Mabel Gordon” group found themselves the sole occupants of the tea-room, and enjoyed a refreshing rest after the labours of the morning and noontide. The day had been exquisitely fine, and they looked forward, with no little pleasure, to the treat in store for them. As it was in the month of January they had not long to wait for the moonlight.

The chaste goddess of the night cast her bright beams over the Acropolis as they approached it, bringing out its venerable fanes in bold relief. The ruin, which the hand of time and of man had wrought, was softened and mitigated by the splendour of the moon’s rays.

Everard Stanton burst into an exclamation of delight, which was taken up and emphasized by the other members of the party.

On their ascending the steep flight of steps leading to the Acropolis, the first object that arrested their attention was the beautiful little Temple of Wingless Victory. Everard was surprised to note that it was not in ruins.

“It was entirely reconstructed,” said Mabel, “more than sixty years ago. It is a perfect gem of Ionic architecture, and is built of Pentelic marble. The date of its original construction is stated, in a work of authority, to have been 432 B.C. It stands, you will perceive, on a lofty projecting bastion

to the south of the ascent. Observe, it has four columns at each end, but none at the sides. It was elaborately decorated with sculptures in ancient times."

(b) *The Propylæa.*

The next object, which arrested the attention of the "Mabel Gordon" group, was the Propylæa, which excited their warm admiration, although their progress was impeded at every step by enormous beams of stone, lying about in confusion.

"These beams," said Mabel, "formerly spanned the interval between the columns."

In answer to an inquiry from Mrs. Smith, Mabel said, "The Propylæa was constructed shortly before the Temple of Wingless Victory; it is the gateway to the Acropolis; there are, you will see, exactly five openings in this gateway. The main portion of the building consisted of two Doric colonnades, facing, respectively, inwards to the Acropolis and outwards. These were connected by a series of Ionic columns. The Propylæa was built of Pentelic marble; the entrance was flanked by two wings."

"Has any attempt," inquired Everard Stanton, "been made to reconstruct the Propylæa?"

"None whatever," replied Mabel; "but sufficient, I think, remains to enable the spectator to form some idea of the grandeur of the original design."

(c) *The Parthenon.*

As the "Mabel Gordon" group passed through the Propylæa there burst upon their view the most famous Temple of Greek antiquity. The Parthenon stood before them; its pristine loveliness restored, as it were, by the moonlight, which flooded the symmetrical outlines of its Doric colonnades. On reaching the Temple the group instinctively looked to Mabel Gordon for information.

"When was the Parthenon completed?" asked her sister.

"B.C. 438," replied Mabel, promptly. "Albinia Wherry, in her excellent work on Greek Sculpture, tells us that it was the most perfect specimen of a Doric Temple of the kind known as 'Peripheral Octastyle,' that is, entirely surrounded by a

colonnade, and with a double row of eight columns at each end. All round the Temple above the columns were the metopes, divided from each other by triglyphs. There were ninety-two metopes, representing the wars of the gods against the Giants, of the Lapithae against the Centaurs, and of the Greeks against the Amazons. Large groups of figures also filled the pediments, representing the struggle of Athena and Poseidon for the lordship of Athens, perfect in form, and in the distribution of light and shade. Within the colonnade, on the outer wall of the cella, was the frieze, the groups on which exhibited the same artistic finish. They represented the Panathenaic Procession in celebration of the birthday of the goddess. These groups were all executed under the direction of Phidias."

"You will remember," said Mr. Vernon, "the reduced marble imitation of the statue of Athena-Parthenos, which we saw to-day at the National Museum; where did the original statue stand?"

"You can still see the marks of the base on which the statue stood yonder," replied Mabel, pointing in the direction indicated by her. "It was entirely the handiwork of Phidias, and was of colossal proportions, 39 feet high. The hands, face and feet were bare, and were composed of ivory; the drapery was of pure gold."

"What a marvellous composition!" exclaimed Everard Stanton. "The world is the poorer for the loss of it."

"When did the Parthenon itself become ruinous?" asked Mabel's sister.

"It existed," replied Mabel, "more than 2,000 years, but was transformed, first into a Christian Church, and then into a Mosque. Eventually, in the seventeenth century, it became ruinous. Athens was bombarded, in 1687, by an army of mercenaries, under Morosini, a Venetian general. This general, in a spirit of vandalism, directed his gunners to fire upon the Parthenon, in which, he was informed, there was a store of gunpowder. A shell ignited the powder, and the explosion which followed rent asunder, alas! the beautiful Temple. It has been a ruin ever since."

"There is a model of the Parthenon, as it appeared after the bombardment," said Mrs. Smith, "at the British Museum."

(d) *The Erechtheion.*

"And now," said Mabel, "I will fulfil my promise to show you the Attic maidens, left by Lord Elgin, as supports of the entablature of the Portico of Virgins at the Erechtheion."

Mabel then led her Party to the north side of the Acropolis where the struggle between Athena and Poseidon was decided, and where the Erechtheion stands.

It dates from the latter end of the fifth century, B.C. The building, Mabel pointed out, consisted of a central cella, divided into three portions, having a portico of six columns at the east end, a porch of six columns at the north-west corner, and a porch of caryatids at the south-west.

Mrs. Smith noticed that the second caryatid, from the west end, was composed, not of Pentelic marble, like the rest of the Attic maidens, but of terra-cotta. "That," she said, "is evidently a reproduction of the caryatid carried off by Lord Elgin, and which I saw amongst the Elgin marbles at the British Museum."

"The lightness and grace of the pose of these Attic maidens," exclaimed Everard Stanton, "is truly admirable. The youthful figures of the maidens are exquisitely moulded, and convey to the mind an impression of strength and beauty. The drapery is drawn up under the girdle, and falls to the feet in rich folds. The hair falls down between the shoulders in thick masses, tied with a band, and is gathered from the forehead in wavy tresses. You feel, don't you, that the maidens support their architectural burthen with ease?"

"I think you are in love with them," said Mrs. Smith, archly.

"I am an admirer of the beautiful, both *in nature* and in art," said Everard, enthusiastically, with a side-long glance at Mabel, who coloured visibly, and led the way, silently, to the Museum of the Acropolis. After a brief examination of the various rooms they left the Acropolis, and visited the Theatre of Dionysos, otherwise the Theatre of Bacchus.

## II. THE THEATRE OF DIONYSOS OR BACCHUS.

This Theatre is partly cut out of the solid rock at the base of the Acropolis, on the same side as the Parthenon, partly built. In its palmy days it was capable of seating 30,000



spectators, the seats being arranged in the form of a semi-circle, in concentric tiers, with numerous flights of steps, giving access to the seats.

"This," said Mabel, "I regard as the most famous theatre in the world, associated, as it is, with the plays of Æschylus, Sophocles, Euripides, and Aristophanes, whose statues were placed in various parts of the vast building, which their genius consecrated for all time."

Everard rewarded Mabel for this tribute to his favourite authors with a grateful smile.

## 12. THE DIPYLON.

Mr. Vernon suddenly exclaimed, breaking in upon their enjoyment, "We must start for the Railway Station at once, in order to catch the last train."

The distance was not great.

In the immediate vicinity of the Railway Station the eye of Everard Stanton rested upon a scene of extraordinary confusion; the ground appeared to have been excavated for a considerable distance; it seemed as if the excavators had been "seeking for hid treasure." Everard looked inquiringly to Mabel Gordon.

"That spot," said Mabel, "was excavated by the Archaeological Society in 1870. They came upon the Dipylon, or double gateway, to the ancient City of Athens. If there were time," she added, "we might descend into the excavated space, and examine it more closely."

## 13. THE RETURN TO THE SHIP.

Mr. Vernon here interposed: "There is no time to spare," he cried; and the "Mabel Gordon Party" then observed that the train was getting up steam for the Piræus. They lost no time in taking their seats, and were soon *en route* for the Port of Athens.

They reached the boat in time, and on regaining the ship were surrounded by an eager crowd of passengers, to whom they recounted the incidents of their delightful visit to the Acropolis by moonlight.

As soon as the last boat was slung up the anchor was weighed, and the ship steamed out of the Piræus. The weather was still beautifully fine, and a prosperous voyage to Jaffa was confidently predicted.



## IX.

### The Greek Archipelago.

A GLANCE at the map will show that, for a considerable distance, the Ægean Sea is entirely free from islands ; so the passengers retired to rest, with light hearts, confident that in the morning they would be awaked in time to obtain a view of the Cyclades, and, possibly, of Crete.

In this they were not disappointed ; when they came on deck in the morning they saw, far away to the southward, a snowcapped mountain, which the officers of the ship informed them was the towering peak, 7,674 feet high, of Mount Ida, in Crete. It is the central and loftiest point of the white mountain range, which traverses the whole of Crete from west to east. They next saw, close at hand, almost intercepting their course, one of the Cyclades, a volcanic island, 1,900 feet high, which the officers of the ship pronounced to be Santorin, to which the Cyclades Line of the Panhellenios Company runs every week. It appeared to be thickly inhabited, and, notwithstanding that the island is volcanic, the soil is extremely fruitful, and produces wine in abundance, its staple commodity being "*Lacryma Christi*." The ship steamed so close to the island that everything upon it was distinctly visible; and, when the vessel had passed it, it remained in sight for hours.

The next island which came in view was Anaphi, which is much smaller than Santorin.

Still steering straight for Jaffa the ship steamed so close to the large Island of Rhodes, that the lighthouses on its shores cast a lurid glare upon the vessel. It was now dusk, and one could not see far inland.

## X.

### The Vision of St. John at Patmos.

**A**FTER passing Rhodes the ship reached the open sea. The next land that the passengers would sight would be THE HOLY LAND.

This had a steadying effect upon even the most frivolous. The feeling of anticipation of the unknown was as keen as in the breasts of the Crusaders.

Successive Lectures by highly cultured clergymen on board on "Jerusalem" were thronged with eager listeners. Mr. Strath-Great and Mr. Winterton-Wide acquitted themselves of their agreeable task with much learning and acumen. It was in vain that the Chaplain of the ship assured their audience that visitors to Jerusalem were "generally disappointed." The passengers were determined to be pleased with everything that they might see.

At the close of one of the Lectures, "I think," said Everard Stanton to Mabel Gordon, "the reason why visitors to Jerusalem are, as the Chaplain says, 'generally disappointed,' is that they find it falls so very far short of 'the Jerusalem which is above,' as depicted in the Bible."

"I wish you would sing 'Jerusalem the Golden,' murmured Mabel, softly. "We are not far from Patmos, where St. John the Divine beheld, in banishment towards the close of the Emperor Domitian's reign, 'the Jerusalem which is above descending out of Heaven from God.' Let that thought inspire you."

Mabel Gordon sat down quietly at the organ without waiting for a reply from Everard, and commenced playing the exquisite hymn "Jerusalem the Golden."

Everard, accustomed to take his place by Mabel at the organ, yielded to the inspiration of the moment, and soon the music-room thrilled with the rapture of the Divine Vision :—

## THE HOLY CITY

" Jerusalem the Golden,  
     With milk and honey blest,  
 Beneath thy contemplation  
     Sink heart and voice opprest.  
 I know not, oh, I know not,  
     What joys await us there,  
 What radiancy of glory,  
     What bliss beyond compare.

They stand, those halls of Sion,  
     All jubilant with song,  
 And bright with many an Angel,  
     And all the Martyr throng;  
 The Prince is ever in them,  
     The daylight is serene,  
 The pastures of the Blessèd  
     Are deck'd in glorious sheen;

There is the throne of David;  
     And there, from care released,  
 The shout of them that triumph,  
     The song of them that feast;  
 And they who, with their Leader,  
     Have conquered in the fight,  
 For ever and for ever  
     Are clad in robes of white.'

Everard sang as if the mantle of St. John had fallen upon him for the nonce, as if, like the Seer of Patmos, breathed upon by the Divine *afflatus*, he actually saw the Heavenly Jerusalem "descending from God," "The Prince," "the Leader," seated on "the Throne of David," and around the Throne the Redeemed, clad in white raiment; and, around the Throne and the Redeemed, the holy Angels. He joined in "the shout of them that triumph," "the song of them that feast." "This Mortal" had "put on Immortality," "and bore the image of the Heavenly"; like Enoch, he "walked with God," and "was not, for God took him."

It was almost superfluous for Everard, in the closing verse to pray,—

"Jesu! in mercy bring us to that dear Land of Rest!"

He was there, transfigured, already.

Mabel was carried away by the ecstasy of the Divine Vision, and played as she had never played before.

When the melody ceased, she reminded Everard how adequately the poet Longfellow interprets, in his translation of the "immortal runes" of Bishop Tegnér (whose statue the

patriotic students of the University of Lünd still annually crown) the "Vision glorious" of the Heavenly Jerusalem, and repeated the exquisite passage from "the Children of the Lord's Supper" :—

"Faith is the sun of life ; and her countenance shines like the Hebrew's,  
For she has looked upon God ; the Heaven on its stable foundation  
Draws she with chains down to earth, and the New Jerusalem sinketh,  
Splendid with portals twelve in golden vapours descending.  
There, enraptured, she wanders, and looks at the figures majestic,  
Fears not the winged crowd, in the midst of them all is her homestead."

And again—

" . . . Face to face standing,  
Look I on God as He is, a Sun, unpolluted by vapours ;  
Look on the light of the ages I loved—the Spirits majestic.  
Nobler, better than I ; they stand by the Throne, all transfigured,  
Vested in white, and with harps of gold, and are singing an Anthem,  
Writ in the climate of Heaven, in the language spoken by Angels ! "

"How beautiful !" exclaimed Everard, in a far-away voice, which sounded as if he were still wandering in the streets of the Heavenly Jerusalem,

"All rapture through and through."

He seized the hand of Mabel, and pressed it with fervour. She did not withdraw it, and, nervously, returned the pressure.

Then, with a sudden start, Everard parted from "the Vision glorious," and, bowing gravely, whispered "Good night," and softly glided from the music-room.

## XI.

### Jaffa.

**J**AFFA, or, as the Septuagint has taught us to call it, "Joppa,"<sup>1</sup> signifies "an eminence"—a very fitting appellation—for it rises, tier above tier, from the sea coast of Palestine, which is very flat, the original name, "Canaan," signifying "a low," or "flat," land.

"The town," says Sir Richard Temple,<sup>2</sup> "seems to rise straight out of the Mediterranean. It is not a seaport at all. It is an open roadstead, where ships anchor for a few hours and pass on."

Jaffa was besieged and taken by our Richard Cœur-de-Lion;<sup>3</sup> and the memory of the valiant King of England was long preserved in the neighbourhood. If an Arab horse suddenly started the rider would exclaim, "Dost thou think that King Richard is in that bush?"<sup>4</sup>

Jaffa has a most unenviable reputation with travellers. Many, who have passed unscathed round the rest of the world, have succumbed to the swell of the Mediterranean, when they were shot, on board an Arab surf boat, through the fissures of the rocks, to one of which mythology assures us the beautiful Andromeda was once bound; Perseus, the son of Zeus and

<sup>1</sup> "Japho," Josh. xix. 46. Arabic, "Yafa," "the Beautiful." Jaffa was the only port possessed by the Jews, till Herod formed a harbour at Cæsarea, given him by the Roman Emperor.

<sup>2</sup> *Palestine Illustrated*, by the late Right Hon. Sir Richard Temple, Bart., G.C.S.I., F.R.S., D.C.L.

<sup>3</sup> Jaffa, subsequently, gave a title to King Amaury, who was "Count of Jaffa."

<sup>4</sup> Sir Walter Scott, in his Introduction to *The Talisman* (in *Tales of the Crusaders*) says:—

"I had access to all that Antiquity believed on the subject of that magnificent Warrior, who was the proudest boast of Europe, and her Chivalry, and with whose dreadful name the Saracens, according to an Historian of their own country, were wont to rebuke their startled horses."



THE CIRCLE OF ROCKS ROUND JAFFA. SHIP IN THE OFFING.





Danaë, was wise to avail himself of the winged sandals with which the nymphs provided him, and fly through the air to rescue the delightful captive; if he had taken to a surf boat he would probably have been seasick, and so unable to vanquish the monster who kept "watch and ward" over her!<sup>1</sup>

The day, however, on which *our* travellers reached the roadstead,—a league from Jaffa, where the ship anchored,—was exquisitely fine. The sea was as smooth as glass, and not all the excitement of the Arab boatmen could cause a flutter among the ladies.

What epicure has not partaken of Jaffa oranges? The boats from the shore had no sooner reached the ship than the vendors of these delicacies rushed on board, bearing pottle-shaped baskets filled with them. Everard purchased three of these baskets, one for Florence Gordon, one for Mabel, and one for himself.

"If any one," said he, "but the unimproving Turk had been in possession of Jaffa, he would, long ago, have blown up yonder circle of rocks, and established a fine port for Jerusalem;<sup>2</sup> and when the pilgrims landed they would have found spacious quays stretching away in every direction, protected by an artificial breakwater. How Hiram, King of Tyre, managed to land, in such a wild place, the cedars of Lebanon, destined for Solomon's Temple, I am at a loss to conceive."

"He brought them in floats,"<sup>3</sup> said Mr. Vernon, "and the cedar trees from Lebanon were landed in the time of Zerubabel,<sup>4</sup> no doubt, in the same way, for the construction of the second temple."

The surf boats conveyed the passengers<sup>5</sup> safely to the seashore—"quay," it would be a misnomer to call it. The only critical moment was in shooting the fissures of the rocks; but the incessant flow of voluble Arabic from the boatmen served to distract the passengers' attention from the spikes of the rocks,

<sup>1</sup> The skeleton of this monster was exhibited at Rome by M. Æmilius Scaurus during his famous Curule Ædileship. Plin. ix. 4.

<sup>2</sup> "Why a decent harbour is not made at Jaffa it is difficult to understand, except that the one explanation for all evils in this evil-ridden country is that it is governed by the Turks."—Mrs. Margaret Thomas, *Two Years in Palestine and Syria*, chap. i. p. 5.

<sup>3</sup> 2 Chronicles ii. 16. Spelt "flotes."

<sup>4</sup> Ezra iii. 7.

<sup>5</sup> "Those who take the Luxor Excursion proceed with the *Argonaut* direct from Jaffa to *Port Saïd*." (Dr. Lunn.)

sticking up from the watery depths on both sides of them. The Arabs have a friendly, but very summary way, of hauling you ashore, taking possession of your arms and legs, in spite of your remonstrances ; and you nearly precipitate yourself into the sea, in your struggles to be free.<sup>1</sup>

They are a fine set of men, these stalwart Arab boatmen, in their picturesque dress, but garrulous and excitable in an extraordinary degree.

The passengers were under the impression that their passports, viséd by the Turkish authorities at Constantinople, would be an indispensable preliminary to entering the Sultan's dominions, but found that a general note of interrogation "Passports?" was deemed sufficient, without awaiting a reply.

If the passengers had been coming to reside permanently in the Sultan's dominions the Turkish soldiers might have been more profound in their researches.

Everard escorted Mabel, and Mr. Vernon her sister through the miry lanes (streets they cannot be called) and up the slippery steps of Jaffa. The insanitary state of the town reflects the greatest discredit on the Turkish authorities. And so thought our travellers, who were led by the guides to the principal objects of interest. The passengers were not, indeed, shown the place where Jonah "found a ship going to Tarshish,"<sup>2</sup> "and paid the fare thereof, and went down into it," to escape visiting Nineveh ; nor the place where Noah's Ark was reconstructed ; but the site was shewn of the house where good old Tabitha (*alias* "Dorcas") was restored to life by St. Peter, and "presented to the saints and widows," who were mourning her loss ;<sup>3</sup> also the house of Simon the tanner, where St. Peter lodged.<sup>4</sup> Several Parties converged to the latter historic spot, and there was some difficulty in ascending to the "house-top," where St. Peter fell into a trance, and saw the vision, which induced him to accompany the men, sent by Cornelius, to Caesarea, and led to the evangelization of the

<sup>1</sup> "The porters were as eager to seize our bodies, and convey them to dry land, as they were desirous of leaving alone our luggage."—Sir Charles Warren.

<sup>2</sup> Jonah i. 3. Professor Driver (*Introduction to the Literature of the Old Testament*, chap. vi. p. 321 ; and *The Cambridge Companion to the Bible*, p. 269, say "Tartessus, in Spain."

<sup>3</sup> Acts ix. 36-42.

<sup>4</sup> Acts ix. 43 ; x. 6, 17, 32.

Gentiles. The roof, as usual in the East, is quite flat, and from it a good view was obtained of Jaffa. In the courtyard there is a very ancient olive tree growing, and a primitive well, with an antique bucket, wound up and down by means of a rickety old windlass, still in use.

"In the courtyard," says Dean Stanley,<sup>1</sup> "is a spring of fresh water, such as must always have been needed for the purpose of *tanning*, and which, though now no longer so used, is reported to have been so used, in a tradition which describes the premises to have been long employed as a tannery."

"What a number of Moslem women there are in the streets of Jaffa!" exclaimed Mabel, addressing her sister.

The guide, who overheard the observation, interposed:—

"You will not find so many, miss, in the streets of Jerusalem."

"How is that?" inquired Everard.

"Because," answered the guide, "the Mohammedan population is numerous in Jaffa,<sup>2</sup> but the population of Jerusalem is mainly composed of Jews."<sup>3</sup>

The answer greatly interested Everard, and he made a mental note of the fact that "the Chosen People" greatly outnumber the other inhabitants of the Holy City.

At that moment two Moslem women passed them, whose black yashmaks were much more prettily designed than those which Mabel had previously noticed. Instead of covering the centre of the face, from the brow to the chin, they left the eyes exposed to view, and both the Moslem women brought the artillery of their wondrously bright eyes to bear upon the handsome face of Everard.

Mabel and Florence observed the women's glances, but Everard was so absorbed in thoughts of the Holy City that the glorious orbs failed to attract his notice.

Suddenly a vendor of small cards, intended for transmission by post, thrust them in front of Everard; they had upon them pretty little coloured views of Jaffa, taken from the offing, and just as the town presented itself when first seen by the passengers.

<sup>1</sup> *Sinai and Palestine in connection with their History*, chap. vi. Note A, "House of Simon at Jaffa," p. 274.

<sup>2</sup> 23,000 out of a total of 35,400 (5,400 Christians and 7,000 Jews).

<sup>3</sup> 40,000 out of a total of 60,000 (13,000 Christians and 7,000 Mohammedans).

"I will take some of those," said Everard, and putting his hand in his waistcoat pocket, took out some copper coins.

The itinerant vendor of the cards looked contemptuously at the coins, when handed to him, exclaiming, "Italian money"; and handed them back to Everard, who was no little astonished, and, indeed, vexed, at this extraordinary treatment of the current coin of the kingdom of Italy.

He remembered that the coins had been given him in change for a franc at Naples. The man, however, positively refused to accept the Italian money. "Turkish, French, or English money would do."

Everard passed on, without purchasing the cards.

The progress of the passengers was frequently interrupted by long strings of camels, laden with various kinds of merchandise. The weight, which a single camel could bear, astonished Everard. He directed Mabel's attention, especially, to one camel, which carried, artistically poised upon its hump, a huge block, or rather slab, of stone, evidently prepared by a mason for insertion in a building.

"How exquisitely it is poised!" exclaimed Everard.

"Its poise is truly wonderful," replied Mabel; "it sways, gently, up and down with the camel's motion, but the balancing of the slab is so exact, that there does not seem to be the slightest danger of its falling."

"What curious heads," observed Florence, "the animals have; they all seem to be looking skywards, with their noses pointed in the air."

"Yes," said her companion, Mr. Vernon; "and notice the cynical expression of the great brutes, which seems to say that, like the Houyhnhnms in *Gulliver's Travels*, they are superior creatures to us men."

Florence laughed heartily at this sally. She had ample opportunity of verifying Mr. Vernon's comparison, as camel after camel, all with the same cynical expression, looking skywards, with their noses in the air, passed them.

The picturesque attire of the Arabs next attracted them.

"With their long flowing robes," said Mabel, "they look more like women than men."

"Indeed, they do," said Everard; "but their height betrays them. Their physique is splendid."

The guide, who had overheard Mabel's observation, here interjected :—

“ If you think, miss, that the Arabs resemble women from their flowing robes, you will, I am sure, think the Jews of Jerusalem still more resemble women from their flowing ringlets.”

Suddenly, pointing over the way, the guide exclaimed, “ See, there is one of them ! ”

The eyes of all turned in the direction indicated.

The Jew evidently belonged to the class, so numerous in Jerusalem, of those who vend their wares in the bazaars. His features were massive and striking. The distinctive peculiarities, which the Eternal has impressed on the features of “ the Chosen Race,” and which are so familiar to my readers, were all present ; but it was the unfamiliar adornment, which custom had added, that excited the curiosity of all, especially the ladies.

The guide was quite right in his description. Seldom has female vanity cultivated “ flowing ringlets ” with more effect. The side locks not only covered the sides of the head, but almost touched the shoulders. They glistened with grease.

The time had now arrived for the passengers to leave Jaffa for Jerusalem ; some walked to the station, others drove in carriages, which were placed at their disposal by the organizers of the trip. The train was in waiting, but some time elapsed before it started. The line ascends to a height of about 2,800 feet above the level of the Mediterranean Sea, and then descends 300 feet to Jerusalem Terminus, which is about a mile from the Holy City.

The pace is extremely slow. It occupies nearly four hours to accomplish the fifty-four miles of railway transit from Jaffa to Jerusalem Terminus !<sup>1</sup>

The carriages were constructed on the Pulman model, the entrances being at the ends of the compartments. Each compartment seated about a dozen individuals, on the *vis-à-vis* principle.

Many of the passengers had fortified themselves with pottle-shaped baskets, filled with delicious Jaffa oranges, which were generously distributed by the happy possessors.

<sup>1</sup> “ The locomotives on this line were made in America, for the Panama Canal, and, after having been abandoned, were transported to Jaffa.”—Barr's *Unchanging East*, chap. xvii. p. 291:



## XII.

### From Jaffa to Lydda, past the Orange Groves and the Roses of Sharon.

ON emerging from the environs of Jaffa the train passed through, or perhaps it would be more correct to say skirted, the orange groves, the delicious products of which have made the name of "Jaffa" famous in every part of the civilized world. The oranges were hanging, in magnificent clusters, from the branches of the trees, weighing them down with their oval hemispheres, which resembled masses of smooth burnished gold. Each orchard was fenced round by formidable hedges of prickly cactus, which grew to a height of six feet from the ground. The scent of the ripe fruit was borne upon the breeze to the delighted travellers.

There was ploughing going on in the open, as the train passed out from the orange groves; there were no furrows, and no hedges, only landmarks divided the fields, generally composed of loose stones, as in Ireland.

"What extraordinary ploughs!" exclaimed Mabel.

"They look like the gnarled branches or twisted roots of trees," said Everard, "rudely shaped to resemble ploughs."

"The Mosaic code emphatically enjoins," observed Mr. Vernon, "'Thou shalt not plough with an ass and an ox together!'<sup>1</sup> but yonder, see, is a much stranger combination."

"Yes, indeed," cried Mrs. Smith, "a camel and an ox yoked to the same plough! what queer yoke-fellows!"

"The train is passing through the Tribe of Dan, is it not?" inquired Everard of Mr. Winterton-Wide, one of the clergymen who had lectured on "Jerusalem," and who happened to have taken a seat in the same compartment.

<sup>1</sup> Deut. xxii. 10.

"Yes, and you will find 'the border before Jaffa' (spelt 'Japho'), through which we are now passing, expressly mentioned in the Book of Joshua,<sup>1</sup> as forming part of 'the coast of the inheritance of the children of the Tribe of Dan.'"

"What lies to the north of us?" asked Mabel.

"The Plain of Sharon; and, when the train stops, I will endeavour to find for you one of the roses of Sharon."<sup>2</sup>

"And what lies to the south of us?" asked Florence.

"Philistia."<sup>3</sup>

What Dean Stanley calls "the twisted stems and silver foliage" of the olive trees<sup>4</sup> came in sight at this moment, and the passengers were somewhat puzzled to observe that the soil under the olives had been recently ploughed. It was difficult to conceive how this was accomplished amid the entanglements of the branches.

"The olive trees are not pruned, hence the entanglements," observed Mr. Winterton-Wide; "neither are they manured, so that they only bear the full crop each alternate year. The ploughs are very light, and do not sink deep in the soil, but the land is ploughed two or three times in each year."<sup>5</sup>

Just then the train began to slacken speed, and Everard, reading from the notice board at the station, cried:—

"Lydda!"

Mr. Winterton-Wide sprang from the train, and, running to a little distance, succeeded in procuring a rose of Sharon, which he handed politely to Mabel.

<sup>1</sup> Josh. xix. 40–46. Renan, *History of the People of Israel till the Time of King David*, cxi. p. 288, says:—"All the energetic portion of the Tribe of Dan went north." See Judges, chap. xviii.

<sup>2</sup> Cant. ii. 1. Spelt, in the Septuagint, "Saron." 1 Chron. xxvii. 29; Isa. xxxiii. 9; so Acts ix. 35. It means "level," or "smooth ground."

<sup>3</sup> The fertile strip of land, on the shore of the Mediterranean, called "Philistia," was the part of Palestine with which the ancients—especially the Egyptians and Greeks—were best acquainted; and the name thus came to be applied to the whole of Palestine. "Palestina" (Hebrew, "Peleseth") in the Authorized Version, means "Philistia." Exod. xv. 14; Isa. xiv. 29, 31; Joel iii. 4.

<sup>4</sup> *Sinai and Palestine in connection with their History*, by the Very Rev. Arthur Penrhyn Stanley, D.D., chap. ii. p. 139.

<sup>5</sup> *Tent Work in Palestine*, by Col. Conder, R.E., D.C.L. Sixth Edition (1895), chap. xxi. p. 330; and see chap. x. p. 146. When he visited Bethlehem, the olive harvest had commenced, and picturesque groups were gathered in the groves, whilst little hammocks for the babies were slung between the trees;



It resembled, in the richness of its scarlet hue, an anemone,<sup>1</sup> and was greatly admired.

From the flower the conversation turned on the station.

"The Sacred Narrative tells us," said Mr. Winterton-Wide, "that 'Lydda was nigh to Joppa,'<sup>2</sup> and it has naturally been selected as the first station on the line from Jaffa to Jerusalem."

"St. Peter, we are told, went from Lydda to Joppa," said Florence, "after he had cured Æneas of his palsy."<sup>3</sup>

"And restored Dorcas to life,"<sup>4</sup> added Mabel.

"We are further told," said Mr. Winterton-Wide, "that, after the cure of Æneas, 'all that dwelt in Lydda and Sharon'<sup>5</sup> turned to the Lord," and it is an historical fact that Lydda became the seat of a Bishopric at an early period. Indeed, at the commencement of the fifth century an Ecclesiastical Council was held here. The first Crusaders passed through Lydda, A.D. 1099, unmolested, on their way to their conquest of Jerusalem."<sup>6</sup>

The passengers, having now resumed their seats, the train got up steam, and moved away from Lydda, proceeding towards Ramleh, the next station. On the way the travellers noticed a camel harrowing and a sower sowing seed.

<sup>1</sup> Known by "the touching and significant name" of "the blood-drops of Christ."—*Sinai and Palestine in connection with their History*, chap. ii. p. 139.

<sup>2</sup> Acts ix. 38.

<sup>3</sup> *Ibid.* 32-35.

<sup>4</sup> *Ibid.* 40, 41.

<sup>5</sup> Spelt "Saron," as in the Septuagint, *vide supra*.

<sup>6</sup> *Jerusalem, the City of Herod and Saladin*, by Sir Walter Besant and Professor Palmer. Fourth Edition (1899), chap. vi. "The First Crusade," p. 198.

### XIII.

## From Lydda to the Hill Country of Judaea.

THE distance between Lydda and Ramleh is very short, that is, the distance between the two stations, which are somewhat remote from their respective towns. Orange groves once more appeared in sight, to the gratification of the passengers, and especially of Mabel and Florence Gordon. There was here a sudden bend in the line southwards, which continued past Ramleh almost to Sejed, the third station from Jaffa, and accounted for the circumstance that it is much farther from Jaffa to Jerusalem by rail than by road. At least twelve miles are saved by following the road, which at several points is seen from the line.

The name of "Ramleh," which is Arabic, signifies "Sandy." The country in the neighbourhood is extremely fertile, and it is surrounded by orchards divided by cactus hedges. The population of the town is 8,000, the majority of whom are Moslems; and it is to the professors of that creed that it owes its origin. There are two large mosques, the view from the tower of the oldest of which embraces the entire Plain of Sharon.

"Ramleh played an important part, did it not?" inquired Everard, "in the contests between the Moslems and the Crusaders?"

"Yes; it was here," said Mr. Winterton-Wide, "that Godfrey de Bouillon, Duke of Lorraine—the 'Agamemnon' of the first Crusade, as Sir Walter Scott calls him<sup>1</sup>—the first Christian king of Jerusalem, routed the vast army of the

<sup>1</sup> *Count Robert of Paris*, chap. v. p. 129 (vol. i.);

Egyptian Caliph, under the command of a renegade Armenian, named Afdhal, and it was here that his brother and successor, King Baldwin I., put to flight another army of the Egyptian Caliph, ten times as numerous as his own.<sup>2</sup> It was through Ramleh that Richard Cœur de Lion (the 'Achilles' of the third Crusade, as Sir Walter Scott calls him<sup>3</sup>) returned to Jaffa, after he had relinquished so unexpectedly the reconquest of Jerusalem from the Saracens."

Various towns mentioned in the Bible lie to the right and left of the railway between Ramleh and Sejed.

To the right is the Royal City of Ekron<sup>4</sup> in the north of Philistia (now a Jewish colony<sup>5</sup>). It was to Ekron that the Ark of God was brought by the Philistines after they had captured it from the Israelites.<sup>6</sup>

It was from Ekron that the Philistines, in an agony of fear, when plagued by God for keeping it, sent back the Ark "in a new cart" to the hills of Judaea;<sup>7</sup> "and the kine went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went with them to the borders of Beth-Shemesh."<sup>8</sup>

It was to Ekron that the Israelites pursued the Philistines, when they fled, after their gigantic champion, Goliath of Gath, had been felled by the stripling David.<sup>9</sup>

"And the men of Israel and of Judah arose and shouted, and pursued the Philistines, until they came to the valley and to the gates of Ekron."

To the left of the railway lies Gezer, a Royal City, belonging

<sup>1</sup> *Jerusalem, the City of Herod and Saladin*, by Sir Walter Besant and Professor Palmer. Fourth Edition (1899), chap. vii. pp. 216-219.

<sup>2</sup> *Ibid.* chap. viii. p. 244.

<sup>3</sup> In *The Talisman*, chap. xi. p. 203.

<sup>4</sup> Arabic name, "Akir."

<sup>5</sup> Founded by Baron Edmond de Rothschild in 1884. "There are 1,000 acres of very good land, 35 houses, and 150 inhabitants." It is "quite prosperous."—*Views from Palestine and its Jewish Colonies*, p. 13.

<sup>6</sup> 1 Sam. iv. 11, v. 10. *Vide infra*.

<sup>7</sup> 1 Sam. vi. 2, 7, 8. The milch kine would, naturally, have returned to their calves, which were shut up at home. If, instead, they went straight on, it would be a sign to the Philistines of Divine intervention.

<sup>8</sup> Verse 12 "Beth Shemesh" signifies "the House of the Sun." Arabic name, "Ain-Shems," or "Ain-esh-Shems."

<sup>9</sup> 1 Sam. xvii. 48-52.

to the Canaanitish inhabitants of Palestine, assigned to the Levites.<sup>1</sup>

"The King of Gezer came up to help Lachish, and Joshua smote him and his people."<sup>2</sup> "These are the kings of the country, which Joshua and the children of Israel smote on this side Jordan on the west . . . the King of Gezer, one."<sup>3</sup> The Canaanites were left, however, in undisturbed possession of their city.<sup>4</sup> Gezer was the southernmost point of the land which fell to the lot of the children of Joseph,<sup>5</sup> but "they drave not out the Canaanites that dwelt in Gezer." These "served under tribute."<sup>6</sup>

The history of this city, as recorded in the Bible, is interesting; "for Pharaoh, King of Egypt, went up and took Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the city; and gave it for a present unto his daughter, Solomon's wife. And Solomon built Gezer,"<sup>7</sup> levying a tax for that purpose as well as for completing the Temple.<sup>8</sup>

The discovery of the identity of Tel-el-Jezer with the Royal City of Gezer is due to M. Clermont Ganneau, of the French Consulate, at Jerusalem.<sup>9</sup> Engraved upon a slab of rock, he found a Hebrew inscription, "Limit of Gezer," the name "Gezer" being written exactly as it is in the Bible, and the word "limit" indicating the Levitical "limits" of the city, as defined in Numbers xxxv. 5.<sup>10</sup>

The next station, Sejed, is not very important; but it forms the dividing line between the plains and the Valley of Sorek, which commences after leaving the station.

The Valley of Sorek is best known as the home of Delilah,<sup>11</sup> who may be taken as the historical prototype of the aggressive seductiveness of the "New Woman" over man.

On the way from Sejed to the next station, Dêr-Abân,

<sup>1</sup> See *Thirty Years' Work in the Holy Land*, by Sir Walter Besant, "Palestine Exploration Fund," chap. xi. p. 177.

<sup>2</sup> Josh. x. 33. The Arabic name of "Lachish" is "Tel-el-Hast."<sup>2</sup> "Tell-Jezer" is the Arabic name of "Gezer."

<sup>3</sup> Josh. xii. 7, 12.

<sup>4</sup> *Ibid.* xvi. 10; Judges i. 29.

<sup>5</sup> Josh. xvi. 1-3.

<sup>6</sup> *Ibid.* verse 10.

<sup>7</sup> 1 Kings ix. 16, 17.

<sup>8</sup> *Ibid.* verse 15.

<sup>9</sup> Now Professor Clermont Ganneau, LL.D.

<sup>10</sup> See Josh. xxi. 20, 21; and *Thirty Years' Work in the Holy Land*, by Sir Walter Besant, chap. xi. p. 177 ("Palestine Exploration Fund").

<sup>11</sup> Judges xvi. 4. The Arabic name of the Valley is "Wady-es-Sarâr."

which St. Jerome identified with the ancient "Ebenezer," "the Stone of Help,"<sup>1</sup> two Biblical spots are passed; to the left lies Zorah, the birthplace of Samson,<sup>2</sup> where the Angel of the Lord, after appearing to Manoah, Samson's father, ascended to Heaven in a flame of fire<sup>3</sup>; to the right lies Beth-Shemesh, where the Israelites rejoiced to see the Ark of God, borne on a new cart drawn by two milch kine, so wonderfully restored to them.<sup>4</sup>

Passengers for Zorah alight at Dêr-Abân. Zorah is on a hill, and overlooks the fertile plains of Philistia.

The Valley of Sorek includes Timnath, where Samson, while courting his first wife, "rent the young lion which roared against him,"<sup>5</sup> and propounded his riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness,"<sup>6</sup> the solution of which his first wife coaxed from him.<sup>7</sup>

It was from Zorah that Samson sent down among the standing corn of the Philistines at Timnath three hundred foxes,<sup>8</sup> tied tail to tail, with firebrands between them,<sup>9</sup> to show his "displeasure" at the conduct of his father-in-law, "the Timnite," for taking his first wife from him. The tragic sequel of the irruption of the three hundred foxes is briefly recorded:—

"And the Philistines came up and burnt her and her father with fire."<sup>10</sup> The three hundred foxes were, no doubt, caught by Samson amid the recesses of "the Hill Country of Judaea," upon which the train was now entering, with slackened speed. The Valley of Sorek, which had previously been of considerable width, now narrowed into a mountain gorge, and the train followed the windings of the dry bed of a torrent. The hill-sides which bounded the valley became precipitous and stony, and pierced here and there with caverns.

"Look," exclaimed Mr. Winterton-Wide, pointing to one

<sup>1</sup> 1 Sam. vii. 12. *Thirty Years' Work in the Holy Land*, by Sir Walter Besant, chap. vi. p. 119.

<sup>2</sup> Judges xiii. 2, 24.

<sup>3</sup> *Ibid.* verse 20.

<sup>4</sup> 1 Sam. vi. 13. *Vide supra*.

<sup>5</sup> Judges xiv. 1-7. The Arabic name of Timnath is "Tibnah."

<sup>6</sup> *Ibid.* xiv. 12-18.

<sup>7</sup> *Ibid.* 16-19.

<sup>8</sup> Dean Stanley says that "the Danite Hero" sent down three hundred *jackals* into the standing corn of the Philistines.—*Sinai and Palestine*, chap. vi. p. 258.

<sup>9</sup> Judges xv. 4.

<sup>10</sup> *Ibid.* 6.

of these caverns, high up on the left hillside, "that is still known as 'Samson's cavern.'"

"How picturesque!" exclaimed Mabel.

"Colonel Conder," said Mr. Winterton-Wide, "has discovered, in the vicinity of Samson's home—Zorah—another hiding-place of Samson's, styled in the Bible 'the Rock Etam,'<sup>1</sup> the Hebrew word 'Etam' signifying 'the eagle's nest.'"<sup>2</sup>

"What a romantic name!" exclaimed Mabel.

"Colonel Conder has also identified Ramath-Lehi, 'the hill of the jaw bone,' a little way north-west of Zorah. It was there that Samson slaughtered, with this extemporized weapon, a thousand Philistines."<sup>3</sup>

"What a barren country we are passing through," observed the prosaic Florence.

And truly a scene of greater desolation it would be difficult to imagine. It is a weird and lonely gorge,<sup>4</sup> unrelieved by any vegetation (except the olive trees, which, at intervals, dotted the margin of the parched up stream), and it continued for fifteen miles! The only sign of civilization was the telegraph wire alongside the line.

<sup>1</sup> Judges xv. 9, 11.

<sup>2</sup> *Tent Work in Palestine*, chap. ix. pp. 140, 141; cited *Thirty Years' Work in the Holy Land*, chap. vi. p. 93.

<sup>3</sup> Judges xv. 15-17. *Tent Work in Palestine*, chap. ix. pp. 142, 143.

<sup>4</sup> Gipsies, encamped among the rocks, were the only human beings seen along the line, which here describes a series of semicircles.

#### XIV.

From the Hill Country of Judaea along  
the Borders of Judah and Benjamin,  
through the Valley of Roses and the  
Valley of Giants.

“BITTER ! Bitter !”

This, the next station after Dêr-Abân, is the last station before reaching the Jerusalem Terminus.

“What a delightful change,” exclaimed Mabel, “from the desolate region through which we have been passing !”

“Yes,” said Florence, adjusting her eyeglass for a critical examination. “It looks like an oasis in the desert. The vegetation is luxuriant.”

“That is easily accounted for,” said Mr. Winterton-Wide ; “there is a perennial supply of water here from a spring which fertilizes the soil.”

“Bitter is more than 2,000 feet above the level of the Mediterranean, I understand,” said Mr. Vernon.

“Yes<sup>1</sup> ; but we must climb nearly 1,000 feet more to an elevated plateau.”

“What a pleasant prospect,” broke in the comic man. “I have half a mind to get out at this station, and shove !”

A peal of laughter welcomed this sally.

“The average speed,” said Mr. Vernon, “has been thirteen miles and a half per hour.”

As the train was leaving Bitter Mr. Winterton Wide said :—

“In a few minutes we shall enter the Valley of Roses.”<sup>2</sup>

“What a pretty name !” exclaimed the impressionable Mabel.

When the train had climbed to the Valley of Roses, Mr. Winterton-Wide said :—

<sup>1</sup> The remains of the fortress, in which Bar-chochebas, the false Messiah, “the Son of a Star,” made his last stand against the Romans, is still visible here.

<sup>2</sup> In the Arabic, “Wâdy-el-Werd.”



"The proximity of the Valley of Sorek to the Valley of Roses may have suggested Isaiah's beautiful simile,<sup>1</sup> 'The desert shall rejoice and blossom as the rose.'"

Mabel smiled approval.

"The name 'Valley of Roses,'" said Everard, "has, I suppose, some special significance."

"Large quantities of roses are grown in this Valley," said Mr. Winterton-Wide, "every year. There is then 'a great contrast,' to use Dean Stanley's phrase,<sup>2</sup> 'between the brilliant colour of the flowers and the sober hue of the rest of the landscape.'"

Suddenly the Greek settlement of Katamôn came in view on the left, and attracted the attention of all in the compartment.

In answer to inquiring looks, Mr. Winterton-Wide observed, "That is the summer residence of the Greek Patriarch.<sup>3</sup> You see there is a small Greek church beside it. The spot is associated with the name of Simeon, whose "*Nunc Dimittis*"<sup>4</sup> forms one of the most beautiful anthems in our Prayer-Book.<sup>5</sup> Tradition places his house there."

Everard here broke in:—

"Only an inspired Prophet could have known that the Saviour was to be a 'Light to lighten the Gentiles,' as well as 'the glory of God's people, Israel.' The prophecy antedated, by many years, St. Peter's Vision, in a trance on the housetop at Simon the Tanner's, and must have startled the Jews who heard it, as it was contrary to all their preconceived notions of the Messiah."

A village now appeared in sight on the right.

"Do you know," asked Mr. Vernon, addressing Mr. Winterton-Wide, "the name of that village?"

"Bêt Safâfâ," promptly replied the clergyman addressed. "We here leave the Valley of Roses, and ascend to the Valley of Giants."<sup>6</sup>

When the train had entered the last-named valley, Mr. Winterton-Wide continued:—

"This valley extends for two miles in the direction of Jerusalem. It resembles, you will perceive, an elevated plateau

<sup>1</sup> Isaiah xxxv. 1.

<sup>2</sup> *Sinai and Palestine*, chap. ii. p. 139.

<sup>3</sup> The "Patriarcheon," in Christian Street, is his principal residence.

<sup>4</sup> St. Luke ii. 25-32.

<sup>5</sup> "Fitly do we *Gentiles* use the Holy Song in our Public Worship."—

*The Four Gospels*, by the Right Rev. W. Walsham-How (on verse 32).

<sup>6</sup> In the Arabic, "El-Bukeia."

rather than a valley. Dean Stanley, in a note,<sup>1</sup> points out that the Hebrew word translated a 'valley,' was used, not so much in the sense of 'depression,' as of 'extension,' and applied to the 'long broad sweeps' sometimes found in Palestine."

"Might I ask," inquired Mr. Vernon, "whether your 'elevated plateau' is 3,000 feet above the level of the Mediterranean Sea?"

"Nearly 3,000 feet,"<sup>2</sup> said Mr. Winterton-Wide, smiling.

"What is the Hebrew for 'Giants'?" asked Mabel of Mr. Winterton-Wide.

"'Rephaim'; the Hebrew word is twice translated 'Giants,' in the Book of Joshua,<sup>3</sup> when defining the boundaries of the tribes of Judah and Benjamin. We are on the borderland of these tribes."

"If my memory serves me right," said Mr. Vernon, "it was in the Valley of Rephaim that a memorable victory over the Philistines was achieved by David,<sup>4</sup> shortly after he had captured Jerusalem, and taken up his abode there in 'the stronghold of Zion,' B.C. 1048."

"Yes, the Philistines found this broad and lofty plain, 300 feet above Jerusalem, a convenient camping-ground for their hosts, when on the war path."<sup>5</sup>

"The signal for battle, communicated to King David, when he inquired of the Lord, was, I think," said Mr. Vernon, "'the sound of a going in the tops of the mulberry trees.'"<sup>6</sup> The phrase is a peculiar one, and sticks in one's recollection."

"It is a remarkable fact," said Mr. Winterton-Wide, "that mulberry trees are still cultivated in the vicinity."

"The Valley of Rephaim," said Everard, "appears to have been very fertile, abounding in cornfields. Isaiah, my favourite Prophet, uses this simile:—'It shall be as he that gathereth ears in the Valley of Rephaim.'"<sup>7</sup>

"Yes," said Mr. Winterton-Wide, and, if you will look around, you will see that it is still very fertile, and well cultivated."

<sup>1</sup> *Sinai and Palestine* (Appendix), p. 481, title "Emek."

<sup>2</sup> 2,862 feet exactly.

<sup>3</sup> Josh. xv. 8, xvii. 15.

<sup>4</sup> 2 Sam. v. 22-25 (compare 1 Chron. xiv. 14-17).

<sup>5</sup> See 2 Sam. v. 18, 22; and 1 Chron. xiv. 9, 13.

<sup>6</sup> 2 Sam. v. 23, 24; and 1 Chron. xiv. 14, 15. "The sycamine tree mentioned by our Lord"—St. Luke xvii. 6—"is the mulberry tree."—*The Cambridge Companion to the Bible*, p. 206 (Natural History).

<sup>7</sup> Isa. xvii. 5.

## XV.

### Jerusalem.

EVERARD STANTON and Mabel Gordon were in a great state of excitement as the train steamed into the Jerusalem Terminus. The tedious railway journey was a thing of the past; they were now "within measurable distance" of the goal of their hope.

On emerging from the terminus the passengers found the large area outside it crowded with two-horse carriages, many of which had been provided by the organization which was personally conducting them.

Everard found himself struggling vainly in the arms of a stalwart Arab, who had pounced upon him the moment of his arrival, and carried him off, *willi-nilli*, to one of the attendant vehicles at some distance from the exit. Glad to have secured a conveyance, Everard subsided into a comfortable seat and awaited eventualities. He had not been long seated when a number of passengers came up, headed by a dragoman, who said, somewhat abruptly :—

"What hotel are you going to?"

Everard meekly replied, "To the Hotel Howard."

"We are going to a different hotel," said the dragoman; "you had better get out."

Everard descended, without a murmur. This *contretemps* rather jarred upon his feelings. The Party got into the vehicle and drove away.

Everard took the precaution of inquiring where the next vehicle, which he hailed, was going; and was pleased to learn that it was going to the Hotel Howard. He took the only seat remaining, and the driver dashed off, at breakneck speed, to the Hotel Howard.

The other passengers were more fortunate. The stalwart

Arabs left them severely alone, and they had no difficulty, with the assistance of their dragomans, in finding vehicles bound for the Hotel Howard, and arrived there before Everard.

The Terminus is about a mile from the Jaffa Gate.<sup>1</sup> The road from the Terminus is mostly downhill, and the Arab drivers, in their picturesque costumes, urging on their steeds, regardless of life or limb, are a terror to foot-passengers.

Most of the hotels are situated outside the walls of Jerusalem, and the Hotel Howard is no exception to the rule.

Sir Moses Montefiore vied with the Rothschilds in promoting the wellbeing of the Jews in Jerusalem. The Jewish Hospice, which he established, is a very large building, and lies between the Terminus and the Jaffa Gate, adjoining the Lower Pool of Gihon.<sup>2</sup>

The Hotel Howard presented a most animated spectacle, when the passengers entered it. The antechamber formed a sort of bazaar, in which all kinds of commodities were exposed to view in the most attractive manner. Whenever a guest entered the hotel he had to "run the gauntlet" of this bazaar; and times must indeed have been bad with the vendors, if he had not, in the course of his transit through the vestibule, made a purchase.

The dragomans were in attendance in this vestibule, awaiting instructions. About twelve passengers were told off to each dragoman, the one assigned to the Party, to which Everard Stanton and Mabel and Florence Gordon belonged, being a member of the Greek Church, who had been educated at Bishop Gobat's School, in the Zion suburb.

Everard lost no time in purchasing a very handsome puggery to protect the back of his head from the rays of the Oriental sun; for, though Jerusalem at nights, in January, owing to the loftiness of its situation (2,500 feet above the level of the Mediterranean) is decidedly chilly after nightfall, the heat in the daytime is considerable. It soon browned the complexions of most of the travellers. The puggery was fastened round Everard's head by a ribbon of golden thread, and hung, in graceful festoons, over his shoulders, at the back. It decidedly improved his appearance, as the ladies of the Party lost no time in informing him.

<sup>1</sup> In the Arabic "Bâb-el-Khalil," "Gate of Hebron."

<sup>2</sup> Isa. xxii. 9. The Arabic name of this Pool is "Birket-es-Sultân."

Luncheon was served in the large dining-hall at the Hotel Howard. Sandwiches had been served out in the railway carriages *en route* from Jaffa to Jerusalem, and Jaffa oranges had been freely distributed; but the travellers attacked the viands, provided for them by the care of the organization, which catered for their wants, with no little avidity.

## I. THE CHURCH OF THE HOLY SEPULCHRE.

After luncheon the thoughts of all turned to the Church of the Holy Sepulchre,<sup>1</sup> and it was resolved, first of all, to visit it.

After passing from the quadrangle in front of the chief façade of the Church of the Holy Sepulchre, our travellers first noticed the Moslem Guard, representing the majesty of the Sultan of Turkey, in the vestibule, on the left of the entrance. All was peaceful to-day, and there was no occasion for their active intervention, to prevent quarrelling amongst the various denominations of Christians<sup>2</sup>; but their presence there sent a pang through the hearts of our enthusiasts, Everard Stanton and Mabel Gordon, who were animated by the aggressive spirit of the Crusaders, in the presence of the Infidel.

After passing the Moslem Guard the travellers entered a spacious antechamber belonging to the Armenians, in the centre of which they perceived the Stone of Unction, where the body of our Saviour is stated to have been anointed (or, rather, swathed with spices<sup>3</sup>) by Nicodemus and Joseph of Arimathea.

Pictures of the "anointing" of the body of our Saviour surmounted the Stone, and in the left hand corner was shown the place from which the women witnessed the "anointing," amongst them the Mother of our Lord. In the antechamber are enormous candelabra, which the Armenians, Latins, Greeks, and Copts are entitled to illuminate. While the travellers were in the antechamber pilgrim after pilgrim entered it, and fer-

<sup>1</sup> In the Arabic "Kenîset-el-Kiyameh."

<sup>2</sup> "The Turkish Guards sit, cross-legged, on mats, with their guns on their knees, dark, impassive, motionless, till a row begins." Barr's *Unchanging East*, chap. xviii. p. 296.

<sup>3</sup> St. John, xix. 38, 39, 40. "Myrrh is the gum of a very aromatic shrub, and aloes were used to preserve the dead from corruption." —*The Four Gospels*, Commentary on passage.

vently kissed the Stone, which had become quite hollow by these incessant osculations.<sup>1</sup>

Just then the sound of a monotonous chant was borne in upon the ears of the travellers, and a Latin procession advanced,<sup>2</sup> chanting a dirge-like refrain. The robes of the processionists were of a sombre hue, corresponding with their dirge-like refrain. They were probably Italian Franciscans from the "Casa Nuova."<sup>3</sup> They did not advance to the immediate neighbourhood of the Holy Sepulchre, but contented themselves with remaining at some distance. They sank upon their knees, and continued their monotonous chant for some time. The travellers remained standing, attentive listeners, without in any way interfering with the processionists, or joining in their devotions.

Suddenly their attention was diverted by the chanting of another procession, which advanced to the front of the Holy Sepulchre. It was a procession composed of students from the Armenian Quarter on Mount Zion, headed by their priests.<sup>4</sup> The students wore black caps, and were clad in black robes.

By some excellent preconcerted arrangement, obviating any necessity for the intervention of the Moslem Guard, the Latin procession melted away, as the Armenian procession advanced. It was almost as well arranged as the march of two distinct line regiments.

The Armenians excel, in *bonhomie* and ingenuousness, the other Oriental Christians; and the hatred of the Turks does not, happily, pursue them to the Holy City, where they enjoy perfect civil and religious freedom.

The Armenian students ranged themselves in two long lines, facing inwards, in front of the vestibule of the Holy Sepulchre, known as "the Angel's Chapel," erected on the spot where the Angel of the Lord, whose countenance was like lightning and his raiment white as snow, said to the women:—

<sup>1</sup> Mr. Serjeant Kinglake, in *Eothen*, p. 182, wittily observes:—"There were so many stones absolutely requiring to be kissed, that my interpreter rushed about, happily puzzled, and sweetly teased, like 'Jack among the maidens.'<sup>2</sup>"

<sup>2</sup> Dean Stanley says (*Sinai and Palestine in connection with their History*, chap. xiv. p. 461): "The Latin Church is here reduced to a humble settlement in a foreign land."<sup>3</sup>

<sup>3</sup> The Latin Hospice (Convent of St. Salvador).

<sup>4</sup> Dean Stanley, *ubi supra*, speaks of "the Merchant Church of Armenia," as enjoying "rich revenues."<sup>2</sup>







THE ROTUNDA OF THE CHURCH OF THE HOLY SEPULCHRE.  
VIEW OF THE FRONT OF THE ANGELS' CHAPEL.

"He is not here; He is risen. Come, see the place where the Lord lay."<sup>1</sup> The Armenian priests stood between the lines of the students and chanted a liturgy with musical voices, while clouds of incense ascended from the silver censers, waved to and fro by the attendant acolytes.

A number of Armenian women, dressed in the garb of nuns, stood in the Rotunda outside the lines of students, and crossed themselves repeatedly as the service proceeded.

The passengers stood in the Rotunda, outside the Armenians, attentive spectators of the scene, but did not, in any way, join in the service.

From this scene were "conspicuous, by their absence," the disagreeable incidents recorded by Mr. Serjeant Kinglake in *Eothen*:<sup>2</sup>—"Crowds of disciples, rushing about in all directions, some laughing and talking, some begging"; and "the different rites, in various nooks and corners," which he describes, were *not* going on at the same time.

After watching the Armenian service for a little Mr. Winterton-Wide whispered to Mabel and Florence Gordon to accompany him into the Church of the Crusaders, which, although originally separate from the Church of the Holy Sepulchre, is now under the same roof.<sup>3</sup>

The girls followed him into the beautiful structure, and found it entirely unoccupied, so that they had an admirable opportunity of examining it at their leisure.

The clustered pillars supported the vaulting overhead, which was exquisitely groined; the elaborate gilding on the walls glistened in the sunshine, which poured through the pointed windows, flooding with light the polished marble of the floor. Two splendid Thrones, the seats, respectively, of the Patriarch of Antioch and the Patriarch of Jerusalem, stood on either side of the place, where in a Latin Church the altar would have been.

"This beautiful structure," said Mr. Winterton-Wide, "though built in the twelfth century in the French transition style by the Crusaders, is now the property of the Greek Church and is the Greek Cathedral. It is known as 'the Catholicon.'"

<sup>1</sup> St. Matt. xxviii. 1-6. Compare St. Mark xvi. 1-6, St. Luke xxiv. 4-6, and St. John xx. 12.

<sup>2</sup> p. 182.

<sup>3</sup> See *Tent Work in Palestine*, by Col. Conder, R.E., D.C.L., chap. xi. p. 171.

"It is a lovely building," said Mabel, "and commands a complete view of the Holy Sepulchre."

"Yes," said Mr. Winterton-Wide; "the Arch of the Emperor, which surmounts the entrance from the Church of the Holy Sepulchre, is so lofty that it does not impede the view."

"But where is the altar?" inquired Florence.

"Behind that partition," said Mr. Winterton-Wide, pointing to the east end of the church. "Greek churches are always divided into two parts with a partition between them, and the altar behind it."

"Ah!" said Mabel, "I remember seeing a precisely similar arrangement at the New and Old Cathedrals of Athens."

"So do I," said Florence; "I can never forget the charming *Petite Métropole*."

"There is a simple grandeur about the whole," said Mabel, enthusiastically, "which is most impressive."

"I don't see a single *prie-dieu*, or chair, in the building," observed Florence.

"No," said Mr. Winterton-Wide; "the Greeks stand during the service."

"There are no graven images, either," said Florence. "You remember, Mabel, the Churches in Naples were crowded with them. Those of the Virgin were elaborately dressed up, and resembled gaudy dolls."

"The Greek Church," said Mr. Winterton-Wide, "discards 'graven images,' which it looks upon as a violation of the second Commandment,<sup>1</sup> and it regards worship of graven images as idolatry."

"There are paintings, however, on the walls," replied Florence.

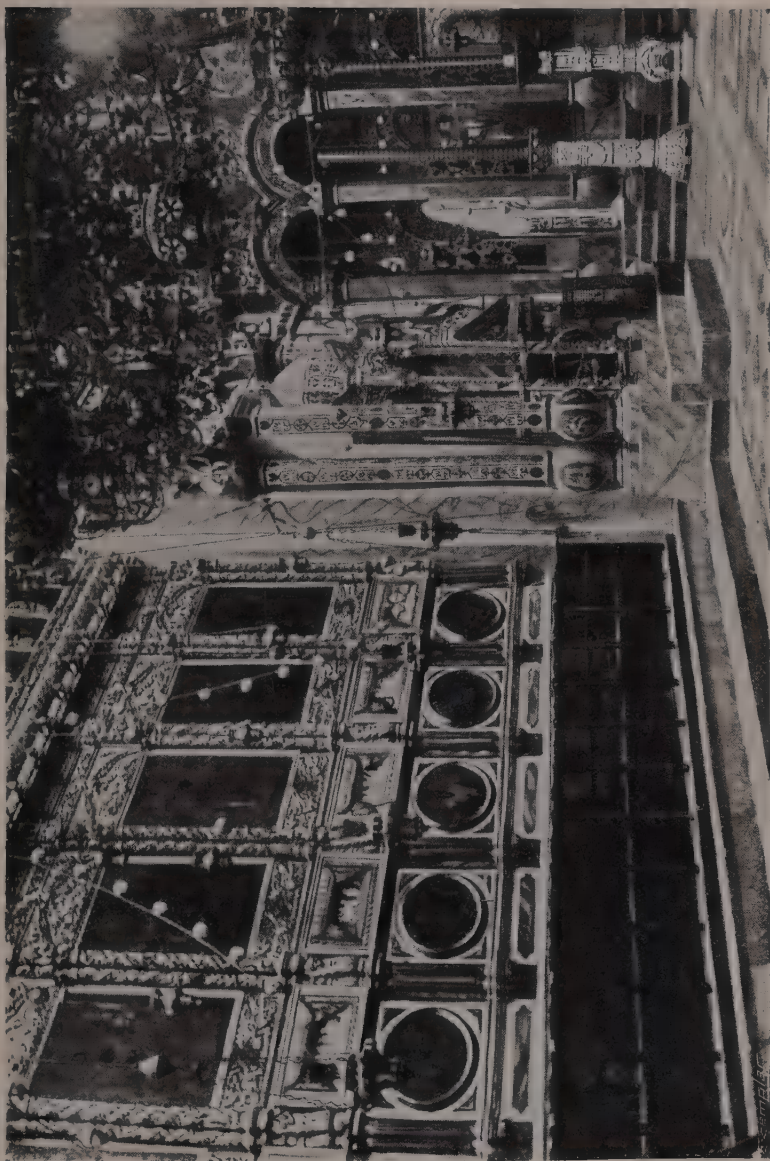
"Yes," said Mr. Winterton-Wide, "the Greek Church has no objection to 'icons.'"

"But what is this?" exclaimed Florence, pointing to the centre of the marble pavement, where a short column rose.

"That is the Centre of the World,"<sup>2</sup> said Mr. Winterton-Wide.

<sup>1</sup> In *The Key of Heaven*, which bears the *imprimatur* of Cardinal Manning (pp. 91, 94, 103, 104), the *second* commandment is altogether omitted, and the tenth commandment is *split in two*, to make up the requisite number, ten!

<sup>2</sup> Also called "the Navel of the World," and "the Centre of the Earth."



THE GREEK CATHEDRAL IN THE CHURCH OF THE HOLY SEPULCHRE, FORMERLY THE CHURCH OF THE CRUSADERS.





"Indeed," said Mabel, archly; "how did it come to be so called?"

"From the passage in Ezekiel: <sup>1</sup>—'I have set Jerusalem in the midst of the nations and countries, that are round about her.' The passage has been taken literally to mean that Jerusalem is actually the centre of the earth.<sup>2</sup> Palestine, as Dean Stanley finely phrases it,<sup>3</sup> 'was midway between the two great seats of ancient empire, Babylon and Egypt.'"

Mr. Winterton-Wide now led Mabel and Florence round to the east of the Greek Cathedral, to the retro-choir, and pointed out an apse called "the Chapel of St. Longinus."

"The legend," said Mr. Winterton-Wide, "is that the soldier who pierced our Saviour's side <sup>4</sup> was blind of one eye, but recovered his sight by a miracle, when the blood and water from our Saviour's side spirted into it. He forthwith became a Christian, and the Greek Church has dedicated this Chapel to his memory. The Latins pass by it, contemptuously, ignoring the tradition."

"Somebody seems," said Mabel, "to have built 'wood, hay and stubble' upon the foundation of 'gold, silver and precious stones.'"<sup>5</sup>

Mr. Winterton-Wide looked at Mabel with sincere admiration.

"You have lighted upon the key, which unlocks the extraordinary traditions that meet us at every turn in 'the Holy City.' You must recollect that the Reformation of the sixteenth century, which restored the Church of England to its primitive purity, has had practically no effect at all upon Jerusalem, which is, alas, steeped in mediæval superstitions to-day, just as the Church of England was before the Reformation. The all-important task which devolves upon us, as members of the Church of England, when visiting Jerusalem, is to separate the chaff from the wheat, or (to use the words

<sup>1</sup> Ezek. v. 5.

<sup>2</sup> See *Sinai and Palestine*, by Dean Stanley, chap. ii. p. 116; Reiland's *Palestine*, chap. x. p. 52, and the old mediæval Maps of the World.

<sup>3</sup> *Sinai and Palestine*, chap. ii. p. 116.

<sup>4</sup> St. John xix. 34. A more sensible tradition is that St. Longinus was the centurion who said, "Truly this was the Son of God." St. Matt. xxvii. 54; St. Mark xv. 39.

<sup>5</sup> 1 Cor. iii. 12.

you quote) the 'wood, hay and stubble' from the 'gold, silver and precious stones.' "

"This I shall try to do," said Mabel; and added, "where is 'the Chapel of St. Helena?'"

"You are quite close to it," said Mr. Winterton-Wide. "Here is a flight of steps, which will lead you to it. 'The Chapel of St. Helena,' I must tell you, is sometimes confounded with 'the Chapel of the Finding of the Cross'; but they are quite distinct. We shall first reach 'the Chapel of St. Helena.'"

"The Empress Helena was the mother of Constantine the Great, was she not?" inquired Florence.

"Yes," said Mr. Winterton-Wide, "and at the age of eighty she undertook a pilgrimage to the Holy Land, prompted, it is said, by a Divine Vision. The difficulty she had to encounter was, that for 255 years, i.e. from the destruction of Jerusalem by Titus, A.D. 70, to her visit in A.D. 325,<sup>1</sup> Jerusalem had been in the hands of the enemies both of Judaism and of Christianity, and it is impossible to say what may have been done with regard to the Holy Places during this considerable interval.<sup>2</sup> The only intelligible solution of the difficulty is that the Empress Helena was divinely guided. The Church of England seems, to some extent, to recognize this, by dedicating the third of May, each year, in her Calendar to 'the Invention of the Cross.'"

Mr. Winterton-Wide and his two companions had now descended the staircase to the Chapel of St. Helena.

"To whom does this Chapel belong?" inquired Florence.

"It is the property of the Armenian Church," said Mr. Winterton-Wide, "'whose rich revenues,' as Dean Stanley has pointed out,<sup>3</sup> 'won it large portions of the Church of the Holy Sepulchre,' and its annexes. This annexe is the most important of any, as it is generally recognized that the Chapel of St. Helena stands on the precise spot where the Basilica of Constantine the Great once stood."

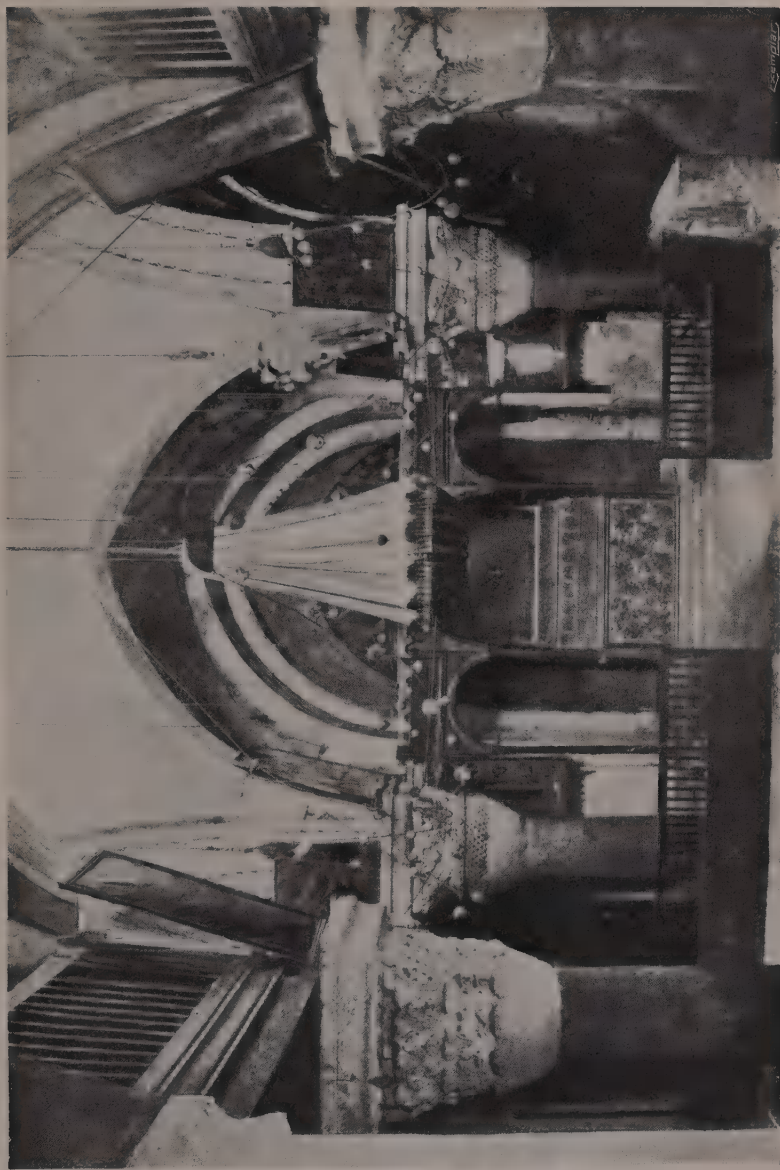
"Does any portion of the Basilica remain?" asked Mabel.

<sup>1</sup> The Holy Sepulchre was discovered in 325 A.D. General Sir Charles Wilson, Appendix v. to the *Itinerary of the Bordeaux Pilgrim*, p. 64.

<sup>2</sup> See *Jerusalem, the City of Herod and Saladin*, by Sir Walter Besant and Professor Palmer, chap. xix. p. 526 (edition 1899).

<sup>3</sup> *Sinai and Palestine*, chap. xiv. pp. 457, 461.





THE CHAPEL OF ST. HELENA.



"The columns connected with the Forecourt and Propylæa of the Basilica <sup>1</sup> still remain, so as to be distinguishable, though in a somewhat dismantled condition. Everything here," continued Mr. Winterton-Wide, "reminds one of the Empress Helena. In the right-hand corner of the east end yonder is 'the seat of the Empress,' which she is said to have occupied while search was being made, under her directions, for the True Cross, in the cave below. 'The seat of the Empress,' you will perceive, is in a niche in a low wall, overlooking the cave. Then, at the east end, in the middle, you see 'the altar of the Empress,' dedicated to her memory; it is midway between 'the seat of the Empress' and the altar erected in memory of Dimas, the penitent thief."

"Do you remember the exact date at which Constantine's Basilica was consecrated?" inquired Florence, somewhat ineptly.

Mr. Winterton-Wide smiled:—

"As far as that is concerned, we are on solid ground. The Basilica was consecrated A.D. 335,<sup>2</sup> at the same time with the original Church of the Holy Sepulchre."

Glancing round the interior of the Chapel Florence said:—

"The Chapel looks old enough to have been built in the fourth century."

"I am sorry to say," replied Mr. Winterton-Wide, "that only the substructions are ancient. The pointed vaulting over our heads, for example, dates from the time of the Crusaders. But let us descend to 'the Chapel of the Finding of the Cross.'"

The girls assented; and, at the bottom of a flight of steps, entered a much smaller Chapel, originally a cave, which they surveyed with much interest and curiosity. The Greeks and Latins had managed to get a foothold here. The principal object of attraction was a fine bronze statue of the Empress Helena, representing her holding, in her grasp, the True Cross. The Statue was life size; and rested upon a pedestal of the same colour as the rock.

"The story goes," said Mr. Winterton-Wide, "that the

<sup>1</sup> See *The Life of Constantine the Great*, by Eusebius, Bishop of Caesarea, iii. 39.

<sup>2</sup> General Sir Charles Wilson, Appendix v. to the *Itinerary of the Bordeaux Pilgrim*, p. 64. Constantine died next year but one, A.D. 337:

diggers came upon the Crown of Thorns, the Nails, the Inscription, and three Crosses,<sup>1</sup> and were puzzled as to which was 'the True Cross.' This, at length, was decided by its healing, the moment it touched her body, a noble lady afflicted with a disease which had hitherto proved incurable."

Mabel looked rather incredulous, and turning to her sister, said :—

"I think, Florence, it is time for us to rejoin our fellow travellers in the Rotunda. The Armenian Service must now be over."

Mr. Winterton-Wide glanced at his watch, and assented.

On reaching the Rotunda they found that the Armenian Service was over, and that the processionists had returned to Mount Zion. Their fellow travellers had availed themselves of this "lucid interval" to visit the Holy Sepulchre, a ceremony which could not be hurried over, owing to its diminutive size.

As already stated, the vestibule of the Holy Sepulchre, known as "the Angel's Chapel," is situated in front of the Holy Sepulchre, so that it was necessary to pass through the former to get to the latter.

In the centre of "the Angel's Chapel" was a stone, set in marble, said to be the stone which the Angel rolled away from the mouth of the Sepulchre.

The travellers had to go in Indian file, there being only room for one at a time to enter the Holy Sepulchre. Each had to stoop, in passing from the Angel's Chapel to the Holy Sepulchre, through the long, low doorway, and again in coming out.

Mr. Winterton-Wide and his two companions waited till the last of the Party had emerged from the mouth of the Tomb, and then entered.

A stern, but extremely handsome, Greek priest guarded the entrance on the inside, and a shade passed over his well-shaped brow, when he saw that the visitors did not fall on their knees, and kiss the cracked marble slab, covering the empty Tomb. This slab was much worn by the lips of adoring pilgrims.

<sup>1</sup> "Eusebius preserves a total silence about it—a silence that to us is conclusive."—Sir Walter Besant and Professor Palmer, *Jerusalem*, chap. iii. p. 63.

The walls, also, were lined with greyish marble, so that no rock was visible.<sup>1</sup>

The awe of the place, and the stern countenance of the Greek priest, repelled conversation; but if the visitors' tongues were silent, their eyes were busy taking in their surroundings. They noticed how small the place was,<sup>2</sup> the Greek priest and they quite filled it; they also noticed that this was partly due to the circumstance that quite half the space was occupied by the Tomb itself. Though so small, the Sepulchre, they observed, was lofty and well lighted, forty-three gold and silver lamps suspended from the ceiling, casting a "dim religious light" over the Sepulchre.<sup>3</sup> They noticed, further, a representation, in white marble, of Jesus rising from the tomb, and also that there were marble columns supporting the roof.

Mabel fell into a soothing kind of reverie, in which, like the Magdalen, she plainly saw "two angels in white, sitting the one at the head, and the other at the feet, where the body of Jesus had lain";<sup>4</sup> the body itself seemed to float dreamily upward from the marble relief in the north wall of the Sepulchre.

She was roused from her reverie by the voice of the Greek priest, who was anxious that they should make way for fresh arrivals.

Mr. Winterton-Wide and his companions, on emerging from the Holy Sepulchre, paid a brief visit to the Chapel of the Copts,<sup>5</sup> which, although small, occupies an important position, *dos-à-dos* with the Holy Sepulchre, being built up against its western extremity.

The Chapel of the Syrians<sup>6</sup> next claimed their attention; it is situated due west of the Chapel of the Copts, and belongs to a denomination, which, though small, possesses, like the Copts, Armenians, Greeks and Latins, a Patriarch of its own.

At this point Mr. Winterton-Wide and his two companions encountered Everard Stanton, who held a naked candle in his hand, and was preceded by several of the travellers, also holding naked candles in their hands.

<sup>1</sup> The Tomb was "hewn out in the rock." St. Matt. xxvii. 60:

<sup>2</sup> Including the Tomb, six and a half feet long by six feet wide:

<sup>3</sup> These lamps are kept perpetually burning.

<sup>4</sup> St. John xx. 12.

<sup>5</sup> Copts are *Egyptian* Christians.

<sup>6</sup> The Syrians are known as "Jacobites."<sup>1</sup> Their founder, who was *Jacob Baradâi*, Bishop of Edessa, lived in the sixth century.

Mabel was pleased at the rencontre, and said :—

“Where are you going, Mr. Stanton, with that candle?”

“To see the tombs of Nicodemus and Joseph of Arimathea,” he replied. “Dean Stanley says ‘that the existence of these tombs proves, almost to a certainty, that, at some period, the site of the Church’ of the Holy Sepulchre ‘must have been outside of the walls of the City.’”<sup>1</sup>

“How interesting,” said Mabel enthusiastically, and then added, “may I also have a candle?”

Everard politely handed her his own, and procured another for himself.

Mr. Winterton-Wide followed his example, and secured a candle for Florence, and another for himself.

They went after their fellow-travellers, and entered a narrow passage, through a door leading out of the Chapel of the Syrians, and then stepped down into a rocky grotto, or chamber, to the left of the Chapel, and underneath the western galleries of the Church.

“These,” said Everard, “must be the two excavations in the face of the rock, of which Dean Stanley speaks.<sup>2</sup> He warns us not to allow our ‘attention’ to be diverted from these ‘excavations’ to the ‘two graves sunk in the floor.’”

“He was quite right,” said Mr. Winterton-Wide; “the two graves sunk in the floor, called ‘sunken tombs,’ are too small to contain a human body, and probably were intended to contain bones. The ‘excavations’ fall under the description of ‘shaft-tombs,’ hewn horizontally in the rock. If I remember aright, Dean Stanley says<sup>3</sup> that he solved the doubt as to whether these shaft tombs are capable of containing a human body by trying the experiment himself. He was a small man, and the experiment was successful. Shaft tombs are usually  $5\frac{1}{2}$  feet long,  $1\frac{1}{2}$  feet wide, and  $2\frac{1}{2}$  feet high, and these tombs seem exactly to comply with that measure-

<sup>1</sup> *Sinai and Palestine*, chap. xiv. pp. 458, 459. Sir Walter Besant says (*Jerusalem, the City of Herod and Saladin*, chap. xix. p. 525, 4th edition, 1899):—“The discovery of actual tombs proved the possibility of the site as the Burial-Place of our Lord.”

<sup>2</sup> *Sinai and Palestine, in connection with their History*, by the Very Rev. Dean Stanley, D.D., chap. xiv. p. 458.

<sup>3</sup> “As I have seen it doubted whether these tombs are capable of containing a human body, it may be worth while to state that I tried the experiment, and found it perfectly possible.”—*Sinai and Palestine in connection with their History*, chap. xiv. p. 458.



ment, and we have thus solid evidence that ‘ancient Jewish tombs’ *adjoined* the spot, which the Empress Helena selected as the site of the Holy Sepulchre.”

Mabel glanced eagerly at Everard, who was evidently deeply moved by this confirmatory evidence, which had impressed so strongly the eminently reasonable mind of Dean Stanley. He, silently, pressed Mabel’s hand in response to her glance.

“Gold, silver and precious stones,<sup>1</sup> *at length*,” she murmured to Mr. Winterton-Wide.

He nodded assent, and said :—

“We must now ascend to ‘Golgotha.’”

“Why not Mount Calvary?” inquired Everard Stanton, surprised.

“There is no Mount Calvary,” replied Mr. Winterton-Wide, “and the name ‘Calvary’ is merely the Latin equivalent of the Greek word ‘Cranion,’ ‘a Place of a Skull,’ which is a translation of the Hebrew word, ‘Golgotha.’”

They had now emerged from the Chapel of the Syrians, which was the exit from, as it was the entrance to, the rocky grotto, or chamber, containing the reputed tombs of Nicodemus and Joseph of Arimathaea, and could converse more freely.

“What you said just now,” observed Everard, “has not a little startled me; but it has just come into my recollection that Dean Stanley, in a note<sup>2</sup> to his famous work, expresses the same sentiments.”

“The note you refer to,” said Mr. Winterton-Wide, “made such an impression on my mind, from its novelty and good sense, that I think I can repeat it *verbatim* :—‘It may be well to remind the reader that there are two errors implied in the popular expression “Mount Calvary.” There is in the Scriptural narrative no mention of a mount, or hill. There is no such name as “Calvary.” The passage, from which the word is taken, St. Luke xxiii. 33, is merely the Latin translation (“Calvaria”), of what the Evangelist calls “a skull, cranion.” The Authorized Version in the other three Gospels<sup>3</sup> makes no mention of “Calvary,” only of “Golgotha,” “the Place,

<sup>1</sup> 1 Cor. iii. 12. *Vide supra*.

<sup>2</sup> *Sinai and Palestine in connection with their History*, chap: xiv: p. 460, n. 2.

<sup>3</sup> St. Matt; xxvii. 33; St. Mark xv: 22; St. John xix. 17.



Golgotha," which is, being interpreted, "the Place of a Skull," "the Place of a Skull, which is called, in the Hebrew, Golgotha." In St. Luke<sup>1</sup> the Authorized Version renders the passage, "the Place which is called Calvary"; no mention is made of the Hebrew word, "Golgotha." The Revised Version renders the passage in St. Luke, "the Place, which is called The Skull," and in the margin it has a note in reference to "The Skull." "According to the Latin,<sup>2</sup> Calvary, which has the same meaning."

"Your memory is truly marvellous," said Mabel, who had been an attentive listener to this authoritative statement. "One must discard some cherished convictions."

"It is strange," said Everard, "how the word 'mount' came to be inserted before 'Calvary,' when there is no mention of any mount in Scripture. 'Mount Golgotha' would sound odd."

"May we not substitute the word 'Mound,' for Mount?" suggested Mabel.

"There is a good deal to be said for that reading," replied Mr. Winterton-Wide. "*The configuration of the ground* probably gave rise to the name 'Golgotha,' 'the Place of a Skull,' which is also the meaning of 'Calvary.' It would be contrary to Jewish practice to leave skulls lying about unburied, even in the case of malefactors.<sup>3</sup> It is stated in Dr. Smith's *Dictionary of the Bible* that while 'there is no mention of a Mount in any of the Gospels, the name of the place was probably derived from its 'skull-like' shape, and 'therefore,' it was 'a mound.'"

"It clearly must have been a rocky elevation of some sort," said Everard, "if the Empress Helena was right in her identification of the spot of the Crucifixion. I understand it is 14½ feet above the level of the Holy Sepulchre."<sup>4</sup>

"That is so," said Mr. Winterton-Wide. "We had better now proceed thither," and he led the way to the staircase.

<sup>1</sup> Chap. xxiii. 33.

<sup>2</sup> See the Latin "Vulgate," *Smith's Dict. of the Bible*, title "Calvary."

<sup>3</sup> "We must not suppose that the skulls, or other bones of the criminals, were left unburied, which would *not be allowed*."—*The Four Gospels*, by the Right Rev. W. Walsham How, comm. on St. Matt. xxvii. 33.

<sup>4</sup> "*Monticulus Golgotha*," is the phrase used by the Bordeaux Pilgrim. *Itinerary*, Appendix v. p. 63.

At this moment one of the dragomans came up, and said, bowing politely :—

“ You will find Mount Calvary, Signor, upstairs on the first floor.”<sup>1</sup>

Everard looked shocked, beyond measure, at the dragoman’s flippancy, which jarred terribly on his feelings.

Mabel could see that he was deeply hurt ; and said, soothingly :—

“ We must make allowances, Mr. Stanton, for the callousness of these guides, who are steeped in mediæval traditions, and know little of the spirituality of our Holy Faith.”

The shade which had clouded Everard’s brow lifted, and he said :—

“ The fault seems to me to lie with those who *enclosed* in a building the rock of the Crucifixion, a process which has vulgarized people’s thoughts about it. It would have been much better to have left it bare, or simply with a dome over it, like the rock on which the Temple stood.”

They had now reached the staircase leading to the Chapel of the Raising of the Cross, surmounting Golgotha.

Everard counted eighteen steps,<sup>2</sup> ascending from the vicinity of the Chapel of the Derision, or of the Crowning with Thorns, which belongs to the Greeks. The Chapel of the Raising of the Cross also belongs to them.

Here, as in the Holy Sepulchre, although their tongues were silent, their eyes were busy taking in the surroundings. They noticed how large the place was.<sup>3</sup> They noticed, in the east end of the Chapel of the Raising of the Cross, a marble slab, pierced in such wise that they could see the hole, or socket, in which the Cross of Christ had been planted ; and, right and left of it, they could see two other holes, or sockets, in which

<sup>1</sup> “ You ask your dragoman, ‘ whether there will be time, before sunset, to send for horses and take a ride to Mount Calvary ? ’ ”

“ ‘ Mount Calvary, Signor ? Eccolo ! it is upstairs on the first floor. ’ ”

—Sergeant Kinglake’s *Eothen*, p. 183.

<sup>2</sup> Those who have paced it say that it is 110 steps from this staircase to the Holy Sepulchre. The nearness of the Holy Sepulchre to Golgotha is one of the arguments used against these sites. “ A stone’s throw off,” says the Bordeaux Pilgrim.

<sup>3</sup> Forty-seven feet long, and including the adjacent Chapel of the Nailing to the Cross, which must have been, also, on the summit, about thirty feet wide.

the crosses of the two thieves had been planted, the cross of the penitent thief having been on the right. They also noticed, when the brass slide was pushed aside, the rent in the rock, said to have been made at the time of the Crucifixion<sup>1</sup> (This rent in the rock they subsequently saw, on descending the stairs, in a Chapel under the Chapel of the Crucifixion. after a brass slide which covers it had been thrust aside.) They also noticed that the Chapel of the Raising of the Cross was splendidly adorned with paintings and mosaics, of the most elaborate description.

Mabel, again,<sup>2</sup> fell into a reverie. The scene of the Crucifixion was instinct with life ; the Saviour hung upon the Cross ; the despairing cry, "Eloi, Eloi, Lama Sabachtháni"<sup>3</sup>, was wrung from the lips of the agonized Victim ; Body and Soul were forced asunder, and His Spirit passed into Paradise.<sup>4</sup>

Mabel was roused from her reverie by the movement of the Party into the adjoining Chapel of the Nailing to the Cross, which belongs to the Latins, as does the Chapel of St. Mary, where the Mother of our Lord and the beloved disciple, St. John, stood at the time of the Crucifixion.

"When Jesus, therefore, saw his Mother and the disciple standing by, whom He loved, He saith unto his Mother, 'Woman, behold thy Son !' Then saith He to the disciple, 'Behold thy Mother !' And from that hour that disciple took her unto his own home."<sup>5</sup>

It was now time to return to the Hotel Howard, where it had been arranged that the Chaplain should conduct Evening Service, in accordance with the rites of the Church of England.

<sup>1</sup> "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold ! the vail of the Temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent."—St. Matt. xxvii. 50, 51.

<sup>2</sup> *Vide supra.*

<sup>3</sup> St. Mark xv. 34 (the vowels are pronounced as in the Italian).

<sup>4</sup> St. Luke xxiii. 43.

<sup>5</sup> St. John xix. 25-27. Mrs. Brewster, in her *Three Months' Travels in Egypt and Palestine*, chap. iv. pp. 85, 86, says :—"As I turned away from all that man had erected and put up, I felt that I had yet to see the real place where Jesus Christ underwent so much for our salvation." Mrs. Margaret Thomas, after visiting the traditional Calvary, wrote :—"The exhibition is a shock to one's highest sentiments."—*Two Years in Palestine and Syria*, chap. vii. p. 76.

## 2. AN ANGLICAN SERVICE.

The Hotel Howard is very spacious, and the drawing-room on the first floor, which is very large, was selected as a suitable place for the celebration of Evening Service.

All the travellers, without exception, assembled in the drawing-room.

The Chaplain was assisted by Mr. Vernon and Everard Stanton, for whom the occasion was one of the most momentous in his life.

It so happened that this Sunday was the third Sunday after the Epiphany, and the Lessons were peculiarly appropriate to the occasion. The first lesson was taken from the sixty-fifth chapter of Isaiah, in which "Jerusalem the Golden" was plainly foreshadowed:—

"For behold, I create new Heavens and a new Earth; and the former shall not be remembered, nor come into mind. But be ye glad, and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. And it shall come to pass, that, before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my Holy Mountain, saith the Lord."<sup>1</sup>

These words, read with great feeling and emphasis by a layman, Mr. Ranulph Yeldham, made a marked impression on the listeners, but especially on Mabel Gordon and Everard Stanton, who felt as if a voice from Heaven had given reality to the Vision of St. John at Patmos.

The second lesson, which was also read impressively by Mr. Yeldham, was from the thirteenth chapter of Acts, beginning at the twenty-sixth verse, and struck the right keynote in the breasts of a congregation of Gentile believers.

"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said:—'It was necessary that the

<sup>1</sup> Isaiah lxxv. 17, 18, 19, 24, 25.

Word of God should first have been spoken to you ; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo ! we turn to the Gentiles. For so hath the Lord commanded us, saying, ‘ I have set thee to be a light of the Gentiles, that thou shouldest be for salvation, unto the ends of the earth.’ And when the Gentiles heard this, they were glad, and glorified the Word of the Lord ; and as many as were ordained to Eternal Life believed.”

There were other references in the lesson, which bore upon the events of the day :—

“ And when they had fulfilled all that was written of Him they took Him down from the tree, and *laid Him in a sepulchre*. But God raised Him from the dead. . . . And, as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, ‘ I will give you the sure mercies of David.’ Wherefore He saith, also, in another Psalm, ‘ Thou shalt not suffer Thine Holy One to see corruption.’ For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But He, whom God raised again, saw no corruption.”<sup>1</sup>

The Hymns and the Sermon (which was preached by the Chaplain) were alike appropriate to the interesting occasion.

The congregation was greatly solemnized by this beautiful Service.

After the Service was over the Rev. Theodore Grant came up to Everard Stanton, and said :—

“ A Party of us are going to the Bishop’s Palace, after dinner. He is an old friend of mine. Will you accompany us ? ”

Everard was much pleased with the invitation to visit the head of the Anglican Church in Jerusalem ; and he at once agreed to accompany the party.

A lively conversation took place at the dinner table on the events of the day.

“ Greeks, Latins, Armenians, Copts and Syrians alike use incense, ceremonially, in their public worship,” said Mr. Winterton-Wide ; “ and yet there is no trace of the use of incense in Christian worship in the first *four* centuries after

<sup>1</sup> Acts xiii. 29, 30, 34, 35, 36, 37.

Christ. Indeed, many of the early fathers of the Church<sup>1</sup> clearly regard the ritual use of incense as a *heathen* practice."

"Burning incense to the gods," said Mr. Vernon, "was no doubt common in the time of the Emperor Constantine the Great and his mother the Empress Helena; but it was not, I think, till 200 years after their time that this practice was transferred to Christian worship."

"Yes," said Mr. Winterton-Wide, "that is so. The ritual use of incense is first mentioned, A.D. 520."

Everard, who was an interested listener to this conversation, said:—

"May not the use of incense, in the Jewish Ritual, have contributed to the adoption of incense in the Christian Church?"

"Undoubtedly," said Mr. Winterton-Wide, "a strong desire to imitate the splendours of the Temple Service grew up in the Middle Ages and survived the Reformation: the use of incense in the Services of the Church of the Holy Sepulchre is an illustration of this."

"It is remarkable," said Mr. Vernon, "how unfavourable a view is taken of these Services by some writers. The Rev. Dr. Robinson, an American Professor, who was the pioneer of modern discovery in the Holy Land,<sup>2</sup> thus describes his visit to the Rotunda in the Church of the Holy Sepulchre (I am quoting from memory):—

"To be in the City of the Most High, and see these venerated Places, and the very name of our Holy Religion profaned by idle and lying mummeries, while the proud Mussulman looks on, with haughty scorn—all this excited in my mind a feeling too painful to be borne, and I never visited the place again."<sup>3</sup>

### 3. THE ANGLICAN BISHOP IN JERUSALEM.

The Rev. Theodore Grant led his party to the Bishop's Palace by the most direct route from the Hotel Howard, pass-

<sup>1</sup> Athenagoras, *Legatio*, § 13, A.D. 177; Tertullian, *Apol.*, cxlii., A.D. 198; Clemens of Alexandria, *Divin. Inst. Epit.*, c. 2; St. Augustine, *Enarron.* Ps. xlix. § 21, A.D. 396.

<sup>2</sup> Dr. Robinson discovered the spring of the arch connecting the Temple with the City of Zion, now "Robinson's Arch."

<sup>3</sup> *Biblical Researches in Palestine*, by Edward Robinson, D.D., Professor of Biblical Literature in the Union Theological Seminary, New York, vol. i. sect. vi. p. 331.



ing along a wide and well kept road that brought them to the Damascus Gate,<sup>1</sup> which was formerly known as "St. Stephen's Gate."

This gate derives its name from the beautiful columns with which it is adorned. It is the finest and most picturesque entrance to the Holy City. There is an Inscription upon it, which shows that it was rebuilt<sup>2</sup> (or rather restored) in the year 944 of the Hegira (A.D. 1537) by the Sultan Suleiman, who also rebuilt the walls of the Holy City of hewn stone, surmounted by towers and battlements, crowning a breast-work, with loopholes, as we see these walls to-day.

The Damascus Gate stands on the site of an ancient gateway, of which traces are still visible, and consists mainly of the gate-towers, from the tops of which an excellent view can be obtained of the Holy City and of the surrounding country.

The evening was extremely fine. The rays of the full moon illuminated the Damascus Gate, and the battlements and towers of the walls adjoining it. Standing at the junction of four roads, in front of the Damascus Gate, the Rev. Theodore Grant's Party could see to the right the Grotto of Jeremiah,<sup>3</sup> where the Prophet is said to have written the Book of Lamentations, and to have been hidden "by the Lord,"<sup>4</sup> and which is one of the Moslem Holy Places.

Beyond it rose a skull-shaped hill, or mound, which excited in their breasts a still more vivid interest. It has thus been described by the Right Hon. Sir Richard Temple:—<sup>5</sup>

"Near here, *just outside the walls*, is an eminence, of a rounded form for the most part, to which I must allude with reverent reserve, for it is believed by many competent persons to be THE REAL CALVARY."

Amongst these competent persons is a name ever to be held in respect by the British people, the hero "General Gordon," after whom it has been named, "Gordon's Calvary."

<sup>1</sup> In the Arabic, Bâb-el-Amûd, or "the Gate of the Columns."

<sup>2</sup> "The present walls appear to have been built in the same time as those of Hadrian, A.D. 136."—*Thirty Years' Work in the Holy Land*, p. 163.

<sup>3</sup> In the Arabic, "El-Heidhemîyeh."

<sup>4</sup> Jeremiah xxxvi. 19, 26.

<sup>5</sup> *Palestine Illustrated*, by the Right Hon. Sir Richard Temple, Bart., D.C.L., L.L.D., G.C.S.I., F.R.S. (now, alas! no more), p. 50.



It is said that Jews, when they pass it, spit and threw stones in its direction, exclaiming,—

“Cursed be He that destroyed our nation by aspiring to be the King thereof.”

From time immemorial it has been known to the Jews as “the Hill of Execution.”

In the record of *Thirty Years' Work in the Holy Land*, under the title of “The Survey of Western Palestine,” a most interesting passage occurs, penned by Sir Walter Besant, on behalf of the Committee of “the Palestine Exploration Fund”:

“Without entering into the famous controversy as to the site of Calvary, it should be noticed that an important piece of novel information, bearing on the question, has been collected during the course of the Survey. The Place of Execution, used by the Jews before the destruction of Jerusalem, and called in the Talmud, ‘Beth-has-Sekilah,’ or ‘the House of Stoning,’ is still shown by their modern descendants outside the Damascus Gate, north of the City. To Christians it is known as the cliff of Jeremiah’s Grotto, in consequence of a tradition which is only traceable as far back as the fifteenth century. The fact that a precipice is mentioned (in the Talmudic account of the punishment of stoning) as existing at the Place of Execution appears to confirm the tradition. This spot has, according to modern authorities, always been outside Jerusalem, and some travellers think they have observed a skull-like formation in the hill-top above the cave, such as the Early Fathers often attribute to Golgotha. That Christ was executed according to Roman custom, rather than the Jewish, is certain, but there is no reason to suppose that Jerusalem possessed two Places of Execution at the time—the Conservatism of the East would, indeed, point to an opposite conclusion. If the Jewish tradition be trustworthy, we see in the site thus recovered an identification which possesses in a high degree a claim on our attention, as one of the most important that can be expected in Palestine.”<sup>1</sup>

The ruins of two churches of St. Stephen record the fact that it was at the foot of this skull-shaped mound, or hill, that the protomartyr, St. Stephen, was stoned, as this was

<sup>1</sup> “Palestine Exploration Fund”; *Thirty Years' Work in the Holy Land; a Record and a Summary*, 1865–1895, published for the Committee. A new and revised Edition, pp: 127, 128.

the place where blasphemers were stoned, after having been hurled down from the summit.

"I should like to have an opportunity of examining 'Gordon's Calvary' more closely by daylight," said Everard.

"You shall have that opportunity," replied Mr. Theodore Grant, "before you leave. I must warn you, however, that the Bishop does not believe in 'Gordon's Calvary,' which is situated so close to his Palace. He is a believer in the received tradition that the Empress Helena discovered the true site of the Crucifixion, as well as of the Holy Sepulchre."

"Where does Gordon place the tomb of Joseph of Arimathea?" inquired Everard.

"In a garden adjacent to 'the Hill of Execution,'" replied Mr. Theodore Grant. "I will point it out to you when you visit 'Gordon's Calvary.' It is a rock-hewn tomb, which accords, no doubt, with the descriptions given of the Tomb of Christ in the Bible. But here we are at the Episcopal Residence. It adjoins the Tombs of the Kings."

Mr. Grant's party gazed with interest upon the Palace of the Bishop "*in Jerusalem*," a name adopted in deference to the scruples of those members of the Church of England, who are desirous of effectuating a union between the Anglican and Greek Churches, and are, therefore, reluctant to assume territorial titles within the ecclesiastical domain of the Greek Patriarchs.

The Œcumenical Patriarch, Dionysius, Archbishop of Constantinople, welcomed the advent of Bishop Blyth—"a man adorned with understanding and piety"—and commended him to "the most Blessed and Holy Patriarch of Jerusalem," "the Lord Nicodemus," as appointed by the Archbishop of Canterbury, "Exarch of all England and Metropolitan," "to govern the English clergy ministering in Palestine and other places of the East"; and referred, in his letter to the English Primate, to "the desire, which fills the hearts of many excellent members of both the Churches, to see them fraternally joined in the unity of the Faith."

Further scruples about an alliance with the Lutheran Church led, no doubt, to the severance of the partnership between England and Prussia for the maintenance of an Anglican Bishopric in Jerusalem. The severance took place in 1887—the year in which Bishop Blyth was appointed.

One of the "outward and visible" consequences of the dissolution of partnership is that the German Lutherans have now, through the friendship of the Sultan, on a conspicuous site immediately adjoining the Church of the Holy Sepulchre, a stately pro-cathedral. Its tall and graceful tower of pure white stone is now the most conspicuous object in Jerusalem, from every point of the environs—more conspicuous, indeed, even than the Mosque of Omar.

The Bishop's Chaplain gave the visitors a hearty welcome in the spacious hall of the Episcopal Residence, and conducted them into the presence of Mrs. Blyth, a lady of distinguished presence, who, with her bright intelligent daughters, entertained them during the temporary absence of the Bishop on diocesan work.<sup>1</sup>

The Bishop shortly after arrived, and greeted his guests with great courtesy. The visitors looked, with pleased curiosity, on the Bishop of the Anglican Church in Jerusalem. Bishop Blyth was short in stature. His features were pale and classical, and extremely refined. He had a great deal of repose in his manner, and only spoke when directly addressed. He made no disguise of his views as to "Gordon's Calvary"; the skull-shaped mound was "an old quarry," and he added (a perceptible shudder passing through his auditors) "*the eyes of the skull have been recently quarried.*" He expressed a "hope that he would see his visitors shortly at Cairo." "His diocese was almost as large as Europe, and it included Egypt, which he would visit shortly."

The Bishop thoroughly fulfilled the Pauline injunction of being "given to hospitality";<sup>2</sup> and his visitors returned to their hotel, much gratified by their visit to the Anglican Bishop in Jerusalem.

Unfortunately the visitors had no opportunity, on this occasion, of visiting the Chapel<sup>3</sup> adjoining the Bishop's residence, where Divine Service is held, in accordance with the

<sup>1</sup> The Greek Church, like the English, observes the rule (1 Tim. iii. 2, 4, 5):—"A Bishop must be the husband of one wife, one that ruleth well his own house, having his children in subjection (for if a man know not how to rule his own house, how shall he take care of the Church of God?"). A celibate Bishop is a mediaeval monstrosity.

<sup>2</sup> 1 Tim. iii. 2.

<sup>3</sup> The Church of St. George, consecrated, in October, 1898, by the Bishop of Salisbury.

rites of the Anglican Church, nor of inspecting the progress of the Anglican College, the foundation stone of which had recently been laid near the Episcopal Residence.

The moon was still shining brightly when the visitors emerged from the Palace. The only disturbing influence was the howling of the dogs (which sounded more like that of jackals or hyaenas) outside the Walls of Jerusalem, a nightly serenade.

After their extremely busy day the travellers slept soundly at the spacious Hotel of the Chevalier Howard.

#### 4. THE VIA DOLOROSA.

The chief event of the next day was a pilgrimage on foot to Bethany, passing through the Via Dolorosa and along the base of Olivet.

"I have been reperusing Dean Farrar's *Life of Christ*," said Everard, when he appeared at the breakfast table of the Hotel Howard; "and I have been greatly struck by the ineffable scorn with which the author brushes aside the frivolous details of the sad procession from the Judgment Hall of Pilate to the Place of Crucifixion, superadded, by tradition, to the Divine Narrative."

"Yes," replied Mr. Winterton-Wide; "and 'the majesty of silence' (to use a phrase of the Dean's) as to the pretended 'Stations of the Cross,' is all the more striking, because it follows upon a most minute account, collated from the Gospels, of the 'sixfold trial' of our Lord."<sup>1</sup>

"We shall traverse the 'Via Dolorosa' the reverse way, shall we not, to that by which our Saviour came?" inquired Florence.

"Yes; and we shall only see nine out of the fourteen (so-called) 'Stations of the Cross,' as the other five are covered by that 'tattered and incongruous mass'—(as Dean Stanley calls it<sup>2</sup>)—the Church of the Holy Sepulchre."

"I see by the map," said Florence, "that the Via Dolorosa is a series of narrow lanes, which zig-zag through the Holy City."

"No doubt," said Mr. Winterton-Wide, smiling at the graphic

<sup>1</sup> *The Life of Christ*, chapters lviii. and lx.

<sup>2</sup> *Sinai and Palestine*, chap. xiv. p. 461.

description. "Sir Richard Temple justly refers<sup>1</sup> to 'the toilsomeness of the Via Dolorosa'; and the curious thing is, that exactly half way between Pilate's Judgement Hall and the Church of the Holy Sepulchre, the road leading to Gordon's Calvary not only intersects the Via Dolorosa, but actually forms part of it, so that the identity of the Place of Crucifixion depends upon which way the procession turned at that precise spot. Sir Richard Temple says,<sup>2</sup> 'The death procession started from Pilates' Judgement Hall, but we know not what route it actually took.' He mentions,<sup>3</sup> however, that Gordon's Calvary is 'readily accessible from the site of the Judgement Hall through the Bezetha Quarter and the Damascus Gate.'"

"How interesting!" exclaimed Everard. "I must not lose sight of this when I take a closer view of Gordon's Calvary."

Bethany is generally visited on donkey-back, but this mode of progression was discarded, as it was thought that it was ill-suited to the dignity of some of the elders of the party. The result showed that this was a mistake, as a more irksome journey for a foot passenger than that from Jerusalem to Bethany could hardly be conceived. The loose pebbles, with which parts of the pathway were thickly strewn, would have puzzled a mountain goat; and the route, moreover, lay through a hideous colony of lepers.

The dragoman got together his little Party of twelve in the vestibule of the Hotel Howard, and then led them to the Jaffa Gate of the Holy City; then passed for a short distance along David Street,<sup>4</sup> and turned to the left, along Christian Street,<sup>5</sup> until he came to the Church of the Holy Sepulchre.

*The Garden of the Soul*<sup>6</sup> gives the following list of the Stations of the Cross:—

"First Station. Jesus is condemned to death. Second Station. Jesus is made to bear His Cross. Third Station. Jesus falls, the first time, under His Cross. Fourth Station.

<sup>1</sup> *Palestine Illustrated*, by the Right Hon. Sir Richard Temple, Bart., F.R.S., D.C.L., G.C.S.I., p. 50. Sir Richard died recently.

<sup>2</sup> *Ibid.* p. 42.

<sup>3</sup> *Ibid.* p. 50.

<sup>4</sup> "Hâret-el-Bizar," in the Arabic.

<sup>5</sup> In the Arabic, "Hâret-en-Nasâra."

<sup>6</sup> Published, with the *imprimatur* of Cardinal Manning, pp. 170-184. Also given (pp. 156-170) in *The Key of Heaven*, published under the same *imprimatur*.



Jesus meets His afflicted Mother. Fifth Station. The Cyrenean helps Jesus to carry His Cross. Sixth Station. Veronica wipes the face of Jesus. Seventh Station. Jesus falls the second time. Eighth Station. Jesus speaks to the daughters of Jerusalem. Ninth Station. Jesus falls the third time. Tenth Station. Jesus is stripped of His garments. Eleventh Station. Jesus is nailed to the Cross. Twelfth Station. Jesus dies on the Cross. Thirteenth Station. Jesus is taken down from the Cross. Fourteenth Station. Jesus is placed in the Sepulchre."

Observing that five of the fourteen Stations of the Cross were to be found under the roof of the Church of the Holy Sepulchre, the dragoman pointed out that the ninth Station of the Cross, counting from the Judgment Hall of Pilate, was in front of the Coptic Monastery (Dêr-es-Sultân).

"It is here," he said, "that Christ sank, for the third time, under the weight of the Cross."

Mr. Vernon and Everard Stanton exchanged incredulous looks.

"Was not Simon of Cyrene carrying the Cross for some time before this point was reached?" inquired Everard, rather excitedly.

The dragoman, who was a member of the Greek Church, looked rather posed. Tradition says that the Cross was laid upon Simon the Cyrenean at the *fifth* Station of the Cross, as we shall see presently. To get over the difficulty *The Garden of the Soul* (p. 174) and *The Key of Heaven* (p. 160) say of the fifth Station, "The Cyrenean *helps* Jesus to carry His Cross."<sup>1</sup>

"I remember," said Everard, "the life-like picture of our Saviour's sufferings drawn by Dean Farrar.<sup>2</sup> They had utterly broken down His physical strength."

<sup>1</sup> "*Mediaeval Theology* insists on this." Mrs. Jameson's *History of our Lord as exemplified in Works of Art*," vol. ii. p. 108.

<sup>2</sup> "To one enfeebled by the horrible severity of the previous scourging the carrying of such a burden would be an additional misery. But Jesus was enfeebled, not only by this cruelty, but by previous days of violent struggle and agitation, by an evening of deep and overwhelming emotion, by a night of sleepless anxiety, by the mental agony of the Garden, by three trials and three sentences of death before the Jews, by the long exhausting scenes in the Prætorium, by the examination before Herod, and by the brutal and painful derisions which He had undergone, first, at the hands of the Sanhedrin and their servants ;

"Three of the Evangelists, St. Matthew, St. Mark and St. Luke, say nothing at all about our Saviour 'bearing His Cross,' " said Mr. Vernon ; " it is only mentioned by St. John,<sup>1</sup> who omits all reference to Simon the Cyrenean."

"St. Luke's account is very circumstantial," said Everard. "And, *as*<sup>2</sup> they led Him away, they laid hold upon one Simon, a Cyrenean, coming out of the country,<sup>3</sup> and *on him* they laid the Cross, that he might bear it *after* Jesus.' "

"This," exclaimed Mabel, "is the position of every true believer. 'Take up thy Cross, and follow me !' " <sup>4</sup>

Everard looked lovingly at the beautiful speaker, and shared her rapture.

But the eighth Station had now been reached, and the dragoman halted in front of it.

"It was here," he said, "that Christ turned to the women, who pressed behind him, bewailing His cruel fate ; He was so young and so innocent : 'Daughters of Jerusalem,' He exclaimed, 'weep not for Me, but weep for yourselves and your children.' " <sup>5</sup>

"The dragoman has got upon solid ground now," said Everard. "Dean Farrar has pointed out<sup>6</sup> that this is the 'only incident, recorded in the Gospel History, of the Via Dolorosa,' and he says that our Saviour 'could not have turned to the women, if he had still been staggering under the burden of His Cross.' "

"I agree with Dean Farrar," said Mr. Vernon.

"It has been noticed," said Mabel,<sup>7</sup> "that we have no single instance in the Gospels of a woman showing enmity to our Lord."

"His meek and gentle, and, at the same time, chivalrous Spirit, drew them towards Him irresistibly," said Everard ;

then, from Herod's body-guard ; and, lastly, from the Roman cohort."<sup>8</sup>  
—*Life of Christ*, chap. lxi. pp. 435-436.

<sup>1</sup> St. John, chap. xix. 17. (Compare St. Matthew xxvii. 32 ; St. Mark xv. 21 ; St. Luke xxiii. 26.)

<sup>2</sup> The Revised Version says, "when."

<sup>3</sup> St. Mark amplifies this : "Who passed by, coming out of the country."

<sup>4</sup> St. Matt. xvi. 24 ; St. Mark viii. 34 ; St. Luke ix. 23.

<sup>5</sup> St. Luke xxiii. 27-31.

<sup>6</sup> *Life of Christ*, chap. lxi. p. 436.

<sup>7</sup> *The Four Gospels*, by the Right Rev. Walsham How, Commentary on St. Luke xxiii. 28.



"they were the last at the Cross, and the first at the Sepulchre."

“How is the eighth Station marked?” inquired one of the party.

“By a hole in a stone of the Greek Monastery of St. Caralombos,” replied the dragoman, pleased that he had at length “struck oil” in so sceptical a company; and, as a convincing proof, he pointed out the hole.

“I will now conduct you to the seventh Station of the Cross,” said the dragoman. “That,” he said, “is the Prussian Hospice of St. John, where you can obtain excellent accommodation for a prolonged stay in Jerusalem,” pointing, as he passed, to the famous Hospice.

“That street,” said Mr. Vernon, indicating a street to the left, “must, I think, from its direction, lead to the Damascus Gate.”

“Yes,” replied the dragoman; “it is the street of the Gate of the Columns,<sup>1</sup> and connects the Damascus Gate with David Street. This,” he added, “is the seventh Station, and is the boundary of the ancient City of Jerusalem. It was here that Christ passed from the City to the country beyond, and the spot is known as the ‘*Porta Judiciaria*.’ ”<sup>2</sup>

“Of course,” said Everard, “this has an important bearing on the question, whether the Empress Helena’s Golgotha was, or was not, without the City Walls. A great deal turns upon this.”

On the way to the sixth Station the dragoman pointed out the spot where Christ fell, the second time, under the weight of the Cross. He struggled up, and leaned against a house for support.

“There,” said the dragoman, “you can plainly see the impression of Christ’s shoulder, when He leaned against that house for support.”

The party gathered round in silence. An irresistible feeling of awe thrilled through them; but it vanished, when the dragoman, moving on, related the legend of St. Veronica:—

“The street, you observe, is steep and rugged; and when, as He toiled up it, under the weight of His Cross, St. Veronica saw the sweat streaming from the brow of Christ, she advanced

<sup>1</sup> “*Tarik Bâb-el-Amûd*,” in the Arabic.

<sup>2</sup> “The Gate of Judgment.”

to his side, and wiped His agonized Brow with her handkerchief, upon which—marvellous to relate—His Features became imprinted ! ”

This savoured so much of Mediævalism <sup>1</sup> that it failed to strike a sympathetic chord in the breasts of his audience, even although the dragoman directed their attention to the very house of St. Veronica,<sup>2</sup> on the right, opposite the sixth Station, which was near an archway.

Before reaching the fifth Station the dragoman directed the attention of his party to a stone, built into the next house to the left, which had a depression in it, said to have been caused by the hand of Christ.

“ This,” observed the dragoman, “ is the place where Christ leaned the second time, and left the impression of His hand.”

The fifth Station the dragoman pointed out in the same street, and observed :—

“ This is the spot at which Simon the Cyrenean was compelled to carry the Cross of Christ.” <sup>3</sup>

In the wall of the Via Dolorosa this Inscription is let in :  
“ *Simono Cyrenæo Crux impositur.*”

Mr. Vernon here interposed :—

“ Dean Milman says <sup>4</sup> that ‘ the Gnostic Basilidans believed that Simon the Cyrenean was changed into the form of Jesus, and that the enemies of the Crucified wasted their wrath upon him, while Jesus stood aloof in the form of Simon, and mocked their impotent malice.’ ”

“ St. Matthew, St. Mark and St. Luke,” said Everard, “ seem to imply that the Cross was laid upon Simon of Cyrene, immediately after Christ left the Judgment Hall of Pilate.”

<sup>1</sup> Even the Rev. Alban Butler, author of *The Lives of the Saints*, edited by the Right Rev. Bishop Doyle, repudiates “ St. Veronica.” <sup>1</sup> “ Some private writers and churches have given the name St. Veronica to the devout woman who presented the linen cloth to our Divine Saviour, but without sufficient warrant.”—*The Lives of the Saints*, vol. i. p. 53.

<sup>2</sup> Now a Chapel of the United Greeks, with a crypt below it.

<sup>3</sup> “ It was strenuously urged by the *Early Fathers* that Simon literally bore the Cross in our Lord’s stead.”—Mrs. Jameson, *History of our Lord as exemplified in Works of Art*, vol. ii. p. 108.

<sup>4</sup> *History of Christianity*, by the Very Rev. H. H. Milman, D.D., Dean of St. Paul’s, book ii. chap. v. p. 118. Mrs. Jameson (*The History of our Lord as exemplified in Works of Art*, vol. ii. p. 108), says : “ No Roman, or Jew, would touch the instrument of shame. Simon was a stranger and a foreigner.”

"However," said Mabel, "Simon of Cyrene is stated to have come 'from the country,'<sup>1</sup> and the direct route leading from the country is by the street of the Gate of the Column, which runs from the Damascus Gate."<sup>2</sup>

"The last point of interest," said the dragoman, "in this part of the Via Dolorosa, is the House of Dives, the rich man in our Lord's parable<sup>3</sup>; the house is built of stones of various colours, and has a small balcony. We now," he continued, "pass into the second street, running from the Damascus Gate, and here we see the spot where Jesus is said to have met His Mother.<sup>4</sup> It forms the fourth Station of the Cross. The house of Lazazus, the poor man,<sup>5</sup> is situated a little beyond this, in the same bend of the street."

"It is a curious illustration," said Mr. Vernon, "of the tendency in the Middle Ages to localize everything mentioned in the Gospels, that Lazarus (the poor man) and Dives (the rich man) of our Saviour's parable are assumed to be real characters."<sup>6</sup>

"Passing from the second street, which runs from the Damascus Gate, we come," said the dragoman, "to the third Station of the Cross, which is close by a broken column. This is the place where Christ sank, for the first time, under the weight of the Cross. The Hospice of the United Armenians occupies the right-hand corner, in the zig-zag of the Via Dolorosa, and the Austrian Hospice occupies the opposite corner, on the left. We are now," he continued, "in that part of the Via Dolorosa which leads direct westwards from Pilate's Judgment Hall.<sup>7</sup> That is 'the *Ecce Homo* Church,' but the

<sup>1</sup> "Tarik Bâb-el-Amûd."

<sup>2</sup> Dean Farrar says: "Even if the soldiers did not pity the Saviour's feebleness, they would naturally object to the consequent hindrance and delay. But they found an easy method to solve the difficulty. They had not proceeded further than the City Gate, when they met a man, coming from the country."—*Life of Christ*, chap. lxi. p. 436.

<sup>3</sup> St. Luke xvi. 19.

<sup>4</sup> The Virgin fainted at the sight of Him.

<sup>5</sup> *Ibid.* v. 20. ("Lazarus" means, "God is my Help")

<sup>6</sup> "It is a history of two *imaginary* persons, who represent the two classes to which they belong—the rich, who are poor in grace, and the poor, who are rich in faith. The meaning of the name, 'Lazarus,' 'God is my Help,' is a sufficient reason for our Lord's adopting it."—*The Four Gospels*, by the Right Rev. Walsham How, Comm. in *loc. cit.*

<sup>7</sup> Pontius Pilate was the sixth Procurator of Judaea, and was ap-

principal object to which I would direct your attention is the 'Ecce Homo Arch,' which, you will perceive, spans the street at this point."

"It is probably," said Everard, contemptuously, "a Roman triumphal arch, which mediævalism has impressed into its service, regardless of topography."

"It is St. John who relates the circumstances which this arch is supposed to commemorate,"<sup>1</sup> said Mr. Vernon, "and which are inconsistent with the tradition about the Arch. His account is very interesting. It is quite clear that the multitude did not go into the Judgment Hall, lest they should be defiled.<sup>2</sup> Of course the soldiers were inside, in charge of the accused, and possibly some of the witnesses were inside also<sup>3</sup>; but, whenever Pilate wished to communicate with the multitude he left the Judgment Hall, taking Jesus with him, and stood in front of the Court of Justice, where sentence was wont to be pronounced, a locality at a considerable distance from the spot now spanned by the Arch. This was the Bema, in the place called 'the Pavement,' and, in the Hebrew, 'Gabbatha,' a raised platform paved with mosaics in coloured marbles.<sup>4</sup> It was on one of these occasions that Pilate uttered the memorable words, 'Behold the Man!'<sup>5</sup> He then seated himself on his curule chair, and, in answer to the cries of 'Crucify Him!' 'Crucify Him!' which followed upon his exclamation 'Behold the Man!' pronounced sentence of acquittal and release—'I find no fault in Him'; 'I will chastise Him and let Him go!' The Jews answered him, 'We have a law, and by *our* law He ought to die, because He made Himself THE SON OF GOD.'"

"I remember," said Everard, "the passage in *The Life of* pointed A.D. 26. Our Saviour "suffered under Pontius Pilate,"—Apostles' Creed. "Was crucified also, for us, under Pontius Pilate,"—Nicene Creed.

<sup>1</sup> "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, 'Behold the Man!'" St. John xix. 5. Pilate, in the old masters, has a crown of pointed bay leaves on his head, and the chlamys on his shoulder.

<sup>2</sup> The Roman eagles were unfurled there, and were regarded by the Jews as idolatrous.

<sup>3</sup> See St. Matthew xxvii. 12, 13; St. Mark xv. 3, 4, 5; and St. Luke xxiii. 2.

<sup>4</sup> In "The Divine Tragedy" Longfellow places Pilate, at this juncture, "on the tessellated pavement in front of his Palace."

<sup>5</sup> To excite the pity of the multitude.

*Christ*, where Dean Farrar describes what followed :<sup>1</sup>—‘ Once more he takes Jesus with him into the quiet Judgment Hall, and asks Him, in awe-struck accents, ‘ Whence art Thou ? ’ Jesus did not answer. Then, almost angrily, Pilate broke out with the exclamation, “ Dost Thou not know that I have power to set Thee free, and have power to crucify Thee ? ” Jesus gently answered, “ Thou wouldst have no power against Me whatever, had it not been given thee from above ; therefore he that betrayed Me to thee hath the greater sin ! ” Thus, with infinite dignity, and yet with infinite tenderness, did Jesus judge His judge.’ ”

“ St. John,” observed Mr. Vernon, “ says that ‘ from thenceforth Pilate sought to release Him ’ ; and it clearly was not till after a considerable interval that Pilate, goaded by the taunts of the Jews—‘ If thou let this Man go, thou art not Caesar’s friend ’—again sat down on the judgment seat, and reversed his sentence of acquittal and release, and ‘ gave sentence that it should be as they required.’ He released Barabbas and ‘ delivered Jesus to their will.’ ”<sup>2</sup>

“ What is that large building on the left ? ” asked Florence.

“ That,” said the dragoman, “ is the Convent and Church of the Sisters of Zion, which has also a female school attached to it.”

“ I understand,” said Mr. Vernon, “ that there is a fine view from the roof of the Convent of the Sisters of Zion ? ”

“ Certainly,” replied the dragoman, “ and we will take an opportunity of ascending to the roof, before you leave Jerusalem. We are standing, at present,” continued the dragoman, “ above a subterranean passage, discovered by Signor Pierotti ;<sup>3</sup> it runs from the foot of a flight of steps, leading down from the kitchen of the Convent to the massive Harâm Wall, and is 165 feet long and 50 feet wide. Another subterranean passage, 127 feet long and 20 feet wide, has been discovered, running parallel to it.”<sup>4</sup>

<sup>1</sup> *Life of Christ*, chap. lx. pp. 430 and 431.

<sup>2</sup> St. Luke xxiii. 24, 25 ; St. Matt. xxvii. 26 ; St. Mark xv. 15 ; St. John xix. 16. Pilate, and his wife, Claudia Procula, were looked upon by the early Christians, notwithstanding this, as a type of the Gentiles bearing witness to our Lord’s innocence.

<sup>3</sup> Pierotti, whose work appeared in 1864, “ never went to the end of Souterrain No. 1.”

<sup>4</sup> See *The Recovery of Jerusalem*, by General Sir Charles Wil-



"But what denomination does that building belong to," interrupted Everard, "opposite to the Convent, Church, and School of the Sisters of Zion?"

"It is a small Mosque," said the dragoman, "and a Monastery of Indian Dervishes."

"What an odd mixture," said Everard, rather cynically. "But here is a street, which crosses the Via Dolorosa, on the far side of the Convent, Church, and School of the Sisters of Zion, and the Mosque and the Monastery of the Indian Dervishes. What is it called?"

"It is called 'the Street of the Gate of Herod,'" replied the dragoman; "the Arabic name is 'Hâret-Bâb es-Sâhireh,' 'the Street of the Gate of Flowers.' If you consult a map, you will see that the Turkish barracks fill the entire angle to the south-east of the Via Dolorosa, formed by the junction of the Street of Herod's Gate and the Via Dolorosa."

"The barracks must, therefore," said Everard parenthetically, "be built right up to the north-west angle of the Harâm Wall, and cover the site of the Castle of Antonia, as well as of Pilate's Judgment Hall."

"This," said the dragoman, pursuing his beaten track, "is the second Station of the Cross," pointing to the foot of the steps leading to the site of Pilate's Judgment Hall. "It was at the foot of these steps that the Cross was laid upon Christ. It is known as 'the Place of the Binding of the Cross upon the Shoulder of Christ.'"

"Dean Farrar says,"<sup>1</sup> observed Everard, turning to Mr. Vernon, "that 'the Cross was not, and could not have been, the massive and lofty structure with which hundreds of pictures have made us familiar. It would, undoubtedly, be made of the very commonest wood that came to hand, and be knocked together in the very rudest fashion.'"

At this moment another party of twelve descended the steps leading from the site of Pilate's Judgment Hall,<sup>2</sup> after

son, K.C.B., K.C.M.G., D.C.L., LL.D., F.R.S., R.E., and Lieutenant-General Sir Charles Warren, K.C.B., G.C.M.G., F.R.S., R.E., vol. i. pp. 10-14, and 189-203. Sir Charles Wilson discovered "a magnificent rock-hewn passage" "at the southern end" of Souterrain No. 1; and Sir Charles Warren explored it, and also Souterrain No. 2, discovered in 1868.

<sup>1</sup> *Life of Christ*, chap. lxi. p. 435.

<sup>2</sup> The *old* entrance to Pilate's Judgment Hall is walled up.



examining the first Station of the Cross, which is situated in a small Chapel in the Turkish Barracks. Amongst them was Mr. Strath-Great, the erudite clergyman, who had lectured on "Jerusalem" the day before Mr. Winterton-Wide.

Everard Stanton was delighted, at such a juncture, to see so reliable an authority on the antiquities of Jerusalem.

"What do you suppose the *Ecco Homo* Arch to be?" inquired Everard.

"I agree with M. Ganneau, the Chancellor of the French Consulate,"<sup>1</sup> replied Mr. Strath-Great, "that the *Ecce Homo* Arch commemorates the terrible blood-stained victory achieved over the False Messiah, Bar-cochebas,<sup>2</sup> 'the son of a Star,' at Bitter, by the forces of the Emperor Hadrian. We passed through Bitter on our way here."

"Mr. Strath-Great, can you tell us where the Judgment Hall of Pilate was situated in the time of our Saviour? We are rather puzzled by the fact that the Turkish Barracks are extensive enough to cover both the site of the Castle of Antonia and that of the Judgment Hall of Pilate."

"I have no doubt," said Mr. Strath-Great, "that Dean Milman is right in his (alternative) suggestion that the Judgment Hall of Pilate was situated *in* the Castle of Antonia,<sup>3</sup> and this explains why the Turkish Barracks now cover the site of both. The view of Dean Farrar, in his *Life of Christ*,<sup>4</sup> that the Judgment Hall of Pilate was situated in Herod's Palace, or 'Prætorium,' can only be true on the supposition that the Via Dolorosa is a gross fraud, as, according to Josephus,<sup>5</sup> the Palace of Herod was in the Upper City, that

<sup>1</sup> Now Professor Clermont-Ganneau, LL.D.

<sup>2</sup> He breathed flames from his mouth. The horses waded up to their bits in carnage. Blood flowed so copiously, that the stream carried stones weighing 4 lbs. into the sea, forty miles distant! Dion Cassius states that, during the whole war, the enormous number of 580,000 fell by the sword. This was the *last* struggle of the Jews against the Roman power. Hadrian turned Jerusalem into a Roman colony, calling it "Ælia Capitolina." A ploughshare was drawn over the consecrated ground.

<sup>3</sup> *The History of Christianity*, by the Very Rev. H. H. Milman, D.D., Dean of St. Paul's, vol. i. chap. vii. pp. 343, 344. So Professor Willis, *The Holy City*, vol. i. supplement, p. 110.

<sup>4</sup> Chap. lx., "Jesus before Pilate," p. 420. Dean Farrar identifies Pilate's Judgment Hall with "Herod's Judgment Hall," Acts xxiii. 35.

<sup>5</sup> *Antiquities of the Jews*, xv., ix. § 3. "He built himself a Palace in the Upper City."

is to say, on the Hill of Zion, which is a long way from the Via Dolorosa."

"When we remember," said Everard, "the prominent part which the soldiers played in the Trial and Crucifixion of our Saviour, we would naturally select the Castle of Antonia,<sup>1</sup> *where the Roman garrison was quartered*, as the site of Pilate's Judgment Hall."

"I quite agree with you," said Mr. Strath-Great. "Dean Milman says<sup>2</sup> that Herod, having converted the strong fortification called Baris, which held out longest against him, when he captured Jerusalem B.C. 37, into the strong fortress called 'Antonia,' it afterwards became *the chief place of arms* of the Roman Government. The fortress of Antonia stood alone, on a precipitous rock nearly 90 feet high, fronted with smooth stone to make the ascent so slippery as to be impracticable. The fortress itself appeared like a vast square tower, with four other towers, one at each corner. Three of them were between 80 and 90 feet high; the fourth, at the corner next the Temple, was more than 120 feet high.<sup>3</sup> Colonel Conder has a fine passage on 'the immutability of sites in Palestine': 'For thousands of years,' he says, 'the people have gone on living in the same way, and in the same place'; and he gives, as an illustration, the fact that 'the great Barracks of Antonia are still barracks.'"<sup>4</sup>

"The fortress must have completely dominated the Temple," said Everard.

"Yes, and it was intimately connected with the Harâm Area," said Mr. Strath-Great; "a flight of steps led into the northern and western Cloisters of the Temple, where, during the Roman supremacy, the Roman Guard was stationed."

"Is this 'the stairs' referred to in the Acts of the Apostles,<sup>5</sup> on which St. Paul stood, when the chief captain granted him permission to harangue the people in Hebrew?"<sup>6</sup>

<sup>1</sup> So called after Marc Antony, Herod's friend and patron (*Antiquities of the Jews*, xviii., iv. 3), who, Josephus says (*Antiquities of the Jews*, xiv., xiii.) appointed him Tetrarch.

<sup>2</sup> *History of the Jews*, vol. ii. book xii. p. 125.

<sup>3</sup> See Dean Milman's *History of the Jews*, vol. ii. book xvi. p. 33 (3rd edition).

<sup>4</sup> *Tent Work in Palestine*, chap. xii. p. 197.

<sup>5</sup> Acts, chap. xxi. vv. 37-40. See, especially, vv. 37 and 40.

<sup>6</sup> The speech is given chap. xxii. vv. 1-21.

"Yes; St. Paul spoke from the inner flight of steps to the Jews, who were assembled in the outer court of the Temple."<sup>1</sup>

"The dragoman has just told us," said Everard, "that there are two subterranean passages under the Via Dolorosa, which run from the foot of a flight of steps leading down from the kitchen of the Convent of the Sisters of Zion to the Harâm Wall. Do you know anything about these subterranean passages?"<sup>2</sup>

"Yes," replied Mr. Strath-Great; "these subterranean passages were connected with the water-supply of the Castle of Antonia.<sup>3</sup> M. Ganneau<sup>4</sup> has clearly demonstrated this; the idea that they were intended to supply the Harâm Area with water is absurd, as the passages are blocked at the end, adjoining the Harâm Area, by 'a massive wall of bevelled, or marginal drafted stones, 8 feet thick.'<sup>5</sup> There is an aqueduct leading southwards from the passages to the Bâb-es-Serai, and another aqueduct leading northwards from the passages to the Cotton Grotto, near the Damascus Gate."

"Do you think," inquired Everard, "that there is any connexion between these subterranean passages and the *Ecce Homo* Arch?"

"There is a handsome stone pavement," said Mr. Strath-Great, "of remarkable thickness and solidity, above the covering of the subterranean passages, which extends as far as the *Ecce Homo* Arch; and M. Ganneau thinks that the reservoirs were closed up at the time the *Ecce Homo* Arch was built by the Emperor Hadrian. There is a notable controversy as to whether the subterranean passages were themselves reservoirs—(1) the Twin-Pools, or the Pool of Bethesda, or (2) were, as M. Ganneau thinks, merely two long tunnels placed over the reservoirs, which were then open to the sky, in order to prevent the evaporation of the water. The passages are separated by a pier 5 feet 9 inches broad, pierced by six semi-

<sup>1</sup> See Dean Milman's *History of Christianity*, book ii. chap. ii. p. 434.

<sup>2</sup> See, on this subject, *The Survey of Western Palestine*, vol. vi. ("Jerusalem"), p. 212, and the *Quarterly Statement of the Palestine Exploration Fund*, 1871, p. 106.

<sup>3</sup> It has been suggested that the subterranean passages were utilized for the passage of troops into the Castle, secretly.

<sup>4</sup> Now Professor Clermont-Ganneau, LL.D.

<sup>5</sup> *Athenaeum*, Oct. 1, 1870. *Quarterly Statement of the Palestine Exploration Fund*, No. vii., cited in a footnote to *The Recovery of Jerusalem*, chap. vi. p. 200.

circular arches, forming a means of intercommunication between them.”<sup>1</sup>

In the midst of this learned and interesting conversation the Rev. Desmond Strath-Great suddenly found that he had been left behind by his Party, who had proceeded, laboriously, up the Via Dolorosa, listening to the oft-told tale of their dragoman, towards the Church of the Holy Sepulchre; and the Rev. Everard Stanton, at the same time, found that his party, after visiting the first Station of the Cross in the Chapel in the Barracks, had proceeded some distance along the Tarîk Bâb-Sitti-Mariam,<sup>2</sup> which is a continuation of the Via Dolorosa, in the direction of the (so-called) St. Stephen's Gate.

The two clergymen looked at each other in some perplexity, and then laughed heartily at their disconsolate position.

“You cannot do better,” said Everard, “than accompany us to Bethany; we should be very glad of your assistance. You will keep us straight in Biblical Archaeology.”

“Each dragoman,” said Mr. Strath-Great, “knows his flock, and is known of them; and I should be regarded by your dragoman as an interloper.”

Everard heaved a sigh of disappointment, and followed the party to which he belonged, and which was still visible in the distance. On his way he passed “the Church of the Flagellation,” otherwise known as “the Church of the Crown-ing with Thorns,”<sup>3</sup> a little beyond Pilate's Judgment Hall, on the opposite side of the street. He stopped for a moment to read the following inscription: “*Locus in quo appellavit Pilatus Jesum, et flagellavit; et miles, plectens Coronam de Spiculis, imposuit capite ejus.*” John xix. 1.”

Mr. Strath-Great turned in the opposite direction to Everard and threaded his toilsome way up the steep and rugged Via Dolorosa, in the direction of the Holy Sepulchre.

<sup>1</sup> See, as to these questions, *The Survey of Western Palestine*, vol. vi. (“Jerusalem”), pp. 210, 295. (“Palestine Exploration Fund.”)

<sup>2</sup> “The Street of the Gate of our Lady Mary,” the name given to the street by the Arabs.

<sup>3</sup> Identified by Sir C. Wilson with the site of the Church marking “the birthplace of the Virgin.”

## 5. THE MOUNT OF OLIVES.

Everard overtook the Party just as they had emerged from the (so-called) St. Stephen's Gate,<sup>1</sup> and were contemplating, with rapt emotion, the scene before them.

Directly opposite "stood, in its grandeur, the beautiful Mount of Olives."<sup>2</sup> The eye could scan the mountain from base to summit, the summit being 200 feet higher than the loftiest point in Jerusalem.<sup>3</sup> The entire slopes of the mountain were cultivated, and profusely dotted with olive trees, intermingled with fig trees and carob trees.

Two bridle paths lead over the Mount of Olives to Bethany. "One of these passes between its northern and central summits, the other ascends the highest point of the mountain. . . . The main road sweeps round the southern shoulder of the central mass."<sup>4</sup>

Everard's Party could see the six-storied "View Tower," and the Greek Church, at some little distance from it, crowning the heights of the Mount of Olives, and the Church of the Ascension half way up the mountain.

Everard was the first to speak.

"The Mount of Olives," he said, "was a favourite resort of our Lord."

"Yes," said Mr. Vernon, "and it was intimately associated with the closing scenes of his life. 'In the day time,' we are told,<sup>5</sup> 'He was teaching in the Temple, and at night He went out and abode in the Mount of Olives.'"

"He may simply have slept, Eastern fashion, on the green

<sup>1</sup> The name "St. Stephen's Gate," was originally applied to the gate now known as the "Damascus Gate"; but was transferred to this gate, when a new site was invented near it, in the Middle Ages, for the scene of St. Stephen's martyrdom. The ancient name of the gate is "Bâb-el-Asbât," "the Gate of the Tribes." Another Arab name of the gate is "Bâb-Sitti-Mariam," "the Gate of our Lady Mary," from the tradition that St. Anne gave birth to the Virgin in this locality.

<sup>2</sup> This is the appropriate phrase used by MM. Raffalovich and Sachs, in their *Views from Palestine and its Jewish Colonies*, p. 45. The Arabic name of the Mount of Olives is "Jebel-et-Tur," or "Mount of Light." It is so called because the sun rises from behind it, making it seem radiant with light.

<sup>3</sup> It is 2,723 feet above the level of the Mediterranean.

<sup>4</sup> *Life of Christ*, by the Very Rev. A. S. Farrar, D.D., Dean of Canterbury, chap. xlix. p. 330.

<sup>5</sup> St. Luke xxi. 37.





THE MOUNT OF OLIVES.





turf, under those ancient olive trees, from His love for the pure, sweet, fresh air, and for the quiet of the lonely hill.”<sup>1</sup>

“The olive tree,” said Mr. Vernon, “is the glory of Palestine and the chief source of wealth to the peasantry. The cool and grateful shade endears it to the traveller.”<sup>2</sup> Our Saviour evidently enjoyed the protection of the broad boles of the olive tree.”

“When He had left the Temple,” said Everard, “for the last time, He climbed one of these bridle paths to the summit of the mountain, and sat down and spoke to His disciples, while He rested, of the Last Judgment, likening the Kingdom of Heaven to the ten Virgins, and to the ‘man travelling into a far country.’”<sup>3</sup>

“‘And when they had sung a hymn,’” added Mr. Vernon, “‘they went out into the Mount of Olives.’”<sup>4</sup>

Everard resolved to procure a spray of olive for his mother.

The dragoman, considering that his party had meditated long enough on the Mount of Olives, here interposed:—

“To reach the slopes of Olivet,<sup>5</sup> and strike upon one of the bridle paths leading to Bethany, it is necessary to descend into the Valley of Jehoshaphat and cross the upper bridge of the Kidron.”

The Party at once started along the broad zig-zag sweep of road leading to the valley. The part of the road which suddenly zig-zagged to the right,<sup>6</sup> was lined with beggars, who assailed the party with cries of “Backsheesh! backsheesh!” reminding one of blind Bartimæus, the son of Timæus,<sup>7</sup> who, with his companion,<sup>8</sup> sat by the wayside begging.”

<sup>1</sup> *Life of Christ*, by the Very Rev. A. S. Farrar, D.D., Dean of Canterbury, chap. xl. p. 260.

<sup>2</sup> *Tent Work in Palestine*, by Col. Conder, R.E., chap. xxi. (“Life and Habits of the Fellahin”), p. 331.

<sup>3</sup> St. Matt. xxiv. 3–51; xxv.

<sup>4</sup> St. Mark xiv. 26.

<sup>5</sup> “The Olive Garden,” in the Vulgate, “*Olivetum*,” hence “Olivet.” Acts i. 12. See *Sinai and Palestine*, by the Very Rev. A. P. Stanley, D.D., Dean of Westminster, chap. iii. p. 186, n. 1.

<sup>6</sup> The mediæval site of St. Stephen’s martyrdom is placed on the right of this road.

<sup>7</sup> St. Mark x. 46–52; St. Luke xviii. 35–43.

“But still, above the noisy crowd,

The beggar’s cry is long and loud.”

Longfellow’s *Miscellaneous Poems*: “Blind Bartimæus”; also in the “Divine Tragedy,” “The Third Passover.”

<sup>8</sup> St. Matt. xx. 30–34.

The road now turned sharply to the left, and crossed the brook Kidron.

"That," said the dragoman, pointing to the left of the upper bridge of the Kidron, "is the Tomb of the Blessed Virgin."

## 6. THE VIRGIN'S TOMB.

Everard and Mabel were struck with the external aspect of the approach to the Tomb, the style being extremely simple and entirely in accordance with the humility of her, who sang<sup>1</sup>:—"My spirit hath rejoiced in God My Saviour, for He hath looked upon the low estate of His bondmaiden."<sup>2</sup>

"I think," said Everard, "that, next to our Blessed Lord, the Virgin Mary is the most beautiful character in the Bible."

"I am delighted to hear you say so," exclaimed Mabel, with fervour.

"As she is portrayed in the Bible," said Everard, "she is the most exquisitely tender, the most faithful, humble, patient, and loving of women."

"We must not neglect the 'gold, silver and precious stones' which adorn her character," said Mabel, "because 'wood, hay and stubble' have been piled up over it."

"It is the mission of the Reformed Faith to bring the 'gold, silver and precious stones' to light, and to make a bonfire of the 'wood, hay and stubble' of mediæval tradition," said Mr. Vernon, sententiously.

"The Virgin Mother of our Lord is the sole link between the Human and the Divine," said Everard; "and if she is herself deified—elevated into a goddess—what becomes of the Incarnation—'the Word made flesh'<sup>3</sup>—'Man, of the substance of his Mother'<sup>4</sup>—'Very Man'<sup>5</sup>—what becomes of our hope of salvation?"

"It was not till eight centuries after Christ," said Mr. Vernon, "that the worship of the Virgin Mary was introduced into the Church. Epiphanius, in the fourth century, denounced it as a Gnostic heresy. 'The whole thing,' he

<sup>1</sup> "The Magnificat," St. Luke i. 47.

<sup>2</sup> Revised Version, marginal note. An expression of "self-abasement, submission, and reverence." Boutell's *Dict. of the Bible*, title, "Handmaiden."

<sup>3</sup> St. John i. 14.

<sup>4</sup> Athanasian Creed.

<sup>5</sup> Nicene Creed.

said,<sup>1</sup> 'is foolish and strange, and is a device and deceit of the devil. Let Mary be in honour. Let the Lord be worshipped. Let no one worship Mary.'<sup>2</sup> St. Augustine again and again speaks of her as being under Original Sin."<sup>3</sup>

"Duns Scotus,"<sup>4</sup> said Everard, "who died in the fourteenth century, was the first theologian and schoolman who threw out, as a possibility, the idea that she was born *without sin*, and this led to the famous controversy between the 'Scotists' and 'Thomists.'"

"And it was not till the year 1854," said Mr. Vernon, emphatically, "that the dogma<sup>5</sup> was promulgated from the Vatican."

"Has it not struck you as singularly inconsistent that the Latin Church should celebrate (as the Church of England does) the Purification of the Virgin Mary according to the Mosaic Code, as laid down in Leviticus,<sup>6</sup> and, at the same time, declare her to be immaculate?"

"It has struck me," said Everard, "as strange—the Purification of an immaculate being!"

"The Latin (and, for the matter of that, the Greek) Church treats our Saviour," said Mr. Vernon, "as if He were 'God of the substance of His Mother. The Breviary<sup>7</sup> speaks of the Virgin Mary as *Dei Viventis Mater*, 'the Mother of the Living God.' I cannot conceive of anything more calculated to drive candid minds into Arianism than such expressions

<sup>1</sup> Epiphan. *Haer.* lxxxix., *Op.* p. 1066, Paris, 1662.

<sup>2</sup> There is no doubt that this was the view of the Wise Men from the East. "And when they saw the Young Child with Mary His Mother, they fell down and worshipped Him."<sup>3</sup> Why not "*them*," if the Roman view be correct?

<sup>3</sup> *St. Augustine*, iv. 241; x. 654, etc., Paris, 1700. So Anselm, *Cur Deus Homo*, vi. 16: "She sinned in Adam."<sup>4</sup>

<sup>4</sup> His great opponent, St. Thomas Aquinas, is still enshrined in the Roman Calendar.

<sup>5</sup> "The dogma" of "the Immaculate Conception" of the B.V.M. "It is a notorious fact that many developments of doctrine have taken place in the Roman Church between the end of the third and of the nineteenth centuries."—Dr. St. George Mivart, F.R.S., in the *Nineteenth Century*, January, 1900.

<sup>6</sup> Leviticus xii. "And the Lord spake unto Moses, saying: 'Speak unto the Children of Israel, saying, If a woman have born a man child, she shall be *unclean* seven days. She shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.'"

<sup>7</sup> *Pars Æstiva*, p: 551.

as this. *The Godhead was not converted into flesh.*<sup>1</sup> The Eternal pre-existent Son of God, 'when He took upon Him to deliver man, 'did not'—the expression shows His condescension—'abhor the Virgin's womb.'<sup>2</sup> Anti-Arianizing zeal went so far as to call David 'the Father of God,' and St. James 'the Brother of God.'"<sup>3</sup>

The dragoman here interrupted the speakers:—

"We must hasten on to Bethany; and there is not time to descend to the Chapel of the Blessed Virgin, or examine the tomb of her Parents—the 'Patriarch' Joachim, and Anna, or of her husband, St. Joseph. There is, of course, no body in the Virgin's grave."

"You allude," said Everard, "to a very favourite subject with the Old Masters—the Assumption of the Blessed Virgin."

"I do," replied the dragoman; "and the Old Masters had fine scope for their fancy, for, while the Church affirms that the Blessed Virgin was taken up to Heaven,<sup>4</sup> nothing is defined as to the manner in which it was done.<sup>5</sup> Sometimes she stands in a star-spangled drapery, with a long white veil and hands joined, as she floats upward, sustained by Seraphim; sometimes she is surrounded by troops of Angels, blowing their silver trumpets, touching their golden lutes and singing. Raphael, Correggio, Titian, Palma Vecchio, Annibal Caracci, Guido, Rubens, have painted the Assumption in different ways. But the artists all agree in delineating the Blessed Virgin as a maiden in the first spring and bloom of youth, with grave, sweet eyes, with flowing tresses, her features beaming with all the beauty that painting can express."<sup>6</sup>

<sup>1</sup> Athanasian Creed, "The Manhood" was "taken into God."

<sup>2</sup> *Te Deum*.

<sup>3</sup> "Theopator"—"Adelphotheos." See the article "Mary," in the *Encyclopædia Britannica*. The solution of the Arian controversy, undoubtedly, had the practical effect of relegating the God-Man Redeemer—into a far-away region of remote and awful Godhead, unapproachable save through His Mother, as mediatrix between Him and man.

<sup>4</sup> "*Assumpta est Maria Virgo in caelum.*"

<sup>5</sup> "As the Church had never settled in what manner she was translated into heaven, the field was, in a great measure, left open to the artists."—Mrs. Jameson's *Legends of the Madonna*, p. 317.

<sup>6</sup> Mrs. Jameson's *Legends of the Madonna*, p. 46. N.B.—At the time of her death the Virgin Mary was an elderly woman, probably over 60. She died A.D. 48, according to tradition.



THE GARDEN OF GETHSEMANE.





"What do you understand by 'the Assumption'?" inquired Everard.

The dragoman thought for a moment, and then said:—

"Christ descended with a multitude of angels and received the Virgin's soul, before her body was laid by the Apostles with funeral rites in this tomb, and choruses of angels sang about the tomb for three whole days. At the end of that time the singing ceased, and, on opening the tomb, to satisfy St. Thomas, they found she was not there—she had risen—soul and body were re-united. Lilies and roses grew where she had lain, and an ineffable sweetness was wafted from the linen graveclothes, which they found lying in the tomb.<sup>1</sup> Of Mary it may truly be said, 'Thou wilt not suffer Thine Holy One to see corruption.'<sup>2</sup> St. Thomas, who was not present at the Virgin's funeral, was incredulous as to her Assumption. It was not yet too late. The clouds parted, and, when he looked upwards, he saw the Blessed Virgin still slowly mounting towards Heaven, and, when she observed him, she flung down to him her girdle."<sup>3</sup>

"This seems to me," said Everard, "an adaptation to the Virgin Mother of our Lord's 'Precious Death and Burial' and His 'Glorious Resurrection and Ascension'<sup>4</sup>; only the Angels who sang at His Birth, sang at her burial, and there is a spirit of poetry about the ineffable sweetness of the graveclothes, and the roses and lilies growing inside the tomb!"<sup>5</sup>

#### 7. THE GARDEN OF GETHSEMANE.<sup>6</sup>

"That," said the dragoman, pointing to the right of the upper bridge of the Kidron, "is the Garden of Gethsemane."<sup>7</sup>

"We are told by St. John,"<sup>8</sup> observed Mr. Vernon, "that 'Jesus oftentimes resorted thither, with His disciples.'"

<sup>1</sup> St. John Damasc., *Op.* ii. 880. Venice, 1748.

<sup>2</sup> Psalm xvi. 10, cited by St. Peter, Acts ii. 27, and applied to Christ, verse 31.

<sup>3</sup> The festival in honour of this is called "The Depositing of the Hon. Girdle of Theotokos," August 31, in the Greek Church; in the Armenian Church, "The Invention of the Girdle" (same date).

<sup>4</sup> Litany of the Church of England.

<sup>5</sup> The passage from chap. iv. of the Koran which is inserted on the walls of the mosque of Omar, says: "Say not there are three Gods," meaning thereby a Trinity composed of God, Jesus, and Mary. —Sale's *Koran*, p. 80, n. 1.

<sup>6</sup> The word signifies an "oil-press."

<sup>7</sup> St. Matthew xxvi. 36-56; St. Mark xiv. 32-52; St. Luke xxii. 39-53; St. John xviii. 1-12:

<sup>8</sup> Chap. xviii. 2;

"Yes," said Everard, "and we are also told by the same Evangelist that it was 'over the brook Kidron.'"<sup>1</sup>

Mr. Vernon here repeated the words of the beautiful Hymn:—

"Go to dark Gethsemane,  
Ye that feel the tempter's power;  
Your Redeemer's conflict see;  
Watch with Him one bitter hour;  
Turn not from His grief away,  
Learn of Jesus Christ to pray."<sup>2</sup>

"There can be no doubt," said the dragoman, "about the locality. Eusebius, Bishop of Caesarea, speaks of the Garden as well known. St. Jerome, also, identifies it;<sup>3</sup> and the situation entirely accords with the Gospel Narrative."

For once there was unanimity of opinion amongst the travellers. This was, undoubtedly, the Garden of Gethsemane, and the dragoman was triumphant.

"There is this peculiarity," he added, "about the olive tree that, when the trunk decays, fresh stems spring from the roots, and a group of olives takes the place of the original tree. The old olives are surrounded by an army of suckers—the olive branches of the Bible<sup>4</sup>—and these, as the parent stem decays, grow tall and strong in its room.<sup>5</sup> It is thus that it can be affirmed, with absolute truth, that the eight venerable olive trees in the Garden of Gethsemane are veritable remnants of the olive trees which existed in the time of Christ."

"Is there time to visit the Garden?" inquired Everard, anxious to procure a spray for his mother from these venerable olive trees.

"I am afraid there is not," replied the dragoman. "We must hasten on to Bethany."

The travellers, however, gazed intently on the scene of our Saviour's Agony and Betrayal. The cypress trees were the most conspicuous adornments of the Garden, and imparted

<sup>1</sup> St. John xviii. 1.

<sup>2</sup> *Hymns Ancient and Modern*. "Hymns on the Passion" (Hymn 110).

<sup>3</sup> The Bordeaux Pilgrim, A.D. 333, saw "the place where Judas Iscariot betrayed Christ."—*Itinerary*, pp. xi. (Sir C. Wilson's "Introduction") and 24.

<sup>4</sup> Psalm cxxviii. 3.

<sup>5</sup> See *Tent Work in Palestine*, by Col. Conder, LL.D., R.E., chap. xxi. pp. 330 and 331.

to it the distinctive feature of a Moslem cemetery. The Garden is an irregular quadrangle of limited dimensions (about one third of an acre), and is marked off very distinctly by a white wall. It nestles at the foot of the Mount of Olives. Had time permitted, the travellers might have inspected the Grotto of the Agony,<sup>1</sup> the rocky place where the three Apostles, St. Peter, St. James and St. John slept, while their Master prayed<sup>2</sup>; and the place outside the Garden,<sup>3</sup> where Judas betrayed his Lord with a kiss.<sup>4</sup>

## 8. THE CHURCH OF THE ASCENSION.

"We must visit the Church of the Ascension," said the dragoman, "before proceeding to Bethany," and he led the way up the slopes of Mount Olivet, by one of the steep pathways.

Suddenly Florence Gordon uttered a shrill cry. A loathsome creature had endeavoured to arrest her progress, and was clamouring for "Backsheesh!" Other members of the party found themselves similarly accosted. Hideously repulsive leprous beggars crowded the narrow pathway, and sought, by touching the hands of the travellers, to arrest their progress. The travellers recoiled, with horror, from the dreadful festering sores, which swelled and distorted the hands of the leprous beggars snatching at theirs.

Leprosy has been well termed<sup>5</sup> "the most miserable of all diseases."

The features of the lepers were rendered hideous by knotty excrescences, resembling bunches of grapes. Their eyes ran, their lips were swollen. They were, literally, rotting away with disease.

The Turks certainly deserve censure for allowing these unfortunate creatures to obtrude themselves upon strangers.

What a contrast to the precautions of the Mosaic Code!<sup>6</sup>

<sup>1</sup> St. Luke xxii. 44.

<sup>2</sup> St. Matt. xxvi. 40, 43, 45; St. Mark xiv. 33, 37, 40; St. Luke xxii. 45.

<sup>3</sup> "Jesus went forth," St. John xviii. 4.

<sup>4</sup> St. Matt. xxvi. 48, 49; St. Mark xiv. 44, 45; St. Luke xxii. 48, 49. People kneel here.

<sup>5</sup> *Jerusalem, the City of Herod and Saladin*, by Sir Walter Besant and Professor Palmer, chap. xi. p. 329.

<sup>6</sup> Leviticus xiii. 45, 46.

"And the leper, in whom the plague is, his clothes shall be rent, and his head bare; and he shall put a covering upon his upper lip, and shall cry 'Unclean! Unclean!' . . . he shall dwell alone."

The lepers come from the Turkish Leprosy Hospital, near Siloah,<sup>1</sup> which is not far from the Mount of Olives.

As soon as the Party had passed from the haunts of the lepers, Everard said:—

"How vividly this brings before us our Saviour's reply to the two messengers of St. John the Baptist, that there could be no more convincing proof that He was the promised Messiah than the fact that by Him 'the lepers were cleansed.'"<sup>2</sup>

"Yes," replied Mr. Vernon; "and in His instructions to the twelve Apostles Jesus placed 'cleansing the lepers' on the same footing with the miracles of 'raising the dead' and 'casting out devils.'"<sup>3</sup>

"It is not surprising," said Everard, "that the lepers fell on their faces and worshipped the Saviour, when a word and a touch from Him could cleanse them, immediately, from this loathsome disease."<sup>4</sup>

"I am afraid," said Mr. Vernon, "their gratitude was not always equal to their importunity. 'Were there not ten cleansed, but where are the nine?'"<sup>5</sup>

While this conversation was proceeding the Party had reached the Church of the Ascension,<sup>6</sup> which, oddly enough, is under the control of the Mohammedans, who regard it as sacred, and allow the Christians to worship there.

It is an illustration of the curious way in which Mohammedanism is, to some extent, a flying buttress to Christianity. The chief ground that the Mohammedans have for despising the Jews is, that they rejected Christ.

The Church of the Ascension is situated in the centre of a court of considerable dimensions, and is surmounted by a

<sup>1</sup> There is also a Leper's Hospital near the Temple Colony, under the superintendence of the Moravian Brethren.

<sup>2</sup> St. Matt. xi. 2-5.

<sup>3</sup> *Ibid.* x. 5-8.

<sup>4</sup> St. Matt. viii. 2, 3; St. Mark i. 40-42; St. Luke v. 12, 13.

<sup>5</sup> St. Luke xvii. 17.

<sup>6</sup> "On the Mount of Olives with our Ascending Lord."—*Letters of St. Paula*, p. 41. In the *Pilgrimage of St. Paula*, p. 11 (Palestine Pilgrims' Text Society), the Mount of Olives is said to have been the scene of the Ascension. (See Sir Charles Wilson's note.)

dome. The exact spot from which our Saviour ascended is marked by a small depression in the pavement in the inside of the Church.

"The Festival of the Ascension," said Everard, "is now observed in the Church of England more solemnly than it used to be."

"Yes," replied Mr. Vernon, "and it appears to me to be almost as important, in connexion with our Saviour's Death and Passion, as the Resurrection itself."<sup>1</sup>

### 9. THE VALLEY OF JEHOSEPHAT.

On emerging from the Church of the Ascension the Party looked down, with no little interest, not unmingled with awe, on the Valley of Jehoshaphat, which lay stretched out at their feet between them and the Holy City.

The feeling of awe was intensified by the fact that, in the opinion of the Jews and Moslems, and not a few Christians, the Valley of Jehoshaphat will be THE SCENE OF THE LAST JUDGMENT.

"What is that vast collection of small turbaned structures," said Florence, "dotting the side of the Valley immediately under the Eastern wall of the Harâm Area?"

"They are Moslem tombs," replied the dragoman.

"And are those tombs, also, immediately below us, on the near side of the Valley?"

"Yes," replied the dragoman, "innumerable Jewish tombs. Any Jew, not having sepulture in the Valley of Judgment, must, at the last day, perform a dangerous underground journey to this Valley—a pilgrimage beset with grievous obstructions from worms, serpents, darkness, and other impediments."<sup>2</sup>

The Jewish and Mohammedan dead are buried in this Valley, to await 'the Resurrection Morning.'<sup>3</sup> It is expected that, in fulfilment of prophecy,<sup>4</sup> the sides of the Valley will move further apart, to afford room for the immense concourse of 'all nations.'

"There is a very handsome monument there," said Florence, pointing to an elaborate structure, some 50 feet high,

<sup>1</sup> See Dean Farrar's *Life of Lives*, chap. xlii. pp. 544, 548.

<sup>2</sup> *Heth and Moab*, by Col. Conder, R.E., LL.D. chap. ix. p. 286.

<sup>3</sup> The Christians bury in Mount Zion.

<sup>4</sup> Joel iii. 2, 12; Zech. xiv. 4.



near the centre of the Valley of Jehoshaphat, not far from the Golden Gate.

"That is the Tomb of Absalom. It is a strange mixture of Greek and Egyptian styles of architecture, and is supposed to occupy the site of the 'pillar' which 'Absalom raised up for himself in the King's Dale'<sup>1</sup>; it is called in Arabic 'Tantar Fir'aun,' which means 'the Cap of Pharaoh'<sup>2</sup>; and in this some people find an allusion to the original pillar. The inside is filled with stones, which have been thrown by Jews or Moslems, to signify their detestation of the unfilial conduct of Absalom to his indulgent father. The rock-tomb, adjoining the Tomb of Absalom, is called 'the Tomb of Jehoshaphat.'"

"And what is that pyramid<sup>3</sup> to the south of these tombs?" inquired Florence, pointing to a structure, about 30 feet high, to the south of the Tombs of Absalom and Jehoshaphat, near the lower bridge of the Kidron.

"That pyramid," replied the dragoman, "is 'the Tomb of Zacharias'; it consists of a solid block of stone, 16 feet square, and is entirely hewn out of the rock. The Grotto of St. James adjoins it. Above the Jewish burial ground are 'the Tombs of the Prophets.'"

The dragoman now led the Party from the Church of the Ascension, over a spur of Olivet, along the bridle path leading to Bethany.

On the way they met several members of other Parties from the ship, who had taken the precaution to visit Bethany on donkey-back, and were gleefully galloping up the hill, the sprightly animals being stimulated with cries by the donkey-boys, with a view to showing off their good points to the rival Party, plodding along, wearily, on foot, to the Home of Martha and Mary.

#### 10. VIEW OF MOUNT NEBO, 4,000 FEET ABOVE THE DEAD SEA.

On reaching the eastern slopes of Olivet the party gazed upon a scene, which could never be effaced from the memory, and which united the Present to the Past with links of adamant.

<sup>1</sup> 2 Samuel xviii. 18.

<sup>2</sup> The Bordeaux Pilgrim (A.D. 333) calls it "The Tomb of Hezekiah, King of the Jews."

<sup>3</sup> The Bordeaux Pilgrim, who describes this tomb as "a true monolith," says it is the tomb of "Isaiah the Prophet."

Warburton beautifully describes the scene in a fine bit of word-painting :—

“We look over the barren, but magnificent, hills of Judah, with vistas, through their rocky glens, of the rich Valley of the Jordan, and the calm, green waters of the Dead Sea, whose surface gleams on either side of a foreground formed by the lofty village of Bethany. Beyond Jordan and the Sea of the Plain the Mountains of the Moabites tower into the clear blue sky, and are reflected in brown and purple shadows on their own dark, mysterious Lake.”<sup>1</sup>

Warburton is quite correct in representing the Mountains of Moab<sup>2</sup> as “towering into the clear blue sky.” Nebo is, no doubt, exactly the same height as the Mount of Olives<sup>3</sup>; but then the eye travels from the brook Kidron to the top of the Mount of Olives, while the eye travels from the level of the Dead Sea to the top of Mount Nebo. The brook Kidron, at Gethsemane, is 2,272 feet *above* the level of the Mediterranean; “the Dead Sea is 1,300 feet *below* the level of the Mediterranean,” being “the most depressed sheet of water in the world.”<sup>4</sup> Mount Nebo is nearly 4,000 feet above the level of the Dead Sea.

The sublime spectacle had so inspiriting an effect upon the impressionable Mabel that she recited, unbidden, the well-known lines of Mrs. Alexander,<sup>5</sup> entitled “The Burial of Moses,”<sup>6</sup> laying particular stress on the concluding stanzas :—

“This was the truest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word;  
And never earth’s philosopher  
Traced with his golden pen  
On the deathless page truths half so sage  
As he wrote down for men!

<sup>1</sup> *The Crescent and the Cross*, by Eliot Warburton, chap. xxii. pp. 237, 238.

<sup>2</sup> In the Arabic, “El Belka.”

<sup>3</sup> 2,643 feet high.

<sup>4</sup> *Sinai and Palestine in connection with their History*, by the Very Rev. Dean Stanley, chap. vii. p. 290.

<sup>5</sup> Mrs. Alexander did not live to witness the enthronement of her husband—also a poet—as Lord Primate of Ireland. (She died October 13, 1895; he was enthroned March 24, 1896.)

<sup>6</sup> B.C. 1451. Moses was born B.C. 1571, and was thus 120 years old at his death. Deut. xxxiv.

“And had he not high honour,  
 The hill-side for a pall,  
 To lie in state, while angels wait  
 With stars for tapers tall :  
 And the dark rock-pines, like tossing plumes,  
 Over his bier to wave,  
 And God’s own hand, in that lonely land,  
 To lay him in the grave ? ”

Everard was the next who spoke.

“Dean Stanley,” he said, “has given a very picturesque account<sup>1</sup> of the two seers—Balaam, ‘the Assyrian Prophet,’ and Moses, the Hebrew Lawgiver,<sup>2</sup>

“ ‘Viewing the landscape o’er,’

from Mount Nebo, on ‘the top of Pisgah’; Balaam, conducted thither by Balak, King of the Moabites, and surrounded by the Princes of Moab, blessing, instead of cursing, the Children of Israel, ‘encamped among the accacia groves,’ in the plains Moab<sup>3</sup>; and Moses, ‘the Man of God,’<sup>4</sup> with ‘eye undimmed,’<sup>5</sup> gazing, for the first and last time, on the Promised Land—from ‘the dark, mysterious Lake’ beneath him, to ‘the utmost sea’—that land, which, alas ! he was never to enter.”<sup>6</sup>

“I have always considered it,” said Mr. Vernon, “a just retribution for his daring, in his own and Aaron’s name, to smite with his rod, twice, in anger, the Rock of Ages,<sup>7</sup> although it released from its ‘riven side’ the living waters. ‘That Rock was Christ.’ ”<sup>8</sup>

“To the Palestine Exploration Fund,” said Mabel, “belongs the honour of having discovered ‘the Field of Zophim,’<sup>9</sup> so strangely situated on the summit, yonder, of the Mountains of Moab. I have been reading Colonel Conder’s delightful work, *Heth and Moab*, in which he shows that the Arabic name, ‘Tal’ at es Sufa,’ is the modern equivalent of ‘the Field of

<sup>1</sup> *Sinai and Palestine in connection with their History*, chap. ii. p. 131 ; chap. vii. pp. 299–302.

<sup>2</sup> The example of Egypt and of all the neighbouring nations would have led Moses to establish an Hereditary Monarchy in his own line ; but his own sons remained without distinction, and his descendants sank into insignificance.

<sup>3</sup> Numbers xxiii. 14.

<sup>4</sup> Deut. xxxiii. 1 ; Josh. xiv. 6 ; “Moses, according to Moslem tradition, was black.” *Heth and Moab*, by Col. Conder, R.E., LL.D., D.C.L., Appendix ii. p. 385.

<sup>5</sup> Deut. xxxiv. 7.

<sup>6</sup> Numbers xx. 12 ; Deut. xxxiv. 1–4.

<sup>7</sup> Num. xx. 7–11.

<sup>8</sup> 1 Cor. x. 4.

<sup>9</sup> Num. xxiii. 14.

Zophim,' or 'of Views,' mentioned in the Bible in connexion with Mount Nebo and 'the top of Pisgah.' It is 'a broad brown field of *arable land*,' close to the *flat top* of Mount Nebo—(which means 'the Knob')—and to the steep summit, called 'Siaghah,' the ancient Pisgah."<sup>1</sup>

"At Baal-Peor," said Mr. Vernon, "Colonel Conder, I understand, found traces of the seven altars, built there by Balak, at the instance of Baalam."<sup>2</sup>

"Yes," replied Mabel, "Colonel Conder has made good that point, also."<sup>3</sup>

The travellers, having feasted their eyes on 'the utmost bound of the everlasting hills,'<sup>4</sup>—the Eastern rampart of Jerusalem,—threaded their way along the bridle-path over the spur of the Mount of Olives to Bethany. They felt that, whatever difficulties might be raised by sceptics and agnostics as to the exact sites of the "Holy Places," none could be raised as to the prominent features of the landscape, on which Moses gazed, or as to the configuration of the mountains, from which he viewed the Promised Land. The Dead Sea, 46 miles long and 15 broad, the grave of Sodom and Gomorrah, with black stones on the beach, which burn like phosphorus and smell like bitumen, could not be conjured away. The very names recorded in Sacred Writ still cling to the historic spots, in Moab: "Mount Nebo" is now known as "Mount Neba": "Medeba,"<sup>5</sup> is now known as "Madeba"; Dibon<sup>6</sup> is now known as Dhiban<sup>7</sup>; the name of the River Arnon<sup>8</sup> is unchanged; "Heshbon"<sup>9</sup> now appears as "Hesbân"; "Aroer"<sup>10</sup> as "Ar'air."

<sup>1</sup> *Heth and Moab*, by Col. Conder, R.E., LL.D., D.C.L. Published for the Committee of the "Palestine Exploration Fund," chap. iv. pp. 132, 133.

<sup>2</sup> Num. xxiii. 28, 29.

<sup>3</sup> *Heth and Moab*, chap. iv. p. 140.

<sup>4</sup> Genesis xlix. 26.

<sup>5</sup> Num. xxi. 30; Josh. xiii. 9, 16; 1 Chron. xix. 7; Isa. xv. 2, etc.

<sup>6</sup> Num. xxi. 30; xxxii. 3, 34; xxxiii. 45; Josh. xiii. 9, 17; Isa. xv. 2; Jer. xlvi. 18, 22, etc.

<sup>7</sup> Here "the Moabite Stone" was discovered.

<sup>8</sup> "Here is the River Arnon." *Thirty Years' Work in the Holy Land*, by Sir Walter Besant, chap. viii. p. 139; Num. xxi. 14; Deut. ii. 24; iii. 8, 16; Josh. xx. 1; Judges xi. 26; Isa. xvi. 2, etc.

<sup>9</sup> Num. xxi. 28; Deut. ii. 24, 26, 30; iii. 2, 6; Josh. xxi. 39; Cant. vii. 4; Isa. xv. 4; Jer. xlvi. 2, 34, 45, etc.

<sup>10</sup> Deut. ii. 36; iii. 12; iv. 48; Josh. xii. 2; xiii. 9, 16; Judg. xi. 26; 2 Kings x. 33; 1 Chron. v. 8; Jer. xlvi. 19.

## II. BETHANY.

The dragoman led his Party, on reaching Bethany, to the humble abode of Martha and Mary, which had been so often visited by Christ.<sup>1</sup> The Home was in ruins; but portions of the walls were still standing, and the eye could follow the modest dimensions of the house and its adjacent garden.

The mansion of Simon the leper,<sup>2</sup> where Mary anointed the feet of Jesus, and wiped them with the hair of her head,<sup>3</sup> was not far from the house of Martha and Mary. It was much more pretentious, as the eye could easily discern, in spite of its ruined condition.

"The raising of Lazarus from the dead gives to Bethany," said Everard, "an exceptional interest. No event in our Saviour's life seems to have so deeply impressed the multitude,<sup>4</sup> as this was a startling realization of His words:—'He that believeth in Me, though he were dead, yet shall he live'!<sup>5</sup> "I understand," added Everard, turning to the dragoman, "that the Moslems regard Lazarus as a saint."

"Yes," replied the dragoman, "and the very name of 'Lazarus' is given by the Arabs to Bethany. The Arabic name of Bethany is 'El-'Azariyeh,' an aspirate being substituted for the initial 'L.'"

"Where is the Tomb of Lazarus?" inquired Everard.

"I will conduct you thither," said the dragoman.

Arrived at the mouth of the Tomb of Lazarus,<sup>6</sup> Mabel, eying the gloomy entrance with curiosity, said:—

"Can we enter the Tomb?"

"Although it belongs to the Moslems," replied the dragoman, "admission is free to all. But I warn you, Miss, that the steps down to the Tomb, of which there are twenty-seven, are very slippery, and hardly fit for ladies."

Everard gallantly volunteered to lead the way, and, thus guided, Mabel had no hesitation in following him.

<sup>1</sup> St. Matt. xxi. 17, e.g.

<sup>2</sup> St. Mark xiv. 3.

<sup>3</sup> St. John xi. 2; xii. 3. (Compare St. Mark xiv. 3, and St. Luke vii. 37, 38.)

<sup>4</sup> See e.g. St. John xii. 9-11, 17-19.

<sup>5</sup> St. John xi. 25.

<sup>6</sup> In the Arabic, "Kabir-el-'Azar." The Tomb is mentioned, A.D. 333, by the Bordeaux Pilgrim, in his *Itinerary*. "There is a vault (crypta) in Bethany, in which Lazarus, whom the Lord raised, was laid." (*Palestine Pilgrims' Text Society*), pp. xi. and 25.

Twenty-four of the steps were accomplished in safety ; and Everard and Mabel found themselves in a small ante-chamber, which was a Moslem, as well as Christian, place of prayer.

There was here a sharp turn to the east ; Everard's foot slipped, and he would inevitably have been precipitated to the bottom if Mabel had not, by a vigorous movement of her arm, restrained him from falling.

His gratitude to his preserver knew no bounds, although his trembling hands bore testimony to the shock which the imminent danger of falling had imparted to his nervous system.

Mabel blushed ; and firmly grasped his hand, while they descended the three remaining lofty steps to the Tomb. There she insisted on his resting for a few minutes, until he had recovered, somewhat, from the shock. Meanwhile, she applied some scent to his brow, which acted as a grateful restorative.

None of the other members of the Party had ventured to brave the slippery steps, after the dragoman's warning ; so that the way was free for them to return to the outer air.

Mabel held Everard's hand, in order to steady him ; but her hand trembled almost as much as his own.

## 12. THE TRIUMPHAL ROAD.

Soon after leaving Bethany, the main road to Jerusalem—(the usual approach for horsemen and for large caravans)—from Jericho, sweeps up and over the ridge, where first begins “the descent of the Mount of Olives”<sup>1</sup> towards the Holy City. From its brow Mount Zion is seen, but the rest of the Holy City is concealed from view by an intervening ridge.<sup>2</sup>

The Party halted here ; and the dragoman said :—

“This is the spot from which Christ sent off two of His disciples to ‘the Village over against them.’ You can see the ruins of the Village over there,” pointing across the ravine, into which the main road dipped, to some ruins occupying the site of Bethphage, “the House of Figs,” with fig trees still growing out of the rocky soil, around it.

“The traditional stone, on which our Lord rested, when

<sup>1</sup> St. Luke xix. 37.

<sup>2</sup> *Sinai and Palestine in connection with their History*, by the Very Rev. A. P. Stanley, D.D., chap. iii. pp. 190–193.



He sent His disciples to 'the Village over against them,' has been discovered, has it not?" inquired Everard.

"Yes," replied the dragoman; "it was discovered by French *savants*; and is curiously interesting, because it is *proved* to have been the traditional stone, on which our Lord rested.<sup>1</sup> The procession had now been formed. The main road turns sharply to the right, descends obliquely to the bottom of the ravine, and, then, turning to the left, ascends to the top of the opposite ridge. The two disciples could cross the ravine direct to the entrance of Bethphage, and fulfil their mission, in a brief space of time, while the procession would be slowly winding their way to the top of the opposite ridge. The people of the Village saw the procession, and, the fame of the raising of Lazarus having reached their ears, they knew the cause of the demonstration and were thus prepared to give the ass's colt, 'whereon never man sat,'<sup>2</sup> to the two disciples the moment they heard 'the Lord hath need of him.'"

"After a brief rest upon the Stone of Bethphage," said Everard, "our Saviour appears to have descended into the ravine, and to have met there the two disciples, bringing the ass's colt, and its mother, from Bethphage."

"Yes," replied the dragoman, "and a temporary saddle having been made out of loose robes, Christ sat upon it."

"St. John says<sup>3</sup> that 'much people that were come to the Feast of the Passover, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him.' This is well explained," added Everard, "by Dean Stanley, who says,<sup>4</sup> that, as the 'people came through the gardens, whose clusters of palm rose on the southern corner of Olivet, they cut down the long branches, as was their wont, at the Feast of Tabernacles, and moved upwards towards Bethany, with loud shouts of welcome. From Bethany streamed forth the crowds, who had assembled there on the previous night and who came testifying to the great event of the raising of Lazarus."

<sup>1</sup> *Thirty Years' Work in the Holy Land*, by Sir Walter Besant ("Palestine Exploration Fund"), chap. xi. p. 181.

<sup>2</sup> St. Mark xi. 2. To facilitate the removal of the foal his mother was brought with him. St. Matt. xxi. 2.

<sup>3</sup> Chap. xii. 12, 13.

<sup>4</sup> *Sinai and Palestine in connection with their History*, chap. iii. p. 191.

"It would seem," said Mabel, "from the Sacred Narrative, that the multitudes from the Holy City formed a 'momentary carpet' for the Saviour, composed of the palm branches they had cut down,<sup>1</sup> while the multitudes from Bethany strewed the way with boughs, which they had broken off from olive, fig, and walnut trees, both multitudes detaching from their shoulders their loose cloaks, to tapestry the Triumph Road."

"It was, indeed, a Royal progress, suited to the 'Just' and 'Lowly' Prince of Peace," said Everard, "and literally fulfilled the language of the Prophet Zechariah.<sup>2</sup> 'The Hymn of Triumph'—'the earliest hymn of Christian devotion'—burst from the multitudes that went before, and that followed after:<sup>3</sup> 'Hosannah to the Son of David! Blessed be the King, that cometh in the name of the Lord! Hosannah in the highest.'"<sup>4</sup>

The dragoman now suggested to the Party that it was time to move on; and they descended, obliquely, to the bottom of the ravine; and then turning to the left ascended to the top of the opposite ridge—"a rugged ascent," where Everard secured a spray of olive.

Mabel uttered a cry of delight.

"Here," said the dragoman, "you obtain the best view of Jerusalem."

The Holy City seemed to "rise out of the deep abyss" as if by enchantment.

The eye glanced upwards from the depths of the Kidron and Hinnom Valley to the top of the turretted battlements. Above the Walls the Mosque of Omar, built in the seventh century by the Sultan 'Abd-el-Melik, with its graceful dome and beautiful precinct, "dignified the whole City." It rose from an elaborately-finished circular structure.

This structure was raised on a square marble platform

<sup>1</sup> A "palm-tree," "branches" of which had been cut off for this purpose, was still growing, A.D. 333 (Bordeaux Pilgrim). *Itinerary*, pp. xi. and 24.

<sup>2</sup> Zech. ix. 9; cited St. Matt. xxi. 4, 5; St. John xii. 14, 15.

<sup>3</sup> St. Matt. xxi. 9; St. Mark xi. 9, 10; St. Luke xix. 37, 38; St. John xii. 12, 13.

<sup>4</sup> See *Sinai and Palestine in connection with their History*, by the Very Rev. Dean Stanley, D.D., chap. iii. p. 192; and *The Life of Christ*, by the Very Rev. Dean Farrar, D.D., chap. xlix. pp. 330, 331.

on the highest ridge of a green slope, which descended from it to the Walls surrounding the Harâm Area. The platform and enclosure were diversified by lesser domes, by fountains, by cypresses, olives, planes and palms. The whole was as secluded and quiet as the interior of some College or Cathedral garden.

The Mosque of Omar—"the Dome of the Rock"—the Harâm-es-Sherîf, "the Noble Sanctuary," which thus came in view, is the second most sacred spot in the Mohammedan World.

The transept, dome, and aisles of the Mosque-el-Aksa, which has a cruciform shape, owing to its having been originally a Christian Church, built by the Emperor Justinian, and converted by 'Abd-el-Melik into a Mosque, rose within the Harâm Area, at a lower elevation than the Mosque of Omar. El-Aksa was a prominent object on the left of the foreground.

The two domes, black and white, which surmount the Holy Sepulchre and the Basilica of Constantine the Great, were seen at some distance.

Far more prominent than these two domes rose the lofty bell tower of the Church of the Redeemer, built within the limits of the Mûristân, where once stood the Palace of the Knights of St. John of Jerusalem. The large space, on which the Church of the Redeemer stands, was presented by the Sultan to Prussia, in 1869, on the occasion of the visit of the Crown-Prince to Constantinople. The Church had recently been opened by the German Emperor, and formed a splendid addition to the view, its glittering white stone surface forming a remarkable contrast to the dingy buildings around it. In it the Reformed Faith of Germany had an adequate representation, close to the Church of the Holy Sepulchre. The Church of the Redeemer is a Lutheran Church, identical, in its adaptation to Divine Worship, with the State Churches of Sweden, Norway and Denmark.

The white mass of the Armenian Convent, with its large garden and fine trees, also the handsome Palace of the Armenian Patriarch, and the beautiful Armenian Church of St. James, were the most conspicuous objects on Mount Zion. Especially interesting to the Travellers was the oldest fane of the Church of England in Jerusalem, Christ Church, on Mount Zion, with its parsonage and schools, and industrial work-

shops, where every kind of useful article in olive-wood, and oak of Bashan, can be purchased. This is the centre of the work of the excellent "Society for Promoting Christianity amongst the Jews."

The Citadel, or Castle of David (with Herod's Tower in its south-west corner) adjoining the Jaffa Gate, next claimed attention. It is now a symbol of the Turkish ascendancy, being occupied by soldiers of the Sultan. Other symbols of Mussulman rule were the Infantry Barracks at the north-west corner of the Harâm Area, occupying the site of the Castle of Antonia, and the Cavalry Barracks, to the west of the Harâm Area.

The faith of the Conquerors of Jerusalem was represented, not only by the Mosques of Omar and El-Aksa, but by the Dome of the Mosque of David, the grey Tower of the Mosque of the Dervishes, on the traditional site of the Palace of Herod Antipas, the Rosel Minaret, the Minaret Kaoukab, the Minaret Hamra, the Minaret Moulaouïe, lofty edifices, from which sounded, from time to time, the call to prayer.

The long yellow mass of the Latin Convent of St. Salvador occupied the north-west corner; and beyond the City, could be seen the Russian Buildings, including a hospice, an hospital and the handsome Greek Cathedral.

But, if the eastern view of the Holy City is a wonderful sight now, what must it have been in the time of Christ?

In the foreground He saw, on reaching the second ridge in His triumphal march, the Temple, recently rebuilt by Herod the Great, and far transcending, in magnificence, the Temple of Nehemiah and Zerubbabel—the second Temple—which it replaced.

"A new fabric, of more regular and stately architecture, crowned the brow of Moriah, with its glittering masses of white marble and pinnacles of gold."<sup>1</sup>

It stood upon the substructions of Solomon's Temple, which still remain,<sup>2</sup> and astonish the modern explorer by their massive proportions.<sup>3</sup>

The "imperial mantle of proud towers" also attracted the notice of the Saviour.

<sup>1</sup> *History of the Jews*, by the Very Rev. Henry Hart Milman, D.D., Dean of St. Paul's, vol. ii. book ii. p. 77.

<sup>2</sup> *Ibid.*, note (N). <sup>3</sup> See Sir Charles Warren's Discoveries, *infra*.

The Castle of Antonia, the chief place of arms of the Roman Government, erected by Herod the Great, standing on a rock 90 feet high, dominated the Outer Courts of the Temple, the tallest turret—that next the Temple Area—being, itself, 120 feet high.

Another structure, erected by Herod the Great, met the Saviour's eye on the north-west side of the Upper City. The sumptuous Palace of Herod, renowned for its magnificence, encircled by cloistered Courts, with fountains and statues, was protected by three large towers, conspicuous objects in the view of the Saviour, named Hippicus, Phasael, and Mariamne, based on a rocky crest. Hippicus was 120 feet, Phasael 167 feet, and Mariamne nearly 77 feet high.<sup>1</sup>

The Tower of Psephina, more than 122 feet high, was erected a few years later; but our Saviour could see the gardens and suburbs on the western plateau, subsequently enclosed by the wall of Herod Agrippa—the third wall—stretching away beyond the magnificent City.

Is it surprising that our Saviour was overcome at the sight of so much splendour, doomed, as He, who “knew all things,” well knew, to destruction by Titus, in a few years.

Who can interpret—who can enter into—the mighty rush of Divine Compassion which shook the Saviour's soul, as He gazed on that “mass of gold and snow”? He had dropped *silent* tears at the grave of Lazarus; here He wept aloud. All the pity that was within Him overmastered His human spirit; and He not only wept aloud, but broke into a passion of lamentation. A strange interruption of the festal cries.<sup>2</sup>

“This scene—(with the one exception of the conversation at the Well of Jacob)—stands alone,” says Dean Stanley,<sup>3</sup> “in the Gospel History for the vividness and precision of its localization.”

Dean Farrar<sup>4</sup> identifies the Gate, by which Jesus entered the Temple, with “the Shushan Gate” of Herod's Temple,

<sup>1</sup> *History of the Jews*, by the Very Rev. H. H. Milman, D.D., Dean of St. Paul's, vol. ii. book xvi. p. 330.

<sup>2</sup> See *The Life of Christ*, by the Very Rev. Dean Farrar, D.D., chap. xlix. p. 331.

<sup>3</sup> *Sinai and Palestine in connection with their History*, chap. iii. p. 194.

<sup>4</sup> *Ubi supra*, p. 334.

mentioned in the Talmud, 87 feet high, covered with lilies in high relief.<sup>1</sup>

Tradition says that this Gate was identical with "the Beautiful Gate of the Temple," mentioned in the Acts of the Apostles<sup>2</sup>; and the name "Golden Gate" was given to "the Beautiful Gate," through the singular confusion of the Greek word "Ôraia," "Beautiful," with the Latin word "Aurea," "Golden."

The Arab name of the Gate is still more striking—"the Gate of Eternity."<sup>3</sup>

There is a distinct prophecy in Ezekiel<sup>4</sup> that this Gate should be shut, on account of Christ's Triumphal Entry through it. It is called "the Gate of the Outward Sanctuary, which looketh towards the east":—

"Then said the Lord unto me, 'This Gate shall be shut, it shall not be opened, and no man shall enter in by it, *because the Lord, the God of Israel, hath entered in by it; therefore it shall be shut.*'"

In fulfilment of this prophecy the Arabs built the Gate up, a tradition being extant that it will be through this Gate that Christ will make his final Triumphal Entry into Jerusalem, when He returns to earth, a second time, to be THEIR JUDGE.

### 13. THE JEWISH INFERNO.

The Golden Gate being shut the party were obliged to turn to the left and skirt the Southern Wall of the Holy City,

<sup>1</sup> The late Dr. Schick's view—(*Quarterly Statement of the Palestine Exploration Fund*, April, 1899, p. 113)—agrees with that of Dean Farrar, as to "the Gate, through which Jesus passed": and he adds:—"Here riders had to dismount, as it was not lawful to pass the Temple Gates riding. At the Gate there was always a large free space, or square, so, when Jesus dismounted from the ass, it caused some halting, and the people, who were crying, 'Hosanna!' pressed more together, so that even the City became aroused (Matt. xxi. 10). Having entered the Temple Gate, and passed its long vestibule, Jesus went up the flight of steps into the Outer Court, where, instead of pious, devotional people, He found market business going on, which He cast out. (Matt. xxi. 12)."

<sup>2</sup> *Speaker's Commentary* on Acts iii. 2:—"They laid a certain man, lame from his mother's womb, at the Gate of the Temple, which is called 'Beautiful.'"<sup>22</sup>

<sup>3</sup> Arabic, "Bâb-ed-Daherîyeh."

<sup>4</sup> Ezekiel xlv. 1, 2. In the Latin Breviary, this passage is grotesquely applied to the Mother of our Lord, "ever Virgin." *Pars Æstiva*, p. 64, Officium de Immac. Concep. B.V.M.



in order to visit the "*Cænaculum*," or Scene of the Last Supper, outside the Zion Gate.

After passing the Arab Village of Silwân,<sup>1</sup> better known by the Scripture name of "Siloam," the waters of which are sweet,<sup>2</sup> the attention of Everard was attracted by an eminence rising above it, to the left, and he inquired of the dragoman:—

"What is that hill to the left, on the slope of which the Village of Siloam lies?"

"According to the received tradition," replied the dragoman, "that is 'the Mount of Offence,' or, as it is called in the Bible,<sup>3</sup> 'the Mount of Corruption,' where King Solomon,<sup>4</sup> led away, in his later years, by the heathen Princesses, who thronged his splendid Seraglio<sup>5</sup> (the ladies of his Harem, in modern phraseology) built high places for Ashtoreth,<sup>6</sup> 'the goddess of the Zidonians,' for Chemosh, the abomination of Moab,<sup>7</sup> and for Molech,<sup>8</sup> 'the abomination of the children of Ammon,' reprehensible conduct, which was punished, during the reign of his son, Rehoboam, by the revolt of the Ten Tribes."<sup>9</sup>

"The fiendish custom of sacrificing infants to the Fire-God Molech, was kept up," said Everard, "by idolatrous kings, till these abominations were put an end to by King Josiah."<sup>10</sup>

<sup>1</sup> St. Luke xiii. 4; Neh. iii. 15; Isa. viii. 6; St. John ix. 7. The Pool of Siloam (or Siloah) is not far from the Village. The inscription found beneath the waters of the Pool of Siloam is characterized by Sir Walter Besant as "by far the most important of any found in Jerusalem." "Its date is believed to be that of Hezekiah."—*Thirty Years' Work in the Holy Land*, chap. xi. pp. 173, 174.

<sup>2</sup> "Siloam is the name of a fountain, that hath sweet waters in it; and this in great plenty, also."—Josephus, *Wars of the Jews*, book v. chap. iv. § 1.

<sup>3</sup> 2 Kings xxiii. 13. "*Mons Offensionis*"; "*Mons Scandali*." In the Arabic, "Jebel Batn el-Hawâ."

<sup>4</sup> "Ewald is of opinion, and adduces strong grounds for his opinion, that there is no accusation in the Sacred Books, against Solomon, of having *himself* actually fallen off to Idolatry."—Dean Milman's *Hist. of the Jews*, vol. i. book vii. p. 327 (n. k).

<sup>5</sup> 1 Kings xi. 1–8. Dean Milman says (*Hist. of the Jews*, vol. i. book vii. p. 327 n. (k):—"When the King of the Jews became King of a great Eastern Empire, he had no course but to *tolerate* the Religion of his non-Jewish subjects, or to *exterminate* them." <sup>6</sup> Astarte.

<sup>7</sup> The name of this Deity occurs frequently on the Moabite Stone.

<sup>8</sup> Literally, "the King."

<sup>9</sup> 1 Kings xi. 9–13; 26–40; and chap. xii. (B.C. 975).—Josephus, *Antiquities of the Jews*, book viii. chap. vii. § 5–8.

<sup>10</sup> 2 Kings xxiii. 10–14. Josiah reigned from B.C. 640 to 609.

"The phraseology of the Bible is peculiar," said Mr. Vernon :—"And he defiled *Topheth*, which is in the Valley of the Children of Hinnom, that no man might make his son, or his daughter, to pass through the fire to Molech.' Where is Topheth?"

"It is evidently distinct from the Mount of Offence," said the dragoman, "as the Bible speaks of King Josiah defiling, not only Topheth, but 'the high places that were before Jerusalem, which were on the right hand of the Mount of Corruption'; but the Old Writers always place Topheth in the East End of the Valley of Hinnom.<sup>1</sup> It corresponds with what we call 'the mouth of the Tyropæan.'"<sup>2</sup>

"I remember once hearing a Sermon in a Calvinistic Meeting-house on the text, 'Tophet is ordained of old; yea, for the King it is prepared. He hath made it deep and large: the pile thereof is fire and much wood; the Breath of the LORD, like a stream of brimstone, doth kindle it.'<sup>3</sup> The Sermon was on the subject of 'Hell,' and the preacher argued that Hell would last so long as the Lord continued to breathe. Just at that moment the sun began to set, and I saw," said Mr. Vernon, "on the wall the reflection of the window-frames, similar in form to the bars of a grate; and a flood of lurid light poured through the windows."

"How realistic!" exclaimed Mrs. Smith, simpering.

Mabel shuddered; and, desirous of changing the subject, said to the dragoman :—

"You mentioned, just now, 'the mouth of the Tyropæan.' That is the Valley, is it not," which divides the Harâm Area from Mount Zion?"

"Yes: and a lateral branch of it runs west. The Valley is not mentioned in the Bible, but it is mentioned by Josephus<sup>4</sup> The Tyropæan Valley divided Mount Zion from Mount Moriah, and the branch of the Valley, running westward, divided Acra from Mount Zion. The Tyropæan Valley was once very

<sup>1</sup> See Smith's *Dictionary of the Bible*, title "Tophet."

<sup>2</sup> Or "Valley of the Cheesemongers." Josephus, *Wars of the Jews*, book v. chap. iv. § 1 :—"The Valley of the Cheesemongers extended as far as Siloam."

<sup>3</sup> Isa. xxx. 33. The name "Tophet," or "Topheth," means a "drum," probably from the drums played to stifle the screams of the infants burnt alive in honour of Molech.

<sup>4</sup> *Wars of the Jews*, book v. chap. iv. § 1.

deep, indeed ; but Josephus further tells us that ‘in these times, when the Asmoneans reigned, they filled up that Valley with earth, and had a mind to join the City to the Temple.’ Since then, heaps of rubbish have, in the course of centuries, been crammed into the whole length of the Tyropæan. David Street runs on arches over the lateral branch.”

“Had ‘Wilson’s Arch’ any connexion with the Tyropæan ?” asked Everard.

“It supported a street, which led over the Tyropæan from the Upper City to the Sanctuary on Mount Moriah. It has a span of 42 feet, and is 21 feet in height. Sir Charles Wilson, after whom it is called, says,<sup>1</sup> ‘It is one of the most perfect and magnificent remains in Jerusalem.’”

“Where is ‘Robinson’s Arch ?’” inquired Mabel ; “is it, also, connected with the Tyropæan Valley ?”

“Undoubtedly,” replied the dragoman. “Like ‘Wilson’s Arch,’ it connected the Upper City with the Sanctuary, but it is situated about 13 yards from the South-West corner of the Harâm Area. It was 50 feet long and is supposed to have led to the ‘Xystus’ or ‘Forum,’ in the City of Zion. The spring of the Arch was discovered by Dr. Robinson, the American Traveller, who was the pioneer of modern discovery in Jerusalem,<sup>2</sup> about 13 yards from the south-west corner of the Harâm Area. The Bridge must have been 50 feet wide.”

“Where do you put Ophel ?”<sup>3</sup> inquired Everard.

“Ophel,” said the dragoman, “which means ‘a swelling,’ is the swelling declivity, yonder, outside the South Wall of the Temple, which slopes off into the Valley of Hinnom—a long, narrowish, rounded spur, or promontory—between the mouth of the Tyropæan, or Tophet, and the Valley of the Kidron, or of Jehoshaphat. The foundations of the Wall of Ophel, which was constructed, or repaired, by Jotham and Manasseh, were discovered by Sir Charles Warren.<sup>4</sup> The Fount of the Virgin

<sup>1</sup> *The Recovery of Jerusalem*, Ordnance Survey, 1864–5, p. 16.

<sup>2</sup> Col. Conder says:—“The generally-accepted views as to the topography of Jerusalem are substantially in accord with the conclusions of Dr. Robinson.”—Art. “Jerusalem,” in Dr. Hastings’ new *Dictionary of the Bible*.

<sup>3</sup> 2 Chron. xxvii. 3 ; xxxiii. 14 ; Neh. iii. 26, 27 ; xi. 21.

<sup>4</sup> See *The Recovery of Jerusalem*, by Major-General Sir Charles Wilson, K.C.B., K.C.M.G., D.C.L., LL.D., F.R.S., R.E., and Lieut.-General Sir Charles Warren, G.C.M.G., K.C.B., F.R.S., R.E., chap. xi. p. 285, “Ophel.”

is half way down its eastern face; and at its foot is the lower outlet of the same spring, the Pool of Siloam, which we have seen."

"Is not Aceldama<sup>1</sup> somewhere in this neighbourhood?" inquired Everard.

"Aceldama is up yonder," said the dragoman, pointing to a narrow plateau, more than half way up the steep southern face of the Valley of Hinnom. Its modern name is 'Hak el-Dum.' Its ancient name is 'the Field of Blood,' from the shocking death of the traitor Judas there."<sup>2</sup>

"Jeremiah well said,"<sup>3</sup> observed Mr. Vernon, "that this Valley should no longer be called the Valley of the Son of Hinnom, (or Tophet) but 'the Valley of Slaughter.' Blood has flowed here in torrents,—corpses, buried and unburied, have filled up the hollows."

The dragoman looked at Mr. Vernon, with pleased surprise.

"I see you have studied the subject," he observed, approvingly; "but there is part of this Valley, which we are just about to pass through, that is the Moslem, as well as the Jewish 'Inferno.' Do you see those two palm trees?"

"What of them?" exclaimed Mabel, shuddering, in anticipation of some new horror.

"Do you notice that there is a wreath of smoke, ascending from between them?"

"Yes—yes!" cried Mabel.

"That is the mouth of Hell," calmly observed the dragoman; "its name is 'Gehenna.' Our Saviour repeatedly used the phrase 'Gehenna,' in that sense, speaking, as He often did, from the Jewish stand-point."<sup>4</sup>

"The idea of 'fire' in this connexion," said Mr. Vernon, "is derived, no doubt, from the sacrifices of Jewish children,

<sup>1</sup> Acts i. 19. Compare St. Matt. xxvii. 8.

<sup>2</sup> Acts i. 18. "The place has ever been famous on account of the *sarcophagus* virtue possessed by the earth in hastening the decay of dead bodies."—E. D. Clarke's *Travels*, iv. 344.

<sup>3</sup> Jer. vii. 31, 32; xix. 2, 6.

<sup>4</sup> St. Matt. v. 29, 30. "Gehenna" is translated in the Authorized Version, "Hell"; in the Revised Version, "Hell": x. 28, "Gehenna" is rendered "Hell," in both versions; xxiii. 15: "Son of Gehenna"; v. 33, "How can ye escape the damnation of Gehenna?" St. Mark ix. 43; 45, 47; 48: "Gehenna, where their worm dieth not, and the fire is not quenched." St. Luke xii. 5: "power to cast into Gehenna." Hell-fire: St. Matt. v. 22; xviii. 9: literally, "Gehenna of fire."

in this place to the fire-god Molech. The 'wailing and gnashing of teeth' refers to the agony of the burning infants, and must have capped the horrors of 'Black Gehenna,' as Milton calls it."

"Let us get away from this dreadful place," said Mabel.

"On emerging from the Valley of Hinnom," said the dragoman, "we shall at once find ourselves, Miss, at our destination."

#### 14. THE CŒNACULUM, OR SCENE OF THE LAST SUPPER.

"And He sendeth forth two of His disciples, and saith unto them, 'Go ye into the City, and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, where is the guestchamber, where I shall eat the Passover with My disciples? And he will show you a *large Upper Room* furnished and prepared; there make ready for us.'"<sup>1</sup>

"And His disciples went forth and came into the City, and found as He had said unto them; and they made ready the Passover."

St. Luke tells us<sup>2</sup> who these two disciples were—St. Peter and St. John.

A stone in the north Wall of the large Upper Room, known as "the Cœnaculum," marks the spot where our Lord is considered to have "sat." The dragoman pointed it out.

"I never could understand," said Everard, "why the Old Masters, who have depicted the Last Supper, spoil their pictures by representing our Lord and His twelve Apostles as sitting, bolt upright, round a table, instead of reclining on couches, beside it."

"A passage occurs to me," said Mr. Vernon, "in Mrs. Jameson's *Sacred and Legendary Art*,<sup>3</sup> in which she condemns this 'impropriety,' and shows that, supposing Christ to have occupied the central place of honour on the *triclinium*, the head of St. John would, necessarily, have been 'near to the bosom of Christ.' St. John describes himself as 'leaning on Jesus'

<sup>1</sup> St. Mark xiv. 13-16; St. Luke xxii. 10-13.

<sup>2</sup> St. Luke xxii. 7-12; compare St. Matt. xxvi. 17-19.

<sup>3</sup> Vol. i. p. 275. "Faults and Mistakes" committed by Painters in representing the Last Supper.

breast'<sup>1</sup>—'lying on Jesus' breast'<sup>2</sup>; and the Old Masters have made themselves ridiculous by representing our Saviour as sitting bolt upright, and St. John reclining, half asleep, in His lap."

The Party, having listened with interest to this discussion, commenced a leisurely examination of the "Coenaculum," assisted by the Moslem Custodian—for alas! the Scene of the Last Supper is now in possession of the Moslems, though, formerly, in the hands of the Christians. The party noticed that the large "Upper Room" was divided into two aisles by two columns in the middle; that half columns, with quaint capitals, stood against the end-walls; and that the walls had recently been *whitewashed* by the Sultan, in honour of the visit of the German Emperor! What higher compliment could earthly Potentate desire?

The reason why the Mohammedans revere this spot is, not because the Messiah partook of the Last Supper in this "large Upper Room," but because, within the limits of the Mosque of which it forms part—the Mosque "Nebî Dâûd"—(the "Prophet David")—is to be found THE TOMB OF DAVID.<sup>3</sup> So sacred is this Tomb in their eyes that Christians are not allowed to inspect it closely.

On the way to the Zion Gate from the Coenaculum the Party visited the House of Caiaphas the High Priest, before whom one of the trials of our Saviour took place,<sup>4</sup> and which the Bordeaux pilgrim mentions in his *Itinerary*, A.D. 333.<sup>5</sup> An Armenian Nunnery stands on the site of the House of Annas—the father-in-law of Caiaphas,—to whom our Lord was first brought by His accusers.<sup>6</sup>

"The Hill of Evil Counsel," at some little distance from the City, was pointed out as the site of the Country House of Caiaphas, where the conspirators against the life of Christ assembled to take counsel together against Him.

<sup>1</sup> St. John xiii. 23.

<sup>2</sup> *Ibid.* verse 25.

<sup>3</sup> The Sacred Narrative bears witness to the successive Kings of Judah having "slept with their fathers" "in the City of David," i.e. on Mount Zion. "We know from the Rabbis that the Tombs of the Kings of Judah were left within Jerusalem."—*Tent Work in Palestine*, by Col. Conder, R.E., chap. xii. p. 190.

<sup>4</sup> St. Matt. xxvi. 3, 57; St. Luke iii. 2; Acts. iv. 6.

<sup>5</sup> *Itinerary (Palestine Pilgrims' Text Society)*, annotated by Sir Charles Wilson, p. x. ("Introduction") and p. 23.

<sup>6</sup> St. John xviii. 13; St. Luke iii. 2; Acts iv. 6.



The dragoman called attention to the impression, on a stone pillar, of the feet of a cock, which crowed, when St. Peter denied his Lord! This is the only thing about which the author of *Eothen* is sceptical.<sup>1</sup>

Passing in, through the Zion Gate, and out, by the Jaffa Gate, the Party, who felt very tired with their walk to Bethany, sought repose at the Hotel of the Chevalier Howard.

### 15. THE ARMENIAN QUARTER.

The only member of the Party who felt equal to further exertion, in the way of sight-seeing, after the exhausting Bethany Excursion, was Everard.

In passing through the Armenian Quarter, *en route* for the Hotel, he had noticed some magnificent Buildings, of which he had had a *coup d'œil* from the Triumphal Road, and he resolved to return and examine them, more closely. He was received with a great deal of *abandon* and *bonhomie* by the Armenians, who are a very charming race.

The Armenian Convent on Mount Zion is the largest in the City of Jerusalem; and it is, also, the most commodious and comfortable. The Convent is capable of accommodating 3,000 pilgrims. The gardens of the Convent are the largest open space in the Holy City, if we except the Harâm es-Sherîf. They adjoin the City Wall. The tamarisk-trees, in front of the Convent, are said to have been planted by King Herod the Great. The Palace of the Armenian Patriarch, which was plainly visible from the Triumphal Road, is one of the handsomest modern buildings in Jerusalem. But the gem of the Armenian Quarter is the Church of St. James, which is built on the traditional site of the legal murder of that Apostle.<sup>2</sup> This Church glitters with hangings of cloth of gold, and elaborate gilding. The walls are lined with porcelain tiles, to the height of 6 feet; and above that, are adorned with sacred pictures, of a high style of art. One of the most striking features of the Church is the equality of height of the nave

<sup>1</sup> "Even the spot, where the cock crew, is ascertained, and surrounded by the walls of the Armenian Convent. . . . With respect to the certainty of the spot, where the cock crew, I am far from being convinced."—*Eothen*, chap. xvi. p. 136.

<sup>2</sup> "Herod the king stretched forth his hands to vex certain of the Church, and he killed James, the brother of John, with the sword."—Acts xii. 1, 2.





THE MOSQUE OF OMAR.

Samuel

and aisles, which are supported by tall, graceful pillars. The dome is formed by intersecting semicircular arches. A seat is reserved in the Church for St. James, the first Bishop of Jerusalem,<sup>1</sup> who presided at the first Christian Council,<sup>2</sup> evidently taking precedence of St. Peter.

Everard wandered through the spacious buildings of the Armenians; and was pleased to notice that the Monks had a printing-press, a photographer's establishment, a carpenter's shop, a library, schools for boys and girls, a museum, and a college.

He was taken round a portion of the Armenian Quarter, where there were tombs, including that of St. James, and of many rich Armenians. One monument especially fixed his attention; it was erected by the son of M. Achekian, to his father's memory. The dates upon it were "1824-1885, 1890." It was quite a *chef d'œuvre* of monumental masonry.

On returning to Howard's Hotel Everard found that the Party had arranged with the dragoman to visit, next day, the Mosque of Omar.

#### 16. THE MOSQUE OF OMAR.

There was a general anxiety amongst the travellers, including those who had returned from a trip to Jericho, to utilize a portion of the remaining time in visiting the site of the Temples of Solomon, Zerubbabel, and Herod the Great, especially in view of the fact, that Dr. Schick was to lecture on his Models of these Temples next evening, and the various Parties were early astir at the Hotel Howard. By good fortune Mr. Winterton-Wide and Mr. Strath-Great attached themselves to the Chaplain's Party, to which Everard Stanton and Mabel and Florence Gordon belonged. It was felt that the vast stores of Biblical Archaeology treasured up in the breasts of these two clergymen would add much to the

<sup>1</sup> See Eusebius' *Ecc. Hist.* 343, 23:

<sup>2</sup> Acts xv. 13-29, especially verse 19. "The assembly of Jewish Christians in the Holy City, seething with intense excitement, hung upon the lips of their Bishop, as, in the hush of awe inspired by his person and character, he rose, with the long locks of the Nazarite streaming over his white robes, to close the discussion. Appealing to the words of a Prophet, who was a Nazarite, like himself, with his, 'Therefore I decide,' he settled the question."—*The Early Days of Christianity*, by the Very Rev. Dean Farrar, D.D., F.R.S., chap. xx. pp. 295, 296.

enjoyment of the visit. As already stated, the Hotel Howard is situated outside the Walls, near the Jaffa Gate; and it is just 2,000 feet, across the City, from the Jaffa Gate to the Harâm Area, the site of the three successive Temples, so that it was not long until the travellers were standing in the Sûk-el-Kotonîn, or, "Street of the Cotton Merchants," awaiting admission to the Harâm Area, through the Bâb el-Kotonîn, or "Gate of the Cotton Merchants."

Before the discovery of the sea-passage round the Cape of Good Hope, the Street of the Cotton Merchants was the Chief Bazaar between the East Indies and Europe, on the old Overland Route across the Deserts; but its glories have departed since the discovery of the sea-passage round the Cape, and now there is a new Overland Route through the Suez Canal, which has, to a great extent, superseded the long sea route.

On admission to the Harâm Area, under the ægis of a Kavass from the British Legation,<sup>1</sup> the Mosque of Omar rose, grandly, before the travellers. Its height was increased by the irregular platform, upon which it stands. This platform added quite ten feet to the altitude.

Before visiting the Mosque of Omar, however, the dragoon escorted the travellers to two objects of interest outside it.

The first of these was the Sebîl Kayat Bey, situated between the Cotton Gate and the platform, called after the Mameluke Sultan, who built it, A.D. 1445, as an inscription on the walls testifies. It is a handsome fountain, surmounted by a dome of stone, covered with arabesques in relief.

The other object was one of extreme interest, "the Dome of the Chain"—"Kubbet es-Silseleh"—or "Mahkamet en Neby Daûd"—"Judgment-seat of the Prophet David"—which is situated on the platform, opposite the Eastern Gate of the Mosque of Omar, Bâb es-Silseleh.<sup>2</sup>

The flight of steps by which access is obtained to the platform from the Cotton Gate after passing the Sibîl Kayat Bey fountain, are supposed by some so occupy the site of "the Holy

<sup>1</sup> "The Kavass is a tall, stately man, garbed wonderfully, displaying on the back of his garment, in gorgeous embroidery, the Arms of the country he represents. He wears a formidable half-moon sword, and is, all in all, an impressive-looking personage."—*The Unchanging East*, by Robert Barr, chap. xviii. p. 297.

<sup>2</sup> "The Gate of the Chain," which is not to be confounded with 'Bâb es-Silseleh,' one of the Harâm entrances.

of Holies" of the Temple, the length and width corresponding therewith exactly.<sup>1</sup>

At the top of the steps are beautiful arcades, formed in imitation of those in the fore-court of the Temple. They are called "Mawazin," or "Scales," in Arabic, because souls are to be weighed here on the Day of Judgment, according to Moslem tradition.

The travellers were conducted by the dragomans up these steps. The dragomans pointed out quite a forest of slippers, of all shapes and sizes, lying upon the platform.

Before entering the Sacred Enclosure, the ceremony had to be gone through of donning the slippers. The Moslems enter barefooted.

"You need not take off your boots and stockings," said the dragomans; "but you must allow the Arab attendants to put on coarse slippers of sacking over your boots. This applies to ladies, as well as to gentlemen."

There was quite a flutter among the ladies at this intimation; but both sexes had to undergo the ordeal of the slipper. The ladies with pretty feet and ankles had no hesitation in showing them, the strings of the slippers passing over their ankles. The ladies with less shapely limbs were much more particular, and took a long time in getting shod. Of the gentlemen nothing need be said; they submitted to the ordeal in a business-like sort of way, as a necessary preliminary to the inspection of the interior of the Mosques. Mr. Barr<sup>2</sup> gives a highly amusing, but extremely accurate, account of the embarrassments to which travellers are subjected by this imaginary barefootedness:—

"The Party has a grotesque appearance, as it shuffles along, with these sacks tied round their heels. Every now and then, a clumsy bundle slips off; and the unfortunate tourist hops about on one foot, fearful of consequences, should he place the sole of his boot on the floor!"

The dragomans took their respective parties across the plat-

<sup>1</sup> The Moslems, on the other hand, regard the Holy Rock within the Kubbet es-Sakhra as being the site of the "Holy of Holies." Dr. Schick and Dr. Ginsburg place the Altar of Burnt Offerings on the Holy Rock. *Vide infra*. The Jews will not walk across the Harâm Area, lest they should tread upon "the Holy of Holies."

<sup>2</sup> *The Unchanging East*, by Robert Barr, chap. xviii. p. 298.



form to the East End of the Mosque of Omar, where "the Dome of the Chain"—"Kubbet es-Silseleh"—is situated.

"What a perfect little gem!" exclaimed Mabel, enthusiastically.

"It is," said Mr. Winterton-Wide, "the most beautiful structure in all Jerusalem."

"It has a marked resemblance to its big neighbour, the Dome of the Rock," observed Everard.

"It certainly has," said Mr. Strath-Great; "and I agree with Colonel Conder that the Arab Historians are justified in their view that 'the Dome of the Chain was the model of the Dome of the Rock'; but, in order to compare the two beautiful structures, you must 'take away' the outer wall of the Dome of the Rock, which did not form part of the original design of that shapely building. 'Take that wall away,' and you will find, as Colonel Conder points out,<sup>2</sup> that 'the Dome of the Rock is just three times the size of the Dome of the Chain'; and that 'the various measures of plan and height are proportional.' Both are octagonal structures, of exquisite design. Each (omitting the outer Wall of the Dome of the Rock) has two concentric rows of columns, on the inner one of which the Dome rests, above a drum. This construction enables all the pillars to be seen at one time. The top of each Dome is adorned with a Crescent.

Mabel and Everard were greatly interested in Mr. Strath-Great's description; and moved out into the interior of the Dome of the Chain, to examine its exquisite proportions more minutely. They noticed that the pavement consisted of a beautiful mosaic; and that the shafts, bases, and columns differed greatly from each other. They noticed, also, a recess for prayer, on the south side, facing Mecca.

On emerging from the Dome of the Chain, Mabel expressed a desire to know how it was that this gem of a building had received the name it bears.

"According to Moslem tradition," said Mr. Strath-Great, "a chain was formerly suspended from Heaven at this spot.

<sup>1</sup> *Tent Work in Palestine*, chap. xi. p. 165.

<sup>2</sup> *Ibid.* This Work of Col. Conder will well repay perusal, being full of facts, and written in an exceedingly attractive style.

N.B.—The Caliph El Ma'môn enclosed the Dome of the Rock with an outer wall, A.D. 831. *Ibid.* p. 166;

In the case of a truthful witness the chain moved towards him. If a perjurer grasped it, a link of the chain fell off."

"There is evidently no chain now," said Mabel. "Can you tell me what has become of it?"

"Once upon a time," replied Mr. Strath-Great, in story-telling phraseology, "a quarrel arose between a Moslem and a Jew, the Moslem accusing the Jew of owing him a certain sum of money; and the chain was resorted to by the litigants, with a view to settling the question. The Jew had a staff in his hand, which he handed to the Moslem, and, grasping the chain, he swore that he had paid the debt. The Moslem handed the staff back to the Jew, and, grasping the chain, swore that the debt had not been paid. Immediately the chain was drawn up to Heaven, and has never been seen since! The money had been concealed within the staff! The Jew had told the truth, with intent to deceive; while the Moslem, believing that he had told the truth, had committed perjury! The chain had lost its efficacy, as a test of evidence, and so disappeared."

There was a good deal of tittering amongst the ladies at this explanation.

The travellers were ushered into the Kubbet es-Sakhra, or "Dome of the Rock," by the dragomans, through the east door, and a scene of enchantment burst upon their gaze, which will be best described in the glowing periods of Colonel Conder<sup>1</sup> :—

"From the bright sunlight we pass, suddenly, into the deep gloom of the interior, lit with the 'dim religious light' of the glorious purple windows. The gorgeous colouring, the painted woodwork, the fine marble, the costly mosaics, the great Dome, flourished all over with arabesques and inscriptions, and gilded to the very top—all this splendour gleams out here and there, from the darkness. And in honour of what is this beautiful chapel built? A low canopy of rich silk covers the dusty limestone ledge, round which the 'Dome of the Rock' has risen. The Rock of Paradise is the scene of Mohammed's Ascension, the Source of the Rivers of Paradise, the Place of

<sup>1</sup> *Tent Work in Palestine*, by Colonel Conder, D.C.L., R.E., chap. xi. p. 164. "His name," says Sir Walter Besant, "will go down to posterity among the few who have helped to make the Bible intelligible even to plain and simple folks."—*Jerusalem*, chap. xix. p. 528.

Prayer of all the Prophets, the Foundation Stone of the World.”<sup>1</sup>

By a natural movement, the travellers, on entering the Dome of the Rock, cast their eyes upwards to the interior of the majestic Dome, at a height of 98 feet above them, the vault of the Dome itself being nearly 38 feet high, and the Dome 66 feet in diameter at its base.<sup>2</sup> The Dome was covered with tablets of wood, nailed to the roof-tree, coloured blue, richly adorned with gilded stucco, and “flourished all over with arabesques and inscriptions.”

The travellers could see that steps led up to the apex of the Dome.

The windows next attracted their attention. The upper portion of the fabric was pierced with thirty-eight<sup>3</sup> stained glass windows, pointed in form, and of marvellous richness and beauty. Many of the windows were remarkable for the beauty of their tracery, no less than for the brilliancy of their colouring, and for the admirable way in which the different colours were blended, producing perfect harmony in the whole.

The travellers noticed that the exquisitely-proportioned Dome (like that of “the Dome of the Chain”), rested, first, on a drum, divided into what may be called the triforium and clerestory, by a slight cornice, shaped like a wreath, the triforium being richly adorned by a band of scroll-work, in glass mosaics. Between each of the windows of the clerestory, this scroll-work was repeated, with some slight variations. The mosaics represented vases of flowers, among which were grapes and ears of corn, on a gold ground. All the mosaics were composed of little cubes of coloured glass, of rich and variegated designs, beautifully and elaborately executed.

The upper part of the wall of the Kubbet es-Sakhra was,

<sup>1</sup> “The deep gloom of the interior,” referred to by Col. Conder, in the above passage, is chiefly caused by a porcelain grating placed over “the purple windows” on the outside, to protect them from rain. It is, also, increased by a wire lattice.

<sup>2</sup> The great width of the Dome of the Rock, in comparison with its height, is due, simply, to the addition of the Outer Wall. Once remove the Outer Wall, and the pleasing proportions of the Dome of the Chain are reproduced, to three times their scale. *Tent Work in Palestine*, by Col. Conder, D.C.L., R.E., chap. xi. pp. 165, 166.

<sup>3</sup> There are fifty-six windows; but the remaining eighteen are blind panels. *Picturesque Palestine*, edited by Major-General Sir Charles Wilson, R.E., K.C.B., vol. i. (Jerusalem) p. 54:



THE HOLY ROCK ON MOUNT MORIAH.



also, adorned with mosaics. Professor Clermont Ganneau has ascertained, that on many of the vertical walls of the interior "the coloured and gilded little cubes of glass, which produce so marvellous an effect, are not sunk in the walls, so that their faces are vertical, but are placed obliquely, so that their faces make an angle with the wall. This ingenious inclination," he adds, "is evidently intended to present their many-coloured facets at the most effective angle of incidence to the eye below."<sup>1</sup>

"This system of decoration," observes Sir Charles Wilson, "produces, when the full blaze of a Syrian sun is streaming through the windows"—(as it was on this occasion)—"a dazzling and magical effect."

After casting their eyes upwards the travellers naturally cast them downwards, when they lighted upon THE SACRED ROCK, immediately beneath the Dome.

"What a strange thing," said Florence Gordon, "to have a bare, rugged piece of Rock, with a dusty limestone ledge, immediately underneath the lovely Dome, which we have been admiring!"

"Ah," said Mr. Winterton-Wide, "that bare rugged piece of Rock is indicated by tradition as the Central Point of the World. On this Rock was written the Great Unspeakable Name of God. Jesus, says tradition, succeeded in reading it, and He was thus enabled to work His miracles. It is first mentioned in the Jewish Talmud. According to Jewish tradition, Abraham was on the point of offering up Isaac here, and Melchisedek, 'the King of Salem,' (regarded by many as a short form of 'Jerusalem,') sacrificed here. According to Moslem tradition, the Rock attempted to accompany Mahomet, in his ascent to Paradise on El Burak, his magic steed, but the Archangel Gabriel kept it down by force! Our dragoman will show you the imprint on the Rock of the Archangel Gabriel's hand."

This the dragoman did. The handprint of the Archangel Gabriel was shown, close by the foot-print of Mahomet, which was at the south-west corner of the Rock.

"Why do you laugh?" exclaimed Mr. Winterton-Wide, after the hand-print and foot-print had been duly inspected.

<sup>1</sup> Cited by Major-General Sir Charles Wilson, R.E., K.C.B., F.R.S., in *Picturesque Palestine*, vol. i. (Jerusalem) p. 58.



"Don't you see that the Moslem custodians are frowning at your irreverent incredulity? It is all matter of faith with them."

Everard said, apologetically, "What made us laugh was that the Legend imputes human feelings to an inanimate mass of Rock."

But he felt half ashamed at his own risibility.

To cover his retreat Mabel interposed:—

"What is the size of the Rock?"

Mr. Strath-Great promptly replied:—

"It is about 60 feet long, 45 feet wide, and from 2 to 6½ feet high"; and, then, added:—

"If you are sceptical about the hand-print of the Archangel Gabriel, and the foot-print of Mahomet, you will not be so, with regard to the marks which the Crusaders left behind them, when the Holy City was reft from them by Saladin, and the Kingdom of Jerusalem came to an end."

He then took them to the western side of the Rock, and pointed out to them distinct traces of rough chiselling. "You will observe," he said, "that three steps have been cut in the surface of the Rock. These steps, which are an historical evidence that the Crusaders converted the Dome of the Rock into a *Templum Domini*, led up to an altar, which the Crusaders erected on the Rock. Colonel Conder tells us that 'in 1187 A.D., Saladin won the City, tore up the altar, and once more exposed the bare Rock': this 'King of Kings'¹ also restored and regilded the Dome, as evidenced by an Inscription in it, dated, 1189, A.D.²

Everard, who had now recovered his spirits, here interposed, catching at the word "Inscription."

"There is an Inscription of great historical importance, is there not, running round the interior of the Building?"

"You refer, no doubt," said Mr. Strath-Great, "to the Inscription, which purports to record the date of the erection of the Dome of the Rock. It is inserted in the middle of some long quotations from the Korân, and runs round the outer colonnade of the Kubbet es-Sakhra above the mosaics, on a broad blue band. It is very ancient: a magnificent Cufic

¹ This is the name so frequently applied to Saladin by Sir Walter Scott in the *Talisman*.

² *Tent Work in Palestine*, chap. xi. p. 167.

Inscription in gold letters. Professor Palmer <sup>1</sup> has translated the whole Inscription, including the long extracts from the Korân. The passage in question states that 'the servant of God, Abdâllah, the Imâm el-Ma'môn, Commander of the Faithful, built this Dome in the year 72. May God accept it at his hand, and be content with him, Amen.' The year of the Hegira, '72,' answers to our A.D. 688. As an historical fact, the Dome of the Rock was only restored by Ma'môn. It was *built* by the Caliph Abd-el-Melek, in the year indicated by the Inscription,<sup>2</sup> the name of 'El Ma'môn' having been substituted for the name of 'Abd-el-Melek,' by a clumsy forgery, which is easy of detection, as the forger forgot to alter the date! The substituted name, too, is of a lighter tint than the rest of the Inscription."<sup>3</sup>

"Have the passages from the Koran, amid which the reference to the founder is embedded, any doctrinal significance?" inquired Mr. Vernon.

"Most emphatically," replied Mr. Strath-Great. "They deny the Trinity in Unity, while calling upon the faithful to 'believe in the Messiah, Jesus, the Son of Mary, as the Ambassador of God, and the Word of God.' 'Believe then in God and His Ambassador,' runs the Inscription, 'and do not maintain there are Three. If you refrain from this it will be better for you. God is One, and far be it from Him that He should have had a Son.'"<sup>4</sup>

"Why, a Unitarian might have written it," exclaimed Everard. "I can see clearly that the great stumbling block to Mohammedans is that corner stone of orthodox Christianity that Jesus is 'the only begotten Son of God.'"<sup>5</sup>

"The Holy Spirit is mentioned in the Korân, but there seems

<sup>1</sup> *Jerusalem, the City of Herod and Saladin*, chap. iv. pp. 94-96.

<sup>2</sup> "The Dome of the Rock was as certainly and as truly built by Abd-el-Melek as St. Paul's by Sir Christopher Wren."—Sir Walter Besant's "Preface" to the 1888 Edition of *Jerusalem, the City of Herod and Saladin*.

<sup>3</sup> El Ma'môn was a son of the celebrated Harûn el-Rashîd, the friend of the Emperor Charlemagne, and the hero of *The Arabian Nights*.

<sup>4</sup> It may be interesting to compare the above, which is the most recent translation, with the translation of Sale, in his version of the Korân, which appeared in 1734, chap. iv. p. 80. Sale's Korân is still regarded as a standard work.

<sup>5</sup> "God is not so constituted that He could have a Son."—Korân, chap. xix. 36 (part of the Inscription).

to be considerable doubt, on the part of commentators, whether the name is intended for the Holy Ghost"; observed Mr. Strath-Great.<sup>1</sup>

"You mentioned just now," said Everard, "that the Inscription, which purports to record the date of the erection of the Dome of the Rock, runs round the outer colonnade of the Interior. I should like to ask our dragoman to conduct us thither."

The other members of the Party chimed in with the proposal.

The dragoman, nothing loth, repeated his oft-told tale:—

"You will perceive, ladies and gentlemen, that an octagonal aisle runs round the whole building inside the Outer Wall. It is 13 feet wide, and is divided from the inner aisle, (which is 30 feet wide) by an octagonal course of piers and columns, eight piers and sixteen columns, two columns being placed between each pier. The columns are of the Corinthian style of architecture; the shafts are of marble. As the columns differ in height, large Byzantine blocks have been placed above the capitals to secure a uniform height. These blocks are connected by broad beams, or anchors, consisting of iron bars, with wooden beams beside and beneath them; on the beams lie marble slabs, which project, you will perceive, like a cornice on the side next the wall. Under the ends of the beams are placed foliated enrichments in bronze, very elaborate and beautiful. Above the blocks are arches, and above the arches mosaics, and above the mosaics a remarkable Inscription written in letters of gold, which records——"

"*Halte là*," said Mr. Winterton-Wide; "we have had that Inscription before."

"I will only add," said the dragoman, "that the piers are cased with marble, and the capitals are gilded."

"I should like the dragoman to take us now to the *inner* colonnade," said Everard.

A murmur of assent proceeded from the Party.

"You will perceive, ladies and gentlemen," said the dragoman, "that the Sakhra, or Great Rock, which is in the centre,

<sup>1</sup> See, for example, the following passage from Sale's *Korân*, chap. ii. p. 12.:—"We gave evident miracles to Jesus, the Son of Mary, and strengthened Him with the Holy Spirit." Jallalo'ddin says that "the Holy Spirit is the Archangel Gabriel, who sanctified Jesus and constantly attended on Him."

is encircled by four massive piers, and twelve monolithic columns, three columns being placed between each pair of piers. The inner aisle separates the octagonal course of piers and columns from the circle of piers and columns surrounding the Rock. The bases of the columns are covered with marble. The columns and piers are connected by a fine-wrought iron screen, which is said to be of French workmanship, and believed to be a relic of the Crusaders.<sup>1</sup> The capitals are elaborately carved, and rounded arches spring directly from them. These arches are covered with a thin veneering of marble, black and white slabs being arranged alternately,<sup>2</sup> producing a pretty effect. Above the arches is the drum, upon which the Dome rests. The drum is adorned by a band of scroll-work in glass mosaics. The coloured and gilded little cubes of glass are placed obliquely, so as to produce a marvellous effect. The mosaics represent—— ”

“ Stay,” said Mr. Winterton-Wide. “ The Party have strained their necks in examining all this before.”

“ I will only add,” said the dragoman, “ that the columns are of the Corinthian Order, like those of the octagonal series of supports.”

The dragoman’s tongue being now unloosed, he proceeded to descant on other objects of interest in the interior of the Kubbet es-Sakhra :—

“ The pavement, you will perceive, is almost covered by rich carpets, but ”—(taking up a corner of one of the carpets)—“ you will perceive that it consists of marble mosaics.”

He then continued,—“ I would direct your attention to the beautifully-veined marble, of rare tints, with which the interior abounds.”

“ What is the width of the interior ? ” inquired Mabel.

“ It is 152 feet in diameter,” replied the dragoman. “ We will now proceed to examine the Cave.”

The dragoman then led the travellers to the entrance to the Cave, and down a flight of steps at the south-eastern corner of the Rock. The travellers found themselves in a subterranean chamber about 7 feet high, and of irregular shape. In the centre of the roof was an aperture piercing the Rock, through which the light streamed from above, and through which

<sup>1</sup> See Sir Charles Wilson’s *Picturesque Palestine* (Jerusalem), p. 58.

<sup>2</sup> *Ibid.*, *ubi supra*

Mahomet ascended, in his heavenward journey. The floor was paved with marble, and the sides were covered with plaster and whitewash.

The dragoman tapped upon the wall, which gave forth a hollow sound. "This," observed the dragoman, "is regarded as a proof that the Sakhra, or Sacred Rock, is suspended in the air,<sup>1</sup> without support."

The dragoman then stamped upon the floor, and a sound was heard like that of water rushing below. "This," said the dragoman, "is regarded as a proof that the Bîr el Arwâh, or "Well of Souls," is situated beneath the marble floor.<sup>2</sup> The souls come twice a week to pray there, and their voices are like 'the sound of many waters.' They seem to be praying now"; he applied his ear to the floor.

"I should have thought," said Everard, "that the rushing sound, which we hear, was caused by the flow of the Rivers of Paradise, which, Col. Conder tells us,<sup>3</sup> have their source in the Sakhra."

"Those are Moslem traditions," said Mabel, with a toss of her pretty head; "I should like to hear something of the connexion of this Cave with the worship of the Temple."

"In the economy of the Temple, the Rock above us has been identified as the site of the Altar of Burnt-Offerings,"<sup>4</sup> said Mr. Strath-Great, "and the blood from the sacrifices passed away through the aperture into the Brook Kidron."

"Has it not been suggested by some one," inquired Mabel, "that this singular Cave is the rock-hewn Tomb in which the Body of our Blessed Lord was laid after the Crucifixion?"

"Certainly," replied Mr. Strath-Great, "It was suggested by an eminent architect, named Fergusson,—who was allowed to write the article on 'Jerusalem' in Smith's *Dictionary of the Bible*,—that this Cave is the true Holy Sepulchre, and that the Dome of the Rock was built by Constantine the Great over this Cave, under the impression that the Cave was identical

<sup>1</sup> "Some say that the Rock rests upon the top leaves of a palm, from the roots of which spring all the Rivers of the earth."—Introduction by Dean Stanley to *The Recovery of Jerusalem*, p. xvi.

<sup>2</sup> See *Picturesque Palestine*, by Major-General Sir Charles Wilson, R.E., K.C.B., F.R.S. (Jerusalem), pp. 61, 62.

<sup>3</sup> *Tent Work in Palestine*, chap. xi. p. 165. *Vide supra*.

<sup>4</sup> "There stood on the present Holy Rock, or Sakhra, the Altar of Burnt-Offerings."—Dr. Schick, *Explanation of his Models*;



with the Holy Sepulchre ; therefore, the Temple could not have stood here. It stood, Mr. Fergusson thought, on the south west angle of the Harâm esh Sherîf, or "Noble Sanctuary." Colonel Conder, Sir Walter Besant, and Sir Charles Warren all ridicule Mr. Fergusson's notion ; pointing out the absurdity of supposing that the Temple could have been ' placed down in a hole,' ' 150 feet below the level of the Sacred Rock.' The Temple stood, clearly, on the top of Mount Moriah, the site of the threshing-floor of Ornan, the Jebusite. Threshing-floors in Palestine are placed on the ridges of hills, in order that every puff of wind may be utilized for the separation and winnowing of the corn from the chaff. King David, as we learn from the Bible,<sup>1</sup> bought the threshing-floor of Ornan, and built thereon the Altar of Burnt-Offerings. As to the site of the Temple of Solomon all alike are agreed, Jew, Christian and Moslem ; and, when all three religions are agreed upon any tradition, or any site, there is strong internal evidence that this site, or this tradition, is true. Colonel Conder says that Fergusson is ' hopelessly in error.' "

After inspecting the praying places of Abraham, David, Solomon, and Jesus in "the Noble Cave," and the mark on the roof of the Cave, where Mahomet bumped his head when ascending to Heaven, the travellers returned to the beautiful structure above it, and the dragoman took up his parable and said :—" I must now show you, as we leave the building, what is probably the greatest curiosity of all " : and he bent his steps towards the northern exit from the building known as "the Gate of Paradise,"<sup>2</sup> where the son of the Grand Sheik was seated on the ground, opposite the portal, in front of a slab of jasper, let into the marble pavement. The dragoman introduced the Party to the son of the Grand Sheik,<sup>3</sup> who grinned amiably, as an introduction of this kind invariably meant for him "backsheesh."

The dragoman pointed out that there were only three and a half golden nails left in the slab of jasper, though Mahomet drove in nineteen ; the three and a half nails projected from the slab, the other fifteen and a half had been driven into it by—(Moslem tradition says)—the devil. "When the three and

<sup>1</sup> See 1 Chron. xxi. 18-30 ; xxii. 1 ; and 2 Chron. iii. 1.

<sup>2</sup> " Bâb el-Jenneh," in the Arabic.

<sup>3</sup> Five times a day the Sheik comes to the Mosque.



a half nails," said the dragoman, "are knocked into the slab, the end of the world will come; so to prevent that cataclysm you had better give the son of the Grand Sheik some back-sheesh, for saving the three and a half golden nails from disappearing into the slab."

The son of the Grand Sheik smiled approval, and was the recipient of a bountiful tribute.

On reaching the platform the travellers turned back, so as to have a parting *coup d'œil* of the Mosque of Omar.

They noticed that the lower part of the exterior was covered with marble, of various colours; while the upper part was covered with an incrustation of exquisite porcelain tiles, the subdued blue contrasting beautifully with the white, and with the green and white squares at the edges. Verses of the Korân, elegantly written in interwoven characters, in blue and white, ran round the parapet-wall, like a frieze. The windows, which they had seen from the inside, were visible, also, from the outside of the building; they had low, pointed arches. The Dome was covered with lead. The Crescent surmounted the Dome, adding 16 feet to the height of the building.<sup>1</sup>

The dragoman now led the way to the Kubbet el-Mi'raj, or "Dome of the Ascension," the windows of which he told the travellers were Gothic, with recessed and pointed arches, borne by columns.

"The Dome of the Ascension," said Mr. Strath-Great, "was not erected till 512 years after the Mosque of Omar, and would appear to be superfluous, as, according to Moslem tradition, Mahomet ascended from the Sacred Rock, and the Kubbet es-Sakhra was erected over it in commemoration of the event."

The dragoman now led the travellers to another small building, also situated on the platform, the Kubbet el Awâh, or "Dome of the Spirits," and pointed out that the bare rock was visible below it.

The inspection of the buildings on the platform was completed by a visit to the Kubbet en-Nebi, or "Dome of the Prophet," built over a subterranean mosque, constructed in the rock.

<sup>1</sup> See, as to the exterior of the Mosque of Omar, *Picturesque Palestine*, by Major-General Wilson, R.E., K.C.B., F.R.S. (Jerusalem), pp. 54, 55.

At the top of the flight of steps, at the south-east corner of the platform, the travellers passed a beautiful pulpit, in marble.

"That," said the dragoman, "is the Summer Pulpit,<sup>1</sup> built by Kâdi Borhâneddîn. A sermon is preached here every Friday, during the Fast of Ramadân. It is a fine example of Arabian art."<sup>2</sup>

After leaving the platform the dragoman led the travellers, down a flight of twenty-one stone steps, to the south, to a large, round basin; called "el-Kâs," "The Cup," formerly fed with water from the Pools of Solomon.

To the east of el-Kâs, in front of the Mosque of El-Aksa, the dragoman showed the travellers a rock-hewn staircase, which, he said, led to an immense subterranean reservoir, known as "the Great Sea," or "Black Well" (Arabic, "Bîr-el-Aswad"). This reservoir is capable of holding two million gallons of water;<sup>3</sup> it is a fine cavern, with rocky piers; and was formerly fed, like el-Kâs, with water from "Solomon's Pools." A conduit enters the reservoir from the east.

#### 17. THE MOSQUE OF EL-AKSA.

The travellers now found themselves face to face with a building, only inferior in importance to the Kubbet es-Sakhra; indeed, by many the Mosque of El-Aksa is considered of more importance than the Kubbet es-Sakhra, which is not used as a Mosque at all, but as a Shrine, or Oratory.

In the sixth century the Emperor Justinian "built a magnificent church"<sup>4</sup> . . . It was so magnificent that in the delight of his heart the Emperor exclaimed, 'I have surpassed thee, O Solomon.'<sup>5</sup>

When the Patriarch of Jerusalem conducted the Caliph Omar in the next century (A.D. 636) over the site of the Temple, after the surrender of the Holy City to the Moslem hero, and

<sup>1</sup> In the Arabic, "Minbar es-Saif."<sup>13</sup>

<sup>2</sup> A picture of this Pulpit will be found in *Picturesque Palestine* (Jerusalem), p. 49.

<sup>3</sup> *The Recovery of Jerusalem*, "Ordnance Survey,"<sup>14</sup> by Major-General Sir Charles Wilson, R.E., K.C.M.G., F.R.S., p. 17.

<sup>4</sup> Justinian also built an octagonal Church, where the Temple of Jupiter, built by Hadrian, stood.

<sup>5</sup> *Jerusalem, the City of Herod and Saladin*, by Sir Walter Besant and Professor Palmer, chap. iii. pp. 68, 69.

they reached the Church of Justinian, the Caliph, so far from expressing any desire to convert the beautiful structure into a Mosque, expressly refused to pray inside that Church, when the hour of prayer arrived, although invited by the Patriarch to do so; but went out, and prayed, alone, upon the doorstep.<sup>1</sup> The Patriarch subsequently asked the Caliph why he had declined to pray *inside* the Church; and he stated, as his reason, that he was anxious not to give his countrymen any pretext for confiscating Justinian's Basilica. He called for pen and paper, and wrote a document, which he delivered to the Patriarch, prohibiting Moslems from praying in the Church, or even on the steps, except one at a time; or in any way using it as a mosque.<sup>2</sup>

The Mosque El-Aksa owed its existence to a less scrupulous Caliph, Abd-el-Melik, who flourished half a century later (A.D. 684); and who, as we have seen, was the builder of the Kubbet es-Sakhra. Abd-el-Melik converted the Church of Justinian into a Mosque, but traces of the original structure survive to the present day. The plan of the mosque is cruciform. The nave and two adjacent aisles formed a portion of the old Basilica. In the south end of the building are found the heavy basket-work capitals of the Basilica.

The Mosque of El-Aksa exhibits a mixture of styles, which probably cannot be found in any other part of the world.<sup>3</sup> The eye is at once struck by the difference in style, and by the inferior character of the material used in the construction, to those of the Dome of the Rock.

The porch consists of seven arcades leading into the seven aisles of the building. The arches of the three middle compartments are filled in with light columns, having plain cushion capitals; the central arch, though pointed, has the Norman zig-zag ornament. The Dome is constructed of wood, and covered with lead, on the outside, like the Kubbet es-Sakhra. The centre of the transept, at the south end, is surmounted by the Dome, which is much smaller than the Dome of the Kubbet es-Sakhra.

<sup>1</sup> The station where the Caliph Omar prayed is still shown.

<sup>2</sup> See, on this subject, *Jerusalem, the City of Herod and Saladin*, by Sir Walter Besant and Professor Palmer, chap. iv. pp. 81, 82.

<sup>3</sup> *Tent Work in Palestine*, by Col. Conder, R.E., D.C.L., chap. xi. p. 170.

Some of the windows are very good, one especially, of a delicate blue colour, which is situated in the tambour of the Dome.

The drum of the Dome, and the walls immediately beneath it, are richly decorated with mosaics, and marble. The mosaics are of the same age as, but of different design from, those in the Dome of the Rock.

The gem of the interior is the Minbar Omar, a magnificent pulpit, made at Damascus by Núreddin, and brought to Jerusalem by Saladin, after he captured the City. It is entirely of wood, with exquisitely carved arabesques, and raised panels, inlaid with ivory and mother-of-pearl. Close to the pulpit, on the west, are the "Mihrab of Moses" and the "Foot-print of Jesus."

Mr. Strath-Great, after retailing the history of Constantine's Basilica, and its conversion into a mosque, added:—

"On the capture of the Holy City by the Crusaders, the Mosque again became a Christian Church. A part of the building was assigned by King Baldwin II. to the Order of Knights Templars, founded in his reign (A.D. 1118), as they had no Church, or place of residence."<sup>1</sup>

"I can take you," said the dragoman, "to see the twisted columns of the Templars' dining-hall. A prolongation of the transepts toward the west, was formed by the Knights Templars for an armoury. It consisted of a double colonnade, with a vaulting of pointed arches. The Templars, also, built a wall in front of the great Mihrab, and used it as a granary. The whole, however, was remodelled by Saladin, when the Moslems reconquered Jerusalem."

"What is the length of the Mosque?" inquired Mabel.

"Two hundred and seventy feet," rejoined Mr. Strath-Great, promptly.

"And its width?"

"One hundred and ninety feet."

After pointing out the Cufic Inscriptions, containing texts from the Korân, on the walls of the building, the dragoman led the way to the "Well of the Leaf" (Bir el-Waraka), which is situated within the Mosque.

"This Well," said the dragoman, "is 42 feet deep; and the

<sup>1</sup> See *Jerusalem, the City of Herod and Saladin*, by Sir Walter Besant and Professor Palmer, chap. ix. pp. 274-276.

roof of it is supported by a rock-pillar, in the centre. The name is derived from a romantic incident, which fulfilled a prophecy of Mahomet. The Prophet said: 'One of my followers will enter Paradise, walking, while yet alive.' During the Caliphate of Omar a Moslem who had come to Jerusalem to pray went to this Well to draw water; but while doing so, his bucket fell to the bottom. He went down to get it, and, to his great surprise, found there a door, opening into delicious gardens. Having walked through them, for a time, he plucked a leaf from one of the trees, placed it behind his ear, and hastened back. The matter was reported to the Governor, who sent his servants with the stranger to see these remarkable subterranean gardens; but no door could be found! Omar was written to; and he, at once, replied that the prophecy of Mahomet was now literally fulfilled, because 'a living man had walked into Paradise.' To test the matter, and settle all doubts, he desired them to examine the leaf, and if it still remained green, and fresh, it must have come from Paradise. The leaf had, of course, preserved its verdure.<sup>1</sup>

#### 18. THE CRADLE OF THE LORD JESUS CHRIST.

The dragoman now led the way to the south-east corner of the Harâm Area, where he descended a flight of thirty-two steps, followed by the travellers.

"It is always interesting," said the dragoman, "to observe how Christian traditions are interwoven with Moslem ones. Here is an illustration. That," he continued, "is the reputed Cradle of the Lord Jesus Christ,"<sup>2</sup> pointing to a square chamber, now used as a mosque, in the middle of which was a horizontal niche, surmounted by a dome, borne by four small columns. A window on the right-hand side of the staircase looked into the extensive vaults, which underlie the south-

<sup>1</sup> The best account of the Mosque of El Aksa, will be found in Mr Charles Wilson's *Picturesque Palestine* (Jerusalem) pp. 65-68. "The Mosque of El Aksa," says Dr. Barclay, in *The City of the Great King*, chap. xi. p. 336, "is unquestionably the Church of St. Mary, built by Justinian, and merely a little Saracenized before its consecration to Islam."

<sup>2</sup> Our Infant Redeemer was brought here, on New Year's Day, for the ceremony of Circumcision. "Even the Infant's Cradle," says Dean Farrar, "is tinged with a crimson reflection from the Redeemer's Cross."—*Life of Christ*, chap. ii. p. 9. See Gen. xxii. 9-14; Josh. v. 2-9; St. Luke ii. 21. (Compare St. Luke i. 59.)

eastern portion of the Harâm enclosure, and are known as "Solomon's Stables."

### 19. SOLOMON'S STABLES.

The dragoman led the way down the Staircase<sup>1</sup> into these spacious and lofty substructions, which are supposed to bear all the marks of the builders of the first Temple; the bevelled stones corresponding with the sculptured representations of the stones used in the construction of Solomon's Temple.

"We learn," said Mr. Winterton-Wide, "from the Sacred Narrative, that 'Solomon had 40,000 stalls of horses for his chariots,'<sup>2</sup> and there can be no doubt that Solomon's Palace must have been somewhere close to this place, within the Harâm Area. The 'Horse Gate'<sup>3</sup> adjoined the Stables."

"The Arabs," said the dragoman, "attribute the hewing of the supporting columns, which you see are seemingly innumerable, and are of gigantic proportions, to the agency of *genii*, the slaves of King Solomon's Seal."

"Did the Crusaders make any use of these Stables," inquired Mabel, "after the establishment of the Kingdom of Jerusalem by Godfrey de Bouillon?"

"Undoubtedly, Miss," said the dragoman, and he pointed out to her the rings to which the Crusaders' horses were attached, and the holes through which the halters were passed.

"Have any excavations been made here?" inquired Everard.

"I have heard," replied the dragoman, lowering his voice to a whisper, and glancing furtively round, "that Sir Charles Warren sank a shaft here to the depth of 80 feet,<sup>4</sup> and came

<sup>1</sup> There is an amusing account given by Sir Charles Warren in *The Recovery of Jerusalem* (chap. viii. p. 228) of the way in which he first obtained access to "King Solomon's Stables," i.e. "through a loop-hole (9 inches wide and 19 inches high) on the staircase leading to 'the Mosque of the Cradle,' by a drop of 40 feet, past an overhanging mass of crumbling masonry"—"an entrance, which, having once," he says, "accomplished in safety, I would not wish to try again."

<sup>2</sup> 1 Kings iv. 26. Josephus says that Solomon had 22,000 horses. *Antiquities of the Jews*, book viii. chap. vii. § 3.

<sup>3</sup> 2 Chron. xxiii. 15; Neh. iii. 28; Jer. xxxi. 40.

<sup>4</sup> "The results of the excavations down to the foundation of the Harâm walls—in some cases 80 feet below the surface of the ground—astound us by the stupendous nature and extent of the Masonry."  
—*The Recovery of Jerusalem*, vol. ii. p. 389. *The Architectural Remains of Palestine*, by R. Phené Spiers, A.R.B.A.



upon the corner-stone of the vast substructions ; but he was obliged to fill up the shaft as soon as intelligence reached the ears of the Turkish Authorities, of the extraordinary depth to which he had sunk it."

"They hampered him all they could,"<sup>1</sup> said Mr. Strath-Great ; "yet he made some splendid discoveries."

"We can discuss them more at our ease," suggested Mr. Winterton-Wide, "if we return to the Harâm Area from these subterranean vaults."

The suggestion was accepted with acclamation.

## 20. SIR CHARLES WARREN'S DISCOVERIES.

On reaching the open air Mr. Winterton-Wide produced a pocket book, and said :—

"With your permission, ladies and gentlemen, I will read you some passages from well known authors, bearing directly on Sir Charles Warren's discoveries. The first passage that I will read you is taken from the last chapter of *Jerusalem, the City of Herod and Saladin*,<sup>2</sup> and will be found in the fourth edition of that work. It is from the able and prolific pen of Sir Walter Besant.<sup>3</sup>

"Warren went out and began to dig outside the ancient Wall of the Temple. From the very first, his excavations went against Fergusson's theories. He showed that the Harâm Area was surrounded and contained by a huge Wall, the like of which does not probably exist for any other building in the world. On two sides it is as long as the Crystal Palace, while for a depth of 90 feet to 120 feet this Wall was buried in the accumulations of ages, leaving the existing Wall above (part of which is modern). . . . This Wall I have called "huge"; it is formed of great stones, which must have been brought to the spot with labour infinite, and by the hands of multitudes ; they point to the command of workmen in numbers practically unlimited, and to countless hordes of slaves. These conditions would seem Solomonic, rather than Herodian. . . . (Applause.)

"Warren, of course, did much more than throw doubt

<sup>1</sup> See Dean Stanley's Introduction to *The Recovery of Jerusalem* pp. xv. xvi.

<sup>2</sup> Pp. 523, 524, etc. (chap. xix.).

<sup>3</sup> Now, alas ! taken from us by the hand of Death.

upon a theory. He proved the magnificence of the ancient buildings—a magnificence never before, in modern times, so much as imagined—a magnificence, which has always been vaguely remembered in the mind of the Jewish people, but never realized, or properly understood, even by them. Nay, they do not seem to have been greatly impressed by the discovery that their own dreams of splendour were far outrun by the reality. . . .

“ ‘ This Cyclopean Wall testifies to the glory and greatness of that Temple, to defend which so much passion, so much resolution, so much martyrdom was endured.’ (Loud Applause.)

“ Sir Walter Besant concludes his final chapter <sup>1</sup> with a glowing eulogium on Colonel Conder:—‘ Whose untitled name will,’ he says, ‘ go down to posterity among the few, the fortunate few—who have helped to make the Bible intelligible, even to plain and simple folks who have neither Hebrew, Greek, nor Latin.’ ” (Applause.)

Mr. Winterton-Wide continued:—“ Having mentioned the name of Colonel Conder, I will give you, as my next extract, some passages from his chapter on ‘ the Temple,’ in *Tent Work in Palestine* :—

“ ‘ The natural conclusion is that all this beautiful and gigantic masonry is of one period, and formed one Area. The question is, to what period does it belong? I may, perhaps, insist upon an indication of date, connected with the dressing of the stones, which I have never seen brought to bear on the question. Drafted masonry, imitating that on these Walls, was used by Byzantine builders and by Crusading masons; but they never dressed their stones in the manner in which those of the Temple are dressed. This is distinctive and unique. It consists of a careful cross-chiselling on the draft, and for a depth of three inches round the margin of the raised part of stone—a regular “ criss-cross ” pattern, never found in the later masonry.’ ” <sup>2</sup>

“ Colonel Conder concludes that ‘ the Harâm Wall is at-

<sup>1</sup> Chap. xix. p. 528.

<sup>2</sup> “ The peculiarity of the masonry of the enclosing Wall of the Harâm-esh-Sherif is the sunken face or groove, varying in width and depth, forming a border worked round the face of each stone.” Mr. R. Phené Spiers, A.R.I.B.A., vol. ii. of *The Recovery of Jerusalem*, p. 390 ( “ The Architectural Remains of Palestine ” ).

tributable to the time when Herod rebuilt the work of Solomon.'

"Sir Charles Warren, however, has no hesitation in saying that a considerable portion of these Cyclopean Walls is 'Solomonic.'

"In his concluding chapter<sup>1</sup> Sir Charles Warren writes:— 'The inference I draw from these Walls is that the portion from Wilson's Arch to the Prophet's Gate is of the time of Solomon, being the West Wall of his Temple-enclosure (Applause), and that the portion, from the Double Gate, round by the south-east angle, is also Solomonic, having formed the Wall of his Palace. (Applause.) The Wall at the north-east angle I suppose to have been the work of The Kings of Judah, the *old Wall* to which Josephus<sup>2</sup> tells us the Wall of Agrippa was joined. . . . With regard to the rough-faced stones at the south-west angle, they differ entirely from any in the East Wall, and I suppose them to be Herodian.'

"Some idea of the size of the stones may be gathered from Warren:— 'Between the double, or Huldah Gate and the Triple Gate, there is a course, the height of which is from 5 feet 10 inches to 6 feet 1 inch; I found this large course continued to the south-east angle, and thence running north, along the East Wall, for 24 feet. At the south-east angle the corner-stone of this course weighs over one hundred tons; and, though not the longest stone, is certainly the heaviest visible in the Sanctuary Wall.'<sup>3</sup>

"The Rev. Charles Boutell, in his *Dictionary of the Bible*, title, 'Masonry,' writes:—

" 'The lower portion of the sustaining Walls of the Harâm at Jerusalem are amongst the noblest pieces of masonry that ever were constructed by human hands. The individual stones are of immense size; they were quarried with a skill that cannot be surpassed. In like manner, so admirably were they set—fine-jointed and without either mortar or cramp—that it still is not easy to insert a penknife blade between the joints, and, with equal technical ability, were the

<sup>1</sup> *The Recovery of Jerusalem*, chap. xii. "Conclusion," p. 324.

<sup>2</sup> *Wars of the Jews*, v. iv. 2.

<sup>3</sup> *The Recovery of Jerusalem*, chap. iv. pp. 119-121, and Appendix iii. The Bordeaux Pilgrim (A.D. 333) saw this "Great Corner Stone," and mentions it in his *Itinerary* ("Palestine Pilgrims' Text Society"), annotated by Sir Charles Wilson, p. 20.

actual foundation-courses let into the rock, secured with lead. . . . The Israelite masons caused their walls to *batter* from the base upwards—that is, they set each course of their masonry back an inch (or more, or even less) beyond the face of the course below it; and thus they obtained for their walls a curved contour, which had the effect of great beauty, combined with both the appearance and the reality of massive strength. . . .

“ . . . The true Israelite, or, perhaps, it would be more correct to say, the true Phœnician masonry, had the stones *drafted* or *bevelled*—each stone, that is to say, had a narrow draft, or border, sunk a little below the surface of the block; these “bevels,” or “drafts,” or “rebates,” were polished, the face of the block being dressed with greater or less care according to circumstances, sometimes worked almost smooth, and sometimes left comparatively rough, also, in the lower courses, the bevelling was much more decided, and the faces of the stones were wrought sloping at various angles and with a bold projection.”

“Turning to the Temple substructions, I have an extract from Josephus here, on ‘the building of the Temple,’ which says, ‘King Solomon laid the foundations of the Temple very deep in the ground, and the materials were strong stones, and such as would *resist the force of time* (Cheers); these were to unite themselves with the earth, and become a basis and sure foundation to sustain, with ease, those high and heavy buildings—and other vast superstructures and precious ornaments, which the King designed to be very magnificent.’”<sup>1</sup> (Applause).

“What meaning do you give, Mr. Winterton-Wide,” inquired Mr. Vernon, “to our Lord’s Words, ‘There shall not be left one stone upon another’?”<sup>2</sup>

“These words must be taken in connection with their context. Jesus said, ‘Seest thou *these great buildings*? There shall not be left one stone upon another!’ The disciples had

<sup>1</sup> *Antiquities of the Jews*, viii. iii., “The Building of the Temple.” (The passage is rather crabbed and has been condensed.) See 1 Kings v. 17 :—“And the King commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the House.”

<sup>2</sup> St. Mark xiii. 2: Compare St. Luke xix. 44, and xxi. 6, and St. Matt. xxiv. 2.

been calling His attention to the splendours of Herod's Temple ;<sup>1</sup> 'with its glittering masses of white marble and pinnacles of gold.'<sup>2</sup> Our Saviour's prophecy was literally fulfilled. 'One stone of the Temple itself was not left upon another'; but the huge substructions of massive stone, which supported the Temple, could not be destroyed. And as for the ancient Wall of the Temple Warren found it *built in the rock*, at a depth of more than 50 feet." (Applause.)

## 21. THE WAILING-PLACE OF THE JEWS.<sup>3</sup>

"We have now completed the survey of the Harâm Area," said the dragoman. "I will take you to an historic spot intimately associated with the Harâm Area. I mean 'the Wailing Place of the Jews.' In the passage, which was just now read to you, from Sir Charles Warren,<sup>4</sup> it is said that 'the portion of the Wall from Wilson's Arch to the Prophet's Gate is of the time of Solomon, being the West Wall of his Temple Inclosure.' The Wailing Place of the Jews is situated between the two points indicated by Sir Charles Warren."

"'The Wailing Wall'<sup>5</sup> is, therefore, the work of Solomon," said Mr. Winterton-Wide. (Applause.)

On leaving the Harâm Area the Travellers had to pass through the Moghrebins' or the Moors' Quarter, which was in a most filthy condition. The inhabitants of this Quarter come from the north-west of Africa, and constitute the lowest type of the followers of Mahomet and of Judaism.

As the travellers were passing along, Mr. Winterton-Wide said :—

"The earliest mention of the Jewish custom of visiting Jerusalem 'to bewail themselves with groans, rend their

<sup>1</sup> "The disciples came to Him to show Him the buildings of the Temple," St. Matt. xxiv. 1.

<sup>2</sup> Dean Milman's *History of the Jews*, vol. ii. book ii. p. 77 ; *Vide supra*.

<sup>3</sup> In the Arabic, "Kauthal ma' arbé'."

<sup>4</sup> *The Recovery of Jerusalem*, chap. xii. p. 324 (*vide supra*). See, also, p. 317.

<sup>5</sup> This striking phrase is used by Mr. I. Raffalovich, the Jewish photographer in Jerusalem, *Views from Palestine and its Jewish Colonies*, p. 40. He gives an interesting picture of "The Wailing Wall," p. 39.

garments, and so depart,' is by the Bordeaux Pilgrim,<sup>1</sup> who visited Jerusalem in A.D. 333. 'The Pilgrim,' says Sir Charles Wilson, 'mentions the visit of the Jews as an annual custom.'"

"St. Jerome, writing some sixty years later," said Mr. Strath-Great, "states that the Jewish mourners paid the Roman Soldiers for permission to go and weep over the ruins of the Temple."

The Party had now reached the Jews' Wailing Place, and noticed that the mighty stones of the West Wall towered up to the domes and cypresses above, flowers growing in the crevices, and creeping plants swaying to and fro in the wind.

At the foot of the Great Wall stood the Wailing Jews, reciting an ancient Litany.

#### FIRST CHOIR.

*Leader :* "For the Palace, which lies desolate,"

*People :* "We sit alone and weep."<sup>1</sup>

*Leader :* "For the Temple, which is destroyed,"

*People :* "We sit alone and weep."<sup>1</sup>

*Leader :* "For the Walls, that are broken down,"

*People :* "We sit alone and weep."<sup>1</sup>

*Leader :* "For our greatness, which is departed,"

*People :* "We sit alone and weep."<sup>1</sup>

*Leader :* "For the precious stones of the Temple, ground to powder,"<sup>2</sup>

*People :* "We sit alone and weep."<sup>2</sup>

*Leader :* "For our Priests, who have erred and gone astray,"<sup>2</sup>

*People :* "We sit alone and weep."<sup>2</sup>

*Leader :* "For our Kings, who have despised God,"<sup>1</sup>

*People :* "We sit alone and weep."<sup>2</sup>

#### SECOND CHOIR.

*Leader :* "We beseech Thee, have mercy on Zion!"<sup>2</sup>

*People :* "Gather the Children of Jerusalem."<sup>2</sup>

*Leader :* "Make speed, make speed, O deliverer of Zion!"<sup>2</sup>

*People :* "Speak to the Heart of Jerusalem."<sup>2</sup>

*Leader :* "Let Zion be girded with beauty and with majesty!"<sup>2</sup>

*People :* "Show favour unto Jerusalem!"<sup>2</sup>

*Leader :* "May the Kingdom soon return to Zion!"<sup>2</sup>

*People :* "Comfort those, who mourn over Jerusalem!"<sup>2</sup>

*Leader :* "May peace and joy abide with Zion!"<sup>2</sup>

*People :* "Let the Branch of Jesse put forth and bud!"<sup>2</sup>

As the pathetic Litany died away, the Wailing Place was filled with the plaintive chanting of the 79th Psalm:—

"O God! the heathen are come into Thine inheritance ;

<sup>1</sup> *Itinerary*, published by the "Palestine Pilgrims' Text Society," and annotated by Sir Charles Wilson, p. 22, n. (2);



Thy Holy Temple have they defiled ; they have laid Jerusalem on heaps. . . . We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long, Lord ? Wilt thou be angry for ever ? Shall Thy jealousy burn like fire ? ”

Then followed piteous passages from the Book of Lamentations, the wailing sound of which melted some of the Gentile listeners to tears.

The people in prayer thrust their hands into the interstices between the huge blocks of the Wall of the Temple, and pushed as far into the crevices, as they could, prayers they had written to God, thinking that they would be carried from thence to Heaven. They would come afterwards, and if they found these papers, perhaps, gone, they would think that their prayers had been answered. Sir Charles Warren, however, found a Frank diligently collecting (no Jews being by) as many of these paper scraps as he could, as curiosities.<sup>1</sup>

It was indeed a mournful spectacle, Jews of every clime, clad in every kind of garb, old and young, men and women, rich and poor, with their faces turned towards the South Wall of the Temple Area, against the crevices of which they learned their Hebrew Prayer-Books, deploring the destruction of their beautiful Sanctuary, lamenting that their ancestors, through wilful neglect of God's commands, had brought it to pass. But the passionate tone of entreaty, which characterized their utterances, was founded on a well-grounded hope of the Restoration of the Chosen Race to its pristine greatness, a hope which is bearing fruit in the establishment of flourishing Jewish colonies in the Holy Land.

Of the Gentile listeners the most moved were Everard and Mabel.

A few of the Jews remained reading their Hebrew Prayer-Books to the weather-beaten stones ; others solicited “ Backsheesh.”

The dragoman now considered that he would be justified in addressing the travellers.

“ You will perceive, Ladies and Gentlemen, that we are standing upon a quadrangular paved area, reserved for the use of the Jews outside the South Wall of the Harâm esh Sherif.

<sup>1</sup> *Underground Jerusalem*, by Sir Charles Warren, R.E., G.C.M.G., chap. xvi. p. 367.

This part of the Wall is 156 feet in length, and 56 feet in height; it is composed of enormous blocks of marble, 15 feet long and 3 or 4 feet deep, with a rough panelled surface and a smooth bevelled edge. The courses (as Sir Charles Warren points out) in other parts of the Wall are in a much better state of preservation than the courses at the Wailing Place.<sup>1</sup> You will perceive that the lower courses consist of much larger stones than the upper ones. The first nine rows seem to be very old. The greater part of the Wall, with its nineteen rows of very huge stones, is buried under the ground.”<sup>2</sup>

<sup>1</sup> *The Recovery of Jerusalem*, chap. iii. p. 78. Compare pp: 79, 113, 115, 127, 168, 178, and 182.

<sup>2</sup> See *Views from Palestine and its Jewish Colonies*, by I. Raffalovich and M. E. Sachs, p. 40:

## XVI.

### Bethlehem.<sup>1</sup>

“AND thou, Bethlehem-Ephratah! though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting” (Micah v. 2).

\* \* \* \* \*

The announcement that an expedition in carriages would be “personally conducted,” the same day, to Bethlehem (and, probably, the Pools of Solomon), caused quite a flutter amongst the travellers, at luncheon, where the wine of Bethlehem<sup>2</sup> gave an *avant-gout* of the pleasures in store for them,—in that fruitful oasis in the Wilderness.

#### I. FROM THE HOLY CITY TO THE CITY OF DAVID.<sup>3</sup>

##### (A) *The Star Well.*

“Brightest and best of the sons of the morning,  
Dawn on our darkness and lend us thine aid!  
Star of the East, the horizon adorning,  
Guide where our Infant Redeemer is laid!”

BISHOP HEBER.

The carriages to convey the travellers to Bethlehem were very numerous, and completely filled all the available space, in the immediate neighbourhood of the Howard Hotel. Each dragoman occupied the box-seat of the leading vehicle of his Party, from which he could freely descant upon the objects of interest, that presented themselves, on either side of the way.

<sup>1</sup> In the Arabic, “Beit-lahm,” or “The House of Bread,” a significant name.

<sup>2</sup> It is an excellent “pick-me-up,” and imparts an agreeable stimulus to the brain.

<sup>3</sup> St. Luke ii. 4, 11.

It must not be supposed that the entire cavalcade kept together. It, occasionally, broke up into distinct groups of carriages, acting independently of each other.

Some of the objects of interest had already come under the notice of the travellers, in the reverse order, during their Railway journey to Jerusalem, along the borders of Judah and Benjamin, through the Valley of Roses<sup>1</sup> and the Valley of Giants,<sup>2</sup> as, for instance, the Village of Bêt Safâfâ and the Greek Settlement of Katamôn, with a small Greek Church and the summer residence of the Greek Patriarch.<sup>3</sup>

Other objects of interest the travellers had noticed on their way from the Jerusalem Terminus to the Howard Hotel; for instance, the large Jewish Hospice, established by the late Sir Moses Montefiore, the Lower Pool of Gihon,<sup>4</sup> and the Jaffa Gate.<sup>5</sup>

On reaching the crown of a slight ascent, suddenly, the leading carriage, which contained the Chaplain and his wife, and Everard Stanton and Mabel Gordon, halted, obliging all the carriages, in rear, to halt, also. Considerable curiosity was evinced by the travellers at this sudden stoppage. The dragomans, occupying the box-seats of the leading vehicles of the several Parties, lost no time in explaining the cause.

"On the left hand, Ladies and Gentlemen, you perceive the Well, known as the 'Star Well.' The three Kings of Cologne paused here to water their camels,<sup>6</sup> and looking steadfastly into the well, they saw the Star of the East reflected in its tranquil depths."

"The three Kings of Cologne!" exclaimed Mr. Winterton-Wide, who was in the Second Carriage. "Why, they were Persian Magi, to whom the idea of a Zoziosh, or Redeemer, was clearly known. They were fire-worshippers. God spoke to them in their own way, by means of a meteor, flaming in the skies, and of dreams, explaining its full significance."

"I beg pardon, Sir," said the dragoman, on the box-seat

<sup>1</sup> In the Arabic, "Wâdi-el-Wîrd."<sup>2</sup>

<sup>2</sup> In the Arabic, "el-Bukei'a."

<sup>3</sup> See § xiv. *supra*:

<sup>4</sup> The Arabic name of the Pool is "Birket es-Sultân."

<sup>5</sup> See § xv. *supra*.

<sup>6</sup> "In pictures of the Adoration of the Magi, their camels' heads are seen behind them, serving to express the land whence they came—the land of the East—as well as their long journey."—Mrs. Jameson's *Legends of the Madonna*, p: 214:

of the Chaplain's carriage, "I only meant that they were now interred at Cologne. Of course they came from the East, or they could not have seen the Star there. They lost sight of it, however, till they came to this Well; and, then, they saw its rays reflected in the water, and 'rejoiced,' as St. Matthew says,<sup>1</sup> 'with exceeding great joy.'"

"The idea of the Magi being Kings," said Mr. Winterton-Wide, "is as old as the time of Tertullian<sup>2</sup>; and it is evidently derived from the 72nd Psalm<sup>3</sup> and the 60th chapter of Isaiah."<sup>4</sup>

"The Church of England," said Everard, "by selecting the 2nd chapter of St. Matthew as the Gospel for the Epiphany, evidently regards the incident of the Magi, or 'Wise Men,' as the first Manifestation of Christ to the Gentiles."

"The Collect for the Epiphany refers to the same incident,"<sup>5</sup> said Mr. Vernon, who was seated in the second carriage. "Dean Stanley,"<sup>6</sup> he added, "speaks of a beautiful white flower, which grows on the hills of Palestine, and is known as 'the Star of Bethlehem.'"

"A very pretty name for a flower," said Florence, appreciatively.<sup>7</sup>

### (B) *Queen Jezebel and the Prophet Elijah.*

The carriages now began to move on.

Half way up to Bethlehem<sup>8</sup> the Travellers passed the Convent of the Prophet Elijah,<sup>9</sup> which belongs to the Greek Orthodox Church, and is very pleasantly situated to the left of the road on the saddle of a hill. Elijah is said to have rested here, when fleeing to Beersheba from the wrath of Queen

<sup>1</sup> Chap. ii. 9, 10.

<sup>2</sup> *Adv. Judaeos*, c. 9.

<sup>3</sup> "The Kings of Arabia and Saba shall bring gifts," Ps. lxxii. 10 (Prayer Book Version).

<sup>4</sup> verse 3.

<sup>5</sup> "O God, who by the leading of a Star didst manifest Thy Only-Begotten Son to the Gentiles."

<sup>6</sup> *Sinai and Palestine in connection with their History*, chap. ii. p. 139.

<sup>7</sup> "The Star of Bethlehem" (*Stellaria Holostea*) is known in England. "Few flowers delight us more by their beauty than this pearly Stitchwort, which blossoms by our waysides, and among the primroses of the wood, in the month of May. The genus is named from 'Stella,' 'a Star,' all the eight species having white flowers of starry form."

—*Wild Flowers*, by Anne Pratt, p. 9.

<sup>8</sup> i.e. three miles from Jerusalem.

<sup>9</sup> In the Arabic, "Mar-Elyas."

Jezebel,<sup>1</sup> and a depression is shown in the surface of a smooth rock, where the Prophet is said to have reclined, when worn out with fatigue in his flight.

The road now turned considerably to the right, round the head of a valley, which descended to the Dead Sea.

Warburton thus describes the spectacle presented from this point by this bituminous Lake and its surrounding scenery:—<sup>2</sup>

“Occasionally we catch glimpses of the wild Mountain Scenery that wraps the Dead Sea in its barren bosom. No other landscape in the world is like this. It resembles rather some visionary sketch of Martin’s, roughly done in raw sienna, than anything in nature: distorted piles of cinerous hills, with that Dead Sea lying among them, unlightened even by the sunshine that is pouring so vertically down, as to cast no shadow.”

#### (C) *A Christian Village.*

On a hillside in the distance, on the right, the travellers could, after some minutes discern the flourishing village of Beit-Jála, with its handsome white buildings embosomed in olive groves, and surrounded by vineyards. The dragomans stated that the village contained 4,000 inhabitants, all of whom were Christians, mostly members of the Greek Orthodox Faith; but, in addition to a large Greek Church, there was a pretty little Protestant Church, and a seminary of the Latin Patriarchate.

#### (D) *Rachel’s Tomb.*<sup>3</sup>

Near the place where the road to Bethlehem branches off from the high road leading to Hebron the travellers came upon the Tomb of Jacob’s favourite wife, the first seven years of wooing of whom “seemed to him but a few days, for the love he bore her.”<sup>4</sup>

The dragomans were eloquent respecting the identity of this spot with that mentioned in the 35th chapter of Genesis.<sup>5</sup>

<sup>1</sup> 1 Kings xix. 1–3. Unkind people say that the name of the Convent is derived from *Bishop Elyas*, its founder!

<sup>2</sup> *The Crescent and the Cross*, chap. xxiv. p. 253.

<sup>3</sup> In the Arabic, “Kubbeh Râhil,” or “Kubbet Râhil.” There is a cave underneath it.

<sup>4</sup> Gen. xxix. 20.

<sup>5</sup> Verses 16–20, and see chap. xlviii. 7.



"Jews, Moslems and Christians," they said, "were agreed as to its identity, and all of them revered the spot."

Scepticism was hushed, when this view was confirmed by Mr. Strath-Great and Mr. Winterton-Wide, the latter quoting the confirmatory statement of the Bordeaux Pilgrim, A.D. 333 :—

"On the road from Jerusalem going to Bethlehem (6 miles), on the right hand is a Tomb, in which lies Rachel, the wife of Jacob." <sup>1</sup>

Dean Stanley also says :—

"The Sepulchre, which is called 'the Tomb of Rachel,' exactly agrees with the spot described as 'a little way <sup>2</sup> from Bethlehem.' <sup>3</sup> "The Sacred Narrative," he continued, "states <sup>4</sup> that 'Jacob set a pillar upon her grave, that is the pillar of Rachel's grave unto this day.' There is a well-authenticated record that, for many centuries, both before and after the Christian era, the spot was marked by a pyramid, composed of twelve stones, symbolizing the twelve tribes of Israel."

"The original building was open," said the dragoman seated on the box of the leading carriage, "with four arcades supporting the Dome. The open work has been filled up ; it appears to have been altered in the fourteenth century by Mahmud Pasha, and a chamber added at the East End. It was restored in 1832 by Sir Moses Montefiore.<sup>5</sup> In a covered court there is a praying place used by the Moslems. The Jews keep the inner chambers locked, and assemble there to pray, especially in the month of Elul."

"What is the size of the building ?" inquired Florence.

"The principal part of the building," said the dragoman, "is, as you perceive, a square structure, surmounted by a Dome, and each side of the square measures 23 feet. The walls are 20 feet high ; to this must be added 10 feet more, the height of the Dome. The chamber that was added is 20 feet long by 13 feet wide, and the covered court is 23 feet square. There is a cenotaph under the Dome."

<sup>1</sup> *Itinerary from Bordeaux to Jerusalem*, translation of the Palestine Pilgrims' Text Society, pp. 26, 27.

<sup>2</sup> Gen. xxxv. 16.

<sup>3</sup> *Sinai and Palestine in connection with their History*, chap. ii. p. 149.

<sup>4</sup> Gen. xxxv. 20.

<sup>5</sup> *Views from Palestine and its Jewish Colonies*, by I. Raffalovich and M. E. Sachs, who have an excellent photograph of the Tomb, p. 50

“From the Scripture account,” said Everard, “it would seem that the death of Rachel occurred in the very place where Jacob buried her. Speaking of her tenderly, in his last illness, the old man said :—‘Rachel died by me, when yet there was but a little way to come unto Ephrath’ (‘the same as Bethlehem’) ‘and I buried her *there*, in the way of Ephrath.’”

“‘The Son of’ her ‘Sorrow,’<sup>1</sup> to whom she gave birth in her death-agonies,” said Mr. Strath-Great, “was justly called ‘Benjamin’ by his father, ‘the Son of’ his ‘Right Hand.’ The Holy City itself was assigned to his descendants as a ‘goodly heritage,’<sup>2</sup> and they remained loyal to the lion-tribe of Judah when the other ten tribes deserted it.”

“Rachel’s sons were both a credit to her,” said Mrs. Smith.

“The love of Jonathan for David,” said Mabel, “although it ‘passed the love of women,’<sup>3</sup> was not more intense than the love of Joseph for Benjamin. Amid all his affluence and splendour, as Viceroy of Egypt, he was so overcome at the sight of his darling younger brother that ‘he sought where to weep’; ‘and he entered into his chamber and wept there.’”<sup>4</sup>

(E) *Ruth, the Ancestress*<sup>5</sup> of David and Christ.

*A Pastoral.*

Rachel’s Tomb is about a mile and a quarter from Bethlehem.

At every step the travellers noticed indications of the industry of the Christians inhabiting this fertile region.

Mr. Warburton has thus described its appearance<sup>6</sup> :—

“After passing the Convent of Mar Elyas, on a hill upon the left, and the Tomb of Rachel, in a valley on the right, the scenery becomes more attractive; some olive groves, intermingled with small vineyards, clothe the hills; rich cornfields are in the valleys.”

“Cornfields,” says Dean Stanley,<sup>7</sup> “and, in the neigh-

<sup>1</sup> “Benoni,”<sup>1</sup> Gen. xxxv. 18.

<sup>2</sup> The boundary between Judah and Benjamin ran at the foot of the hill on which the City stands, so that the City itself was actually in Benjamin. <sup>3</sup> 2 Sam. i. 26. <sup>4</sup> Gen. xliii. 29, 30.

<sup>5</sup> *Life of Christ*, by the Very Rev. Dean Farrar, chap. i. p. 2.

<sup>6</sup> *The Crescent and the Cross*, by Eliot Warburton, chap. xxiv.

pp. 253, 254.

<sup>7</sup> *Sinai and Palestine in connection with their History*, chap. ii. p. 138.

bourhood of Christian populations, as at Bethlehem, vineyards, creep along the ancient terraces.

The nicely-cultivated "terraces" are indeed a special feature of this region.

Green pasture-lands, with flocks and herds, also abound.

The fruitfulness of the region is enshrined in the ancient name of "Bethlehem"-Ephrath<sup>1</sup> or "Ephratah,"<sup>2</sup> Hebrew terms, expressive of "fruitfulness," and also, in the more famous Hebrew name of "Bethlehem" (sometimes bracketed with "Ephratah"<sup>3</sup>),—which means, "the House of Bread," and in the Arabic name, "Beit Lahm," meaning "the House of Meat,"<sup>4</sup> the contrast being extremely striking between the fertility of this region, and the barrenness of the neighbouring Wilderness of Judaea.

This beautiful region is inhabited by beautiful women. Colonel Conder<sup>5</sup> is loud in their praise, and, also, in praise of their picturesque costumes:—

"The Bethlehem women are famous for their beauty, for their delicate complexions, and aquiline features; they are distinguished by their head-dress, a tall felt hat in shape a truncated cone,<sup>6</sup> over which a white veil is arranged, and from which heavy strings of coin are suspended. Their dresses are, also, remarkable from the square patches of red and yellow, introduced into the blue or striped fabric, of which they are composed."

An elderly woman of dignified mien, and a young woman of surpassing loveliness, at this moment approached, from the direction of Bethlehem.

"It is Ruth and Naomi," whispered Mabel to Everard, involuntarily pressing his hand, to attract his attention.

Everard shared the interest she took in the approaching figures, keenly. When they had passed, he said:—

"How realistic it all is! It was in these very fields that Ruth 'gleaned, sick of heart, amid the alien corn,'<sup>7</sup> and then,

<sup>1</sup> Gen. xxxv. 16, 19; xlviii. 7.

<sup>2</sup> Ruth iv. 11; Psalm cxxxii. 6; Micah v. 2.

<sup>3</sup> Micah, *ubi supra*.

<sup>4</sup> The inhabitants live chiefly by breeding sheep and cattle:

<sup>5</sup> *Tent Work in Palestine*, chap. x. p. 148.

<sup>6</sup> Known as a "tarbûsh," worn only by married women.

<sup>7</sup> *Life of Christ*, by the Very Rev. Dean Farrar, chap. i. p. 1.

encouraged by her 'gentle kinsman' even among the sheaves, while the young men 'let fall some of the handfuls, of purpose for her,'<sup>2</sup> in these very fields 'she kept fast by the maidens of Boaz, to glean unto the end of barley-harvest and of wheat-harvest.'"<sup>3</sup>

"Did you notice," said Florence, "that both the women, who passed us wore veils?<sup>4</sup> It was unto Ruth's 'veil' that Boaz, her 'mighty kinsman,' measured the six measures of barley, when he said, 'Go not empty unto thy mother-in-law.'"<sup>5</sup>

"There are two passages in the Book of Ruth," said Mabel, "which will always, I think, arrest attention—the interview, namely, between Naomi and Ruth, when Ruth said to her mother-in-law, 'Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people; and thy God my God: where thou diest, will I die, and there will I be buried'; and the interview of 'the women, her neighbours,' with Naomi, at her home in Bethlehem, when they confided to her the son of the fair Moabiteess, and said, 'Thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him'; and Naomi took the child, and laid it in her bosom, and became nurse unto it, and the women her neighbours gave it a name, saying, "There is a son born to Naomi," and they called his name Obed; he is the father of Jesse, the father of David.""<sup>6</sup>

"And St. Matthew and St. Luke," said Everard, "clearly show that Ruth was the lineal ancestress<sup>7</sup> of 'the Son of David,' our Lord and Saviour Jesus Christ."

<sup>1</sup> *The Crescent and the Cross*, by Eliot Warburton, chap. xxiv. p. 259.

<sup>2</sup> Ruth ii. 15-17.

<sup>3</sup> Verse 23.

<sup>4</sup> "The streets were crowded with veiled figures."—*The Crescent and the Cross*, by Eliot Warburton, chap. xxiv. p. 254.

<sup>5</sup> Chap. iii. 15-17.

<sup>6</sup> "And Boaz begat Obed, of *Ruth*, and Obed begat Jesse, and Jesse begat David, the King."—St. Matt. i. 5, 6. "David, which was the son of Jesse, which was the son of Obed, which was the son of Boaz."<sup>7</sup>—St. Luke iii. 31, 32.

<sup>7</sup> The phrase, "Ancestress," is used by Dean Farrar in a passage already cited.

(F) *David's Well.*

"Lo ! as we round a rugged projection in the path," says Warburton,<sup>1</sup> "Bethlehem stands before us." "This little City," he adds, "has an imposing appearance, walled round, and commanding a fertile valley from a rugged eminence."

A Well, associated with the name of "David," is, naturally, the first object pointed out to the travellers by the dragomans on approaching "the City of David."

The travellers, under their direction, left their carriages, at a point where the road bends to the right, and proceeded to the left, through a narrow passage, to David's Well, rock-hewn and deep, with many openings to it.

The dragomans, standing round this ancient and extensive Well, explained to their several Parties, who pressed close to them to listen, that this was the Well "at the Gate," for whose water David longed, when he was "in a hold" in the Cave of Adullam, and the Philistines were in possession of Bethlehem. "Oh ! that one would give me drink of the water of the Well of Bethlehem, which is by the Gate !" And the three mightiest captains of David brake through the host of the Philistines and drew water out of this Well, and brought it to David ; but David, exclaiming, "Shall I drink of the blood of the men, that have put their lives in jeopardy ?" poured it out as a libation, or thank-offering, to the Lord.<sup>2</sup>

## 2. THE CITY OF DAVID.

From a terrace by the Well the Travellers obtained an excellent view of this "Fenced City of Judah,"<sup>3</sup> "which expanded before them in the form of an amphitheatre, around and above the Wady -el-Kharrubeh," or "Valley of Carob-Trees," the houses solidly built of stone<sup>4</sup> rising above each other, in terraces, on the crest and slopes of a long, narrow hill.<sup>5</sup>

<sup>1</sup> *The Crescent and the Cross*, by Eliot Warburton, chap. xxiv. p. 254.

<sup>2</sup> 2 Samuel xxiii. 13-17 ; 1 Chron. xi. 15-19.

<sup>3</sup> *Sinai and Palestine in connection with their History*, chap. iii. p. 163.

<sup>4</sup> *Tent Work in Palestine*, by Col. Conder, R.E., LL.D., chap. x. p. 146.

<sup>5</sup> Strictly speaking, two hills, connected with each other by a short saddle. See *Tent Work in Palestine*, by Col. Conder, R.E., LL.D., chap. x. p. 146. One of the most recent Pilgrims to Jerusalem thus

The terraces were well cultivated and abounded in fig-trees, olive-trees, and vineyards. To the North and South there were steep declivities from the white chalk ridge ; at the foot of the hill there were extensive gardens, arranged in terraces.

A fortress-like building at the East End of the City attracted the attention of the travellers. Dean Stanley has thus described it :—

“ It is an enormous pile of buildings, extending along the ridge of the hill from West to East, and consisting of the Church of the Nativity, with the three Convents, Latin, Greek, and Armenian,<sup>1</sup> abutting, respectively, upon its North-Eastern and South-Eastern, and South-Western extremities.”<sup>2</sup>

“ The confined position of Bethlehem on the narrow ridge of the long grey hill,”<sup>3</sup> is rendered all the more pronounced by the numerous valleys, by which the hill is surrounded. In addition to the Wady-el-Kharrubeh on the North, there is the Wady el Jemel, also on the North ; the Wady Umm Ali, the Wady el-Kanmas, and the Wady er-Rahib on the South, and the Wady el-Bsleh on the West ; so that the elevated appearance of Bethlehem somewhat resembles that of Jerusalem.

Bethlehem was distinguished as the birthplace of David, the best-known character in the Old Testament ; and it was at Bethlehem that his great career, as “ the Lord’s Anointed,” commenced. He, certainly, was not “ *porphyro-genitus*,” “ born in the purple.” The great-grandson of the fair Moabitess,<sup>4</sup> Ruth, and the “ Ephrathite of Bethlehem-Judah,” Boaz, he was, as Dean Farrar points out,<sup>5</sup> “ the despised and youngest

summarizes its appearance : “ Bethlehem is most beautifully situated, crescent shaped, on the brow of a hill.”—*The Unchanging East*, by Robert Barr, chap. xviii. p. 305.

<sup>1</sup> Mr. Warburton—(*The Crescent and the Cross*, chap. xxiv. pp. 259, 260)—was present at a Church of England service conducted in this Armenian Convent by Bishop Alexander, himself a circumcised Jew. “ The kindness and piety of the Prelate appeared to have conciliated towards him the affection and respect of all the Monks. As the dark-robed monks passed by the Bishop, each laid his hand upon his heart, and made a graceful reverence.”<sup>2</sup>

<sup>2</sup> *Sinai and Palestine in connection with their History*, by the Very Rev. Dean Stanley, D.D., chap. xiv. p. 438.

<sup>3</sup> *Ibid.* chap. iii. p. 163.

<sup>4</sup> David entrusted his aged parents to the King of Moab.—1 Sam. xxii. 3, 4 ; Josephus, *Antiquities of the Jews*, vi. xii. § 3.

<sup>5</sup> *Life of Christ*, by the Very Rev. Dean Farrar, D.D., chap. i. p. 1 ;



son of a numerous family." He was short of stature.<sup>1</sup> He was "but a youth<sup>2</sup> when he was anointed by Samuel,"<sup>3</sup> having spent his time as his eldest brother, Eliab, satirically observed,<sup>4</sup> in tending "a few sheep<sup>5</sup> in the wilderness."<sup>6</sup> He had, however, compensating advantages. "He was ruddy, and withal, of a beautiful countenance and goodly to look to."<sup>7</sup> A darling, as his name signifies. He was, also, a stripling of great strength and courage. His arm was strong enough to break a bow of steel.<sup>8</sup> He slew both a lion and a bear which took a lamb out of his flock,<sup>9</sup> catching the king of beasts by the beard, and snatching the lamb from his mouth. His swiftness and activity were remarkable. He was as fleet as a wild gazelle. His feet were like hinds' feet.<sup>10</sup> Nor was this all. He was "a cunning player on the harp," an accomplishment which, subsequently, endeared him to the afflicted Monarch of Israel.<sup>11</sup> He was not only an accomplished Musician, but "an inventor of instruments of music."<sup>12</sup> He had a genius for poetry as well as for music. The Davidite Psalms<sup>13</sup> form no inconsiderable part of the Liturgy of the Church of England, and of other Christian Churches—as well as of the Chosen People of God. The Moslems have a pretty way of expressing his love of song; they believe that he *understood the language of birds*.<sup>14</sup>

"The life and mainspring of the whole," says Dean Milman,<sup>15</sup> "was his intense religiousness, the inherent, inextinguishable sense of the Providence of God, of the perpetual presence of Jehovah, in all his acts, in the depth of his thoughts. Where could such a king be found to rule over a THEOCRACY,

<sup>1</sup> See 1 Sam. xvi. 7.

<sup>2</sup> 1 Sam. xvii. 33, 42.

<sup>3</sup> *Ibid.* xvi. 1, 11, 12, 13.

<sup>4</sup> *Ibid.* xvii. 28.

<sup>5</sup> "I took thee from the sheep-cotes to be Ruler over my people, over Israel." 2 Sam. vii. 8 (see also Psalm lxxviii. 70).

<sup>6</sup> "Eastward extend the wild hills, where the flocks and herds of David may have wandered."—*Sinai and Palestine in connection with their History*, chap. iii. p. 163.

<sup>7</sup> 1 Sam. xvi. 12. See *Ibid.* xvii. 42. The men of Bethlehem have always been celebrated for their ruddy beauty.

<sup>8</sup> Psalm xviii. 3, 4.

<sup>9</sup> 2 Sam. xvii. 34-37. See Psalm vii. 2; xxii. 20, 21.

<sup>10</sup> Psalm xviii. 33.

<sup>11</sup> 1 Sam. xvi. 14-23. Josephus, *Antiquities of the Jews*, vi. 8.

<sup>12</sup> Amos vi. 5.

<sup>13</sup> On his deathbed he spoke of himself as "the sweet Psalmist of Israel." 2 Sam. xxiii. 1.

<sup>14</sup> See the Korân xxii. 9, 16.

<sup>15</sup> *History of the Jews*, vol. i. book vii. p. 290.

—to be the *Vice-Gerent* of God, who was still the Supreme and Actual King of Israel?"

Even a Higher Critic, like Professor Wellhausen,<sup>1</sup> grows enthusiastic when analysing the character of David:—

"The most daring courage was combined in him with tender susceptibility. Even after he ascended the Throne, he continued to retain the charm of a pre-eminent and, at the same time, child-like personality. . . . Not many kings could be mentioned who would have shewn repentance, public and deep, such as he manifested at Nathan's rebuke."

When the travellers had gazed earnestly upon the City of David, the conversation turned upon the Monarch, whose name it bore.

"Two events in David's life seem to me to have had more momentous consequences for the Chosen People of God than any other," said Mr. Winterton-Wide.

"Please say which events you refer to," said Florence.

"I refer to his capturing the Holy City,<sup>2</sup> B.C. 1048,<sup>3</sup> and to the preparations which he made for building the 'exceeding magnificent Temple<sup>4</sup> of fame and of glory throughout all countries,' some thirty years later."<sup>5</sup>

"I quite concur," said Mr. Vernon, "in what you say."

"The most encouraging statements," said Everard, "in the Bible History were the assurances that David was a man after God's own Heart,<sup>6</sup> and that David's heart was perfect.<sup>7</sup> The Bible, with great candour, reveals to us, at the same time, David's numerous weaknesses and sad shortcomings<sup>8</sup>; he sinned; but the redeeming feature of David's character was, that, when he had sinned, he instantly repented, and confessed his sin to God; and although God punished him, and his, severely, for his sin, He restored him to His favour."

<sup>1</sup> *History of Israel and Judah*, chap. iii. p. 52. (Third Edition.)  
"Everywhere he inspired love and devotion."—*New Dict. of the Bible*,  
edited by the Rev. Dr. Hastings.

<sup>2</sup> 2 Sam. v. 6-9; 1 Chron. xi. 4-8; Josephus, *Antiquities of the Jews*, vii. iii.

<sup>3</sup> See Haydn's *Dict. of Dates*, title, "Jerusalem," Edition 1898.

<sup>4</sup> "'The House that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries. I will now, therefore, make preparation for it.' So David prepared abundantly before his death." 1 Chron. xxii. 2-5.

<sup>5</sup> David died B.C. 1015.

<sup>6</sup> 1 Sam. xiii. 14.

<sup>7</sup> Psalm xviii. 32; 1 Kings xi. 4; xv. 3.

<sup>8</sup> See, for example, 2 Sam. vi. 2-27; *Idem.* xxiv.; 1 Chron. xxi.

(A) *The Church of the Nativity.*

Under the direction of their dragomans the travellers proceeded, on foot, from the terrace by David's Well to the Church of the Nativity, the situation of which has already been described.

The travellers threaded their way, with some difficulty, through the narrow, steep, and slippery streets to the open space in the centre of the City, where they were beset by a throng of pushing and noisy vendors of curiosities. These curiosities included fancy articles, carved in mother-of-pearl, olive wood, coral, and "stink-stone" from the Dead Sea.<sup>1</sup>

The travellers were too intent on viewing the Church of the Nativity to pay much attention to the energetic vendors of curiosities. They followed their dragomans into the sacred edifice, without particularly noticing the veiled and turbaned figures, intermingled with the vendors of curiosities; but they were "much struck," like Mr. Warburton,<sup>2</sup> "by the apparent cleanliness and comfort of this little Christian colony."

Colonel Conder says,<sup>3</sup> "that the Basilica is the oldest Church in Palestine, and, perhaps, in the World. It has escaped destruction on every occasion when other Churches in Palestine were overthrown, and the greater part of the work is stated, by competent authority, to be of the original design. . . . In this Basilica, therefore, we have the only undisputed erection of the time of Constantine, in Palestine, and its value cannot be overrated. . . . The Basilica is, moreover, interesting, because its general plan resembles, very closely, the description given by Eusebius<sup>4</sup> of Constantine's buildings over the Holy Sepulchre at Jerusalem. On the West was an atrium, or outer court, parts of the outer walls of which, and shafts of its columns, still remain. A narrow vestibule, or narthex, entered by a door scarcely 4 feet high,<sup>5</sup> leads into the Basilica itself, which consists of nave and four aisles, with four rows of eleven columns each, a total breadth

<sup>1</sup> Lime mixed with bitumen.

<sup>2</sup> *The Crescent and the Cross*, chap. xxiv. p. 254.

<sup>3</sup> *Tent Work in Palestine*, chap. x. p. 146.

<sup>4</sup> *Life of Constantine*, book iii. chap. xxv. A translation is given in *Jerusalem, the City of Herod and Saladin*, chap. iii. pp. 63-66.

<sup>5</sup> This door was reduced to very small dimensions for fear of the Moslems.

of about 30 yards and a length about equal. The aisles have flat roofs above the pillars, which are 19 feet high, but the nave has a clerestory, with walls some 30 feet high above the capitals and a pointed roof.<sup>1</sup> A wall has been built <sup>2</sup> across the East End of the Basilica, separating off the Chancel, which has three apses, North, South and East, and which forms the Greek Church."

The travellers were charmed, on entering the nave of the church, by its grand simplicity of style, a proof of its antiquity.

"By whom was the Basilica erected?" inquired Mabel, addressing Mr. Strath-Great.

"You are touching, Miss Gordon," he replied, "on a moot question. Dean Stanley says <sup>3</sup> that the Basilica was built by the Empress Helena herself,<sup>4</sup> and that it was 'the prototype' of the Basilica, 'built by her Imperial Son' at Jerusalem. Other writers <sup>5</sup> use ambiguous language and leave some doubt as to whether the Basilica at Bethlehem was erected by the Empress Helena or by her Imperial Son. For my own part, I regard the authority of Eusebius, Bishop of Caesarea, as conclusive on the subject; and it entirely bears out the statement of Dean Stanley.<sup>6</sup> Eusebius, in his *Life of Constantine the Great*, distinctly states that 'Helena Augusta, the pious mother of a pious Emperor, erected a noble and beautiful edifice at the Cave, in which the Lord was born,' and, 'shortly afterwards, the Emperor immortalized the memory of his mother by honouring the edifice, which she erected, with imperial offerings, with treasures of gold and silver.' Eusebius, further, states, that 'Constantine judged it incumbent on him to render the blessed locality of our Saviour's Resurrection, at Jerusalem, an object of attraction, and veneration to all; and issued instructions for the erection of the Church of the Anastasis. Eusebius carefully distinguishes between the two Basilicas—the one erected by the Empress Helena at Bethlehem, shortly before

<sup>1</sup> This roof is modern.

<sup>2</sup> By the Greeks in 1842.

<sup>3</sup> *Sinai and Palestine in connection with their History*, chap. xiv. p. 439.

<sup>4</sup> A.D. 327.

<sup>5</sup> Col. Conder gives a picture of "Constantine's Basilica at Bethlehem."<sup>7</sup>

<sup>6</sup> So Warburton, *The Crescent and the Cross*, chap. xxiv. p. 255:—"The Church of St. Helena."<sup>8</sup> So the *Encyclopædia Britannica*, title, "Bethlehem": "The traditional scene of the Nativity was enclosed by the Empress Helena with a noble Basilica, which still stands."

her death, and after her death, enriched by Constantine, in honour of his mother's memory; the other, erected after the Empress Helena's death, by direction of Constantine, over the Holy Sepulchre at Jerusalem." <sup>1</sup>

"To whom does the nave belong?" inquired Florence.

"It belongs," replied Mr. Strath-Great, "to all denominations of Christians; and this is, probably, the reason why it is so bare and unadorned, and wears so desolate and neglected an aspect."

Florence smiled. "What is everybody's duty is nobody's duty. I have no doubt that, when it was first erected, the nave was, like the rest of the edifice, noble and beautiful; and especially so, when it was adorned with art treasures by Constantine, to immortalize his mother's memory."

"Of its pristine splendour there can be no doubt," assented Mr. Strath-Great; "and it must have looked very grand on Christmas Day, 1101, when Baldwin I. was crowned King of Jerusalem here." <sup>2</sup> Mr. Strath-Great added:—"I think the four rows of monolithic columns, of the Corinthian Order, composed of red and white marble, separating the four aisles, are still very fine."

"The view of the transept, apses and choir," said Mabel, "is greatly marred by the wall built to the same height as the capitals of the columns, right across the middle of the Church."

"That wall," said Mr. Strath-Great, "enables the Greek Church to appropriate to its own Services all the rest of the Church, except a side altar, belonging to the Armenians."

"Where is the Greek altar?" inquired Mabel.

"It is placed," said the dragoman, "as usual, behind a screen, in the centre of the East End of the Church, with the semicircular choir and the apses behind it. The Throne of the Greek Patriarch is on the left, in front of the screen. The pulpit is on the right."

"And where do the Latins worship?" asked Everard.

"Oh," said the dragoman, "they have the Church of St. Catherine of Alexandria, adjoining, built—some say rebuilt—

<sup>1</sup> See and compare chapters xxv., xli., and xliii. of Book iii. of *The Life of Constantine*, by Eusebius, Bishop of Caesarea. St Helena, born A.D. 248, died A.D. 328, aged 80.

<sup>2</sup> Bethlehem was raised by Baldwin I. to the rank of a Bishopric.







THE SILVER STAR IN THE GROTTA OF THE NATIVITY.

by the Franciscans in 1861, principally at the expense of the Emperor of Austria. The Latins were entirely excluded from the Church of the Nativity from 1672 to 1852, when they were admitted to a share in it, through the intervention of the Emperor of the French, Napoleon III."

Two other objects of interest in the Church of the Nativity were pointed out by the dragoman. First, "the faded mosaics dimly visible on the walls above,"<sup>1</sup> the remains of those executed at the expense of the Byzantine Emperor, Manuel Comnenos, in the middle of the twelfth century. Secondly, "the rough ceiling, once of cedar from the forests of Lebanon," but "repaired by our Edward IV." in 1482, "with oak" from our own forests.<sup>2</sup>

"We will now," said the dragoman, "descend to the place where Christ was born. It is beneath the Chancel, and is known as 'the Grotto of the Nativity,' over which and for which the whole structure was erected."

Sosaying, he led the way to one of the two staircases, leading from the choir of the Greek Church to the Grotto of the Nativity.

Origen, surnamed "Adamantius," from the invincible force of his arguments, who was born A.D. 185, and died A.D. 253, and is, therefore, one of the earliest of the defenders of Christianity, in his famous work against Celsus,<sup>3</sup> argues in defence of the Saviour having been born of a Virgin-Mother, from the analogy of Virgin-births in Natural History.

A modern Text-book, *The Treasury of Natural History, a Popular Dictionary of Animated Nature*,<sup>4</sup> illustrates and fortifies Origen's argument.

Illustrations in reference to Plants and Flowers will be found in any Text-book on Botany.

#### (B) *The Grotto of the Nativity.*

"The tradition," says Colonel Conder,<sup>5</sup> "which indicates

<sup>1</sup> *Sinai and Palestine in connection with their History*, by the Very Rev. Dean Stanley, D.D., chap. xiv. p. 439.

<sup>2</sup> *Idem*, chap. ii. p. 141, and chap. xiv. p. 439.

<sup>3</sup> Origen against Celsus, chap. xxxvii.

<sup>4</sup> By Samuel Maunders (Author of *The Treasury of Knowledge*). New Edition by T. Spencer Cobbold, M.D., F.L.S., Supplement, s. v. "Parthenogenesis," "Alternation of Generation."

<sup>5</sup> *Tent Work in Palestine*, chap. x. p. 145.

the Grotto in the old Basilica at Bethlehem as the site of the stable where Christ was born, is the most venerable of its kind, in existence, the place being noticed by Justin Martyr in the Second Century<sup>1</sup> . . . and the rude grotto, with its rocky manger, may, it seems to me, be accepted even by the most sceptical of modern explorers."

"First in antiquity," says Dean Stanley,<sup>2</sup> "is the Grotto of Bethlehem. . . . The spot was revered by Christians as the Birthplace of Christ two Centuries before the Conversion of the Empire—before that burst of local religion which is commonly ascribed to the visit of Helena."

"St. Jerome," said Mr. Strath-Great, "was born just nineteen years after the erection of the Church of the Nativity, and he firmly believed that this grotto was the birthplace of Christ."<sup>3</sup>

The travellers had now reached the bottom of the staircase, one of the two<sup>4</sup> leading from the Greek choir, direct into "the Chapel of the Nativity," which belongs to the Greeks, and originally, was a rock-hewn cave. It is 10 feet high, 40 feet long, and 12 feet wide. It is paved with marble. The walls are lined with marble. The eyes of the travellers did not, however, rest upon these things; but, immediately, fell upon a bright, glittering spot in the centre of a marble slab, flanked with jasper and agate, fixed in the pavement, in front of them. They had just emerged from the "darkness" of the staircase,<sup>5</sup> and the bright, glittering spot somewhat dazzled them. It proved, on closer inspection, to be A SILVER STAR. Around it was an Inscription in Latin,<sup>6</sup> which the dragoman translated:—

<sup>1</sup> He was born A.D. 103, and martyred A.D. 167. He states, distinctly, that Jesus was born in a Cave at Bethlehem.—*Dialogus cum Tryphone Judæo*, lxxviii. Dean Farrar thinks that St. Luke derived the details of our Saviour's Infancy from the lips of the Virgin-Mother.—*Life of Christ*, chap. i. p. 7.

<sup>2</sup> *Sinai and Palestine in connection with their History*, chap. ii. p. 152; chap. xiv. p. 442.

<sup>3</sup> "Here, for more than thirty years, beside what he believed to be the Cradle of the Christian faith, Jerome fasted, prayed, dreamed and studied."—*Sinai and Palestine*, chap. xiv. p. 442.

<sup>4</sup> One of these staircases is used by the Greeks only; the other is common to the Greeks and Armenians. The Latin staircase leads from the Church of St. Catherine.

<sup>5</sup> Alluded to by Mr. Warburton, in *The Crescent and the Cross*, chap. xxiv. p. 255.

<sup>6</sup> "Hic de Virgine Maria Jesus Christus Natus est."

“Here of the Virgin Mary Jesus Christ was born.”

Fifteen silver lamps shed a softened lustre on a recess in the East End of the Chapel, adorned with mosaics, and containing a plain altar, in front of which was the Silver Star. It sparkled brilliantly in the rays of the lamps, six of which belonged to the Greeks, five to the Armenians, and four to the Latins. These lamps are kept perpetually burning.

The Silver Star was sent from Vienna, in 1852, to supply the place of the one which the Greek Church was alleged to have stolen.<sup>1</sup>

“In the month of December, 1852, the Silver Star,” observes Serjeant Kinglake, in his well-known work, *The Invasion of the Crimea, its Origin and an account of its Progress, down to the death of Lord Raglan*,<sup>2</sup> was brought, with much pomp, from the coast. Some of the Moslem Effendis went down to Jaffa to escort it; and rode out a good way, that they might bring it into Jerusalem, with triumph; and on Wednesday, the 22nd of the same month, the Latin Patriarch, with joy and great ceremony, placed this glistening Star in the Sanctuary of Bethlehem, and at the same time the key of the great door of the Church, together with the keys of the Sacred Manger, was handed over to the Latins.”<sup>3</sup>

This was the “origin” of the Crimean War!

Under the marginal note, “The actual subject of dispute,” Serjeant Kinglake says<sup>4</sup> :—

“Stated in bare terms, the question was, whether for the purpose of passing through the building into the Grotto, the Latin Monks should have the key of the chief door of the Church of Bethlehem; and, also, one of the keys of each of the two doors of the Sacred Manger<sup>5</sup>; and whether they should be at liberty to place in the Sanctuary of the Nativity a Silver Star, adorned with the arms of France.”

The Emperor Nicholas, and, indeed, the whole Russian Empire, were deeply indignant at the action of the Sultan in yielding to the pressure of France, and, as Serjeant Kinglake adds<sup>6</sup> :—

<sup>1</sup> *Sinai and Palestine in connection with their History*, chap. xiv. p. 439.

<sup>2</sup> Vol. i. chap. iii. p. 51.

<sup>3</sup> Consul Finn to the Earl of Malmesbury, December 28, 1852.

<sup>4</sup> *The Invasion of the Crimea*, vol. i. chap. iii. pp. 46, 47.

<sup>5</sup> *Eastern Papers*, part i. p. 84.

<sup>6</sup> *The Invasion of the Crimea*, vol. i. chap. iii. p. 53.

“For the sake of the key and the Silver Star the peace of the Nations was brought into danger. . . . The strife of the Churches was no fable; but . . . beyond and above, towering high in the misty North, men saw the ambition of the Czar.”

The dragoman repeated, with a Greek colouring, the circumstances narrated by Serjeant Kinglake; and added, that, on account of the jealous rivalry between the Greek and Latin monks, Turkish soldiers always keep guard before the altars, in the Grotto of the Nativity, to prevent these monks from shedding each other's blood, in the birthplace of our Lord, as they have frequently done in past years.

Mabel turned to Mr. Strath-Great, and inquired, with a touch of sarcasm:—

“What concern had England, in 1852, in the squabble between Greek and Latin Monks?”

“None whatever. It was an affair of sentiment, of wounded pride, on the part of two Great Nations. But England had a real concern in ‘the ambition’ of the ‘Colossus of the North’; and, to curb it, sent forth her soldiers, who underwent terrible privations in the cruel Crimean War.”

The dragoman now crossed over from the *sanctum* of the “Chapel of the Nativity” to the “Chapel of the Sacred Manger” (or “Proæsepium”) immediately opposite, and warned the travellers that there were three steps leading down into the Chapel.

“The Bible tells us,”<sup>1</sup> said the dragoman, “that ‘Mary brought forth her first-born son,’<sup>2</sup> and wrapped Him in swaddling clothes, *and laid Him in a Manger.*’ You will perceive, Ladies and Gentlemen, that the Stall, in which the Manger was placed, must have been very near the spot where the Saviour was born, and it needed little effort on the part of the Virgin-Mother, who had no one to help her,<sup>3</sup> to carry the Holy Child Jesus to the Stall, and lay Him in this primitive cradle.”

The ladies of the Party bestowed much solicitude on the

<sup>1</sup> St. Luke ii. 7.

<sup>2</sup> “Jesus must have come into the world by the special intervention of an Omnipotent Love.”—Dean Farrar's *Life of Lives*, chap. iii. p. 54.

<sup>3</sup> Bishop Jeremy Taylor (*Life of Christ*, part i. sect. iii. p. 20) says, that the Virgin Mary underwent no labour-pains, “as the Church, from the days of Gregory Nanzienzen until now, hath piously believed.”



Manger, which contained a wax image of a Baby ; but the dragon rather disconcerted them by adding : —

“ The *wooden* manger, in which the Holy Child Jesus was laid by His Virgin-Mother, and which was discovered by the Empress Helena, is no longer here. It has been removed to the Church of St. Maria Maggiore, at Rome, where it is exhibited to the Latins on each succeeding Christmas Day.<sup>1</sup> The Manger, which has been substituted for it, is composed, you observe, of fine, coloured marble.”

The reader might like to know what sort of place it was, in which the Lord of Glory was born and cradled.

On the summit of the grey ridge, on which the town of Bethlehem is built, stood the village Inn, Caravanserai, or Khan—a low structure built of rough stones, and only a single story in height, with arched recesses round the courtyard for the accommodation of travellers—low, small rooms, with no front-wall to them. The “leewan,” or, paved floor, of each recess, was raised a foot or two above the level of the courtyard. These recesses were totally devoid of even the most ordinary furniture. The traveller might bring his own carpet, if he liked ; might sit, cross-legged, upon it, for his meals ; and might lie upon it, at night. As a rule, too, he must bring his own food, attend to his own cattle, and draw his own water from the neighbouring spring. He would neither expect, nor require, attendance, and would pay only the merest trifle for the accommodation afforded him.

When Joseph, with Mary his espoused wife, being great with child,<sup>2</sup> arrived (weary and footsore after their toilsome journey of 80 miles from their northern home in Nazareth) at the village “Inn,” Caravanserai, or Khan, they found that every “leewan” was occupied by earlier customers. There was no room for them in the “Inn,”<sup>3</sup> and they had to be content with such accommodation as they could find, in the *rude limestone Grotto, or cave, attached to the Inn as a stable*, among the hay and straw spread for the food and rest of the cattle.

They had to find “an unoccupied corner on the filthy area, which must be shared with horses, mules and camels. The

<sup>1</sup> *Sinai and Palestine in connection with their History*, by the Very Rev. Dean Stanley, D.D., chap. xiv. p. 439.

<sup>2</sup> St. Luke ii. 4, 5.

<sup>3</sup> St. Luke ii. 7.



litter, the closeness, the unpleasant smell of the crowded animals, the unwelcome intrusion of the pariah dogs, the necessary Society of the very lowest hangers-on of the Caravanseraï, were adjuncts to such a position; which can only be realized by any traveller in the East who happens to have been placed in similar circumstances. Here in the chilly winter night, in circumstances so devoid of all earthly comfort, that it is impossible to imagine a humbler Nativity, Christ was born."<sup>1</sup>

"Throughout this part of Palestine," says Colonel Conder,<sup>2</sup> "there are innumerable instances of stables cut in rock, resembling the Bethlehem Grotto. Such stables," he adds, "I have planned and measured at Tekoa, Aziz, and other places, south of Bethlehem; and the mangers existing in them leave no doubt as to their use and character."

The dragoman now led the travellers to the so-called "Altar of the Adoration of the Magi," or "Altar of the three Kings," to which, Dean Stanley says,<sup>3</sup> "no one would now attach any other than an imaginative importance," situated in the same chapel, to the East of the Manger, and belonging to the Latins. The Wise Men from the East visited the Holy Family after they had removed to "the house,"<sup>4</sup> which, by no stretch of imagination, could have been a cave.

*The Speaker's Commentary*, in its "Table of the Harmony of the Gospels," places the events, subsequent to the Birth of Christ, in the following order:—

1. "The Visit of the Shepherds."
2. "The Circumcision."
3. "The Presentation in the Temple."
4. "The Visit of the Wise Men from the East."
5. "The Flight to Egypt."

Some of the legends connected with the visit of the Wise Men from the East to the Holy Family are sufficiently "imaginative." Mrs. Jameson, in her *Legends of the Madonna*,<sup>5</sup> reproduces a picture of the Magi, in which the "star" appears, in the sky of Persia, under the form of "a radiant Child, bearing a Sceptre and Cross!"

<sup>1</sup> *Life of Christ*, by the Very Rev. Dean Farrar, D.D., chap. i: pp. 2-4.

<sup>2</sup> *Tent Work in Palestine*, chap. x. p. 145.

<sup>3</sup> *Sinai and Palestine in connection with their History*, chap. xiv. p. 439.

<sup>4</sup> St. Matt. ii. 11:

<sup>5</sup> p. 211:

Emerging from the Chapel of the Sacred Manger the dragoman led the way back to the Chapel of the Nativity; and stopped at "the Spring of the Holy Family"—a round hole, out of which water is said to have burst forth for the use of the Holy Family, during their stay in the cave. The legend connected with this Spring is that the Star—(which "came and stood over the place where the young Child was"<sup>1</sup>)—fell into this Spring, in which none but virgins could see it!

The travellers now left the Chapel of the Nativity and, following the lead of the dragomans, passed through a door at the opposite end of the Chapel to the Silver Star, into a narrow, rock-hewn passage, to the right, leading into the Chapel of St. Joseph, where St. Joseph is said to have retired during the Nativity. The events recorded in verse 13 of the 2nd chapter of St. Matthew are also said to have occurred here:—"And when the Wise Men were departed, behold, the Angel of the Lord appeareth to Joseph in a dream, saying, 'Arise, and take the Young Child and his Mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the Young Child to destroy Him.'"²

These events, however, occurred after the Holy Family had removed from the cave to the house, as already stated,<sup>3</sup> and Dean Stanley, very properly, classes "the Altar of St. Joseph" amongst "the lesser memorials," "to which probably no one would now attach any other than an imaginative importance."<sup>4</sup>

The dragomans warned the Travellers to be careful, as there were five steps down to the Chapel of the Innocents from the Chapel of St. Joseph.

"Then Herod, when he saw that he was mocked of the Wise Men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coast thereof, from two years old and under, according to the time which he had diligently inquired of the Wise Men."<sup>5</sup>

The tradition is that a number of the Infants were brought to this subterranean place for safety by their mothers, but

<sup>1</sup> St. Matt. ii. 9.

² It was in accordance with the subtle, fox-like character of the King that he should pretend to share the expectations of the people.

<sup>3</sup> *Vide supra*, and see St. Matt. ii. 11.

<sup>4</sup> *Sinai and Palestine in connection with their History*, chap. xiv. pp. 439, 440.

<sup>5</sup> St. Matt. ii. 16.

Herod discovered them, and caused them to be slain like the rest.

The Altar of the Innocents, situated on the eastern side of the Chapel, behind a column, is said to mark the spot where 20,000 Infants, massacred by Herod's order, were buried. The place is far too small for the burial of so many infants; and seems to have been selected by the authors of the story on account of its proximity to the Cave of the Nativity. Dean Stanley puts "the Altar of the Innocents" in the same category as "the Altar of the Adoration of the Magi," and "the Altar of St. Joseph," as being only of an "imaginative importance."

The only remaining spot of "doubtful authenticity" was the so-called tomb of Eusebius of Cremona, not the famous Bishop of Cæsarea, but a presbyter, who was a pupil of St. Jerome.

The dragomans turned to the left from the Chapel of the Innocents to reach this tomb. After passing it the travellers reached the tombs of St. Paula and St. Eustochium, mother and daughter, pupils of St. Jerome. They were devoted adherents of "the most illustrious of all the pilgrims attracted to the Cave of Bethlehem."<sup>1</sup>

Paula was a Roman Matron of ancient lineage, great wealth, and high Social rank, and Eustochium, her daughter, if we may believe her spiritual guide, was the first Roman maiden to take upon herself vows of virginity.<sup>2</sup>

The leading dragoman said :—

"St Jerome, when he had abandoned heathenism, went first to Constantinople and then to Rome, where he started a Bible-Class, composed of illustrious Christian women, converts, like himself, from heathenism. Marcella was one of the illustrious Christian women, who lived under the tuition of St. Jerome. St. Paula and her daughter St. Eustochium, two of his pupils; accompanied St. Jerome from Rome on a pilgrimage to the Holy Places, just sixty years after the visit of the Empress Helena. The three Saints eventually settled down at Bethlehem. Here they gathered round them men

<sup>1</sup> This phrase is Dean Stanley's.—*Sinai and Palestine in connection with their History*, chap. xiv. p. 442.

<sup>2</sup> Sir Charles Wilson's "Introduction" to *The Letter of Paula and Eustochium to Marcella*, published by "The Pilgrims' Text Society," p. i.

and women as disciples. St. Paula became the head of a community of women, and spent all her fortune in Charity. When she died, the whole Church gathered together to convey her to her last resting-place, here, in the Grotto of the Nativity.<sup>1</sup> This is the Tomb of St. Jerome," added the dragoman, pointing to it, "hewn, you see, in the rock, opposite to the Tombs of St. Paula and St. Eustochium."

The travellers gazed, reverently, on the Tomb of the Translator of the Bible, of whom Erasmus says:—<sup>2</sup> "He was, without controversy, the most learned and most eloquent of all Christians; and Prince of Divines. For eloquence he excelled Cicero."

Guided by the dragomans the travellers ascended to the Cell, in which the Translation was made; and which was situated at the North End of the subterranean passage, by which the travellers had been conducted from the Grotto of the Nativity.

The travellers were a little disappointed to find that the spacious Cell had been turned into a Chapel, with an altar on its Eastern side!

The Cell was, originally, hewn out of the rock, but was now lined with walls. "It is a rough chamber," says Dean Stanley,<sup>3</sup> "hewn out of the rock, here sufficiently clear to need no proof, or vindication."

"How did St. Jerome learn Hebrew<sup>4</sup> to fit him for his task of translating the Old Testament?" inquired Mabel, turning to Mr. Strath-Great.

"From a Jew named Bar-Anina," promptly replied Mr. Strath-Great; adding, "St. Jerome is better known to scholars by the name of 'Hieronymus.' He was a contemporary of the illustrious St. Augustine, Bishop of Hippo, and was frequently in communication with him. St. Jerome visited Epiphanius, in Cyprus, when on his way to the Holy Land."

"I have here," added Mr. Strath-Great, "an extract

<sup>1</sup> Sir Charles Wilson's Introduction to *The Letter of Paula and Eustochium to Marcella*, p. v.

<sup>2</sup> Cited under the title "Jerome, St.," in *The Dictionary of Religion*, by the Rev. W. Benham, B.D.

<sup>3</sup> *Sinai and Palestine in connection with their History*, chap. xiv. p. 442:

<sup>4</sup> The old Italic Version, which preceded St. Jerome's translation from the Hebrew original, was a translation from the Greek Septuagint and inaccurate.

from Dean Stanley's *Sinai and Palestine*, which I would like to read to you."

The travellers gathered round Mr. Strath-Great, and he read to them the following stirring passage:—

" 'Here, the fiery spirit, which he had brought with him from his Dalmatian birthplace, and which had been first roused to religious fervour on the Banks of the Moselle, vented itself in the flood of treatises, letters, commentaries, which he poured forth from his retirement to terrify, exasperate, and enlighten the Western World.' " <sup>1</sup>

"Why did St. Jerome bury himself in the Cave of the Nativity to translate the Bible from Hebrew into Latin?"

"This is a question which Dean Farrar asks in his *Life of Lives*,<sup>2</sup> and he answers the question, with the one word 'Christ.' 'The love of Christ constrained him.' " <sup>3</sup> (Applause.)

"The Douay Bible, which is the English Version used by Roman Catholics, is a translation from the Latin 'Vulgate,' is it not?" inquired Mr. Vernon.

"Yes," said Mr. Strath-Great; "it is a translation from the Latin Vulgate, not from the original Hebrew, not from the Greek of the Septuagint, nor from the original Greek of the New Testament." <sup>4</sup>

"It is, therefore," said Mr. Vernon, "the translation of a translation."

All the travellers were delighted with the picture of St. Jerome over the altar. It represented the illustrious Writer, holding a BIBLE in his hand, and with a Lion at his feet.<sup>5</sup>

<sup>1</sup> *Sinai and Palestine in connection with their History*, chap. xiv: p. 142.

<sup>2</sup> Chap. i. pp. 15, 16.

<sup>3</sup> 2 Cor. v. 14.

<sup>4</sup> The Latin idioms seem to have misled the English translator. Thus the substitution, in the Douay Bible, of "Do penance," for the "Repent ye," of the A.V. (St. Matt. iii. 2), arises from the circumstance that the only expression by which the Greek word *Metanoëite*, "Repent ye," in the Imperative, could be rendered (the verb *poenitet* being impersonal), was *Poenitentiam agite*, "Do penitence," rendered in the Douay, "Do penance"—a physical action, of which there is no trace in the original Greek word, *Metanoëite*, from "Nous," the Mind, and which means, giving due force to the "Meta," "change of mind, on reflection." And yet the Latin Church has built, on this fragile foundation—"wood, hay, and stubble"—"the Sacrament of Penance."

<sup>5</sup> Since the above was written, *The Evolution of the English Bible*,



(C). *The Field of the Shepherds.*

The "Angel of the Lord," as mentioned in the latter portion of the first chapter of St. Matthew's Gospel,<sup>1</sup> is believed to have appeared to the husband of the Virgin Mary "in a dream," at "the House of Joseph," the ruins of which, to the right of the road, the travellers passed, on their way to Beît Sâhûr. Beît Sâhûr is identified by Sir Charles Wilson<sup>2</sup> with the place where the Tower of Edar, or "Tower of Flocks," mentioned in Genesis,<sup>3</sup> stood. St. Paula, who saw it, calls it "the Fields of the Shepherds." Beît Sâhûr is now a village containing 600 inhabitants, mostly Orthodox Greeks, with a sprinkling of Latins and Mohammedans.

In the centre of the village is a cistern, which, according to tradition, produced water of its own accord, for the Holy Family, when the inhabitants refused to draw water for them.

Beît Sâhûr is famous as the dwelling place of the Shepherds to whom "the Angel of the Lord appeared, when keeping watch over their flock by night."<sup>4</sup>

The "Field of the Shepherds," to which the dragomans conducted the travellers, was not far distant from the village—a tranquil and grassy plain, in the middle of which was the "Grotto of the Shepherds" (the key of this Grotto had been obtained by the dragomans at the Greek Monastery,<sup>5</sup> at Beît Sâhûr). A wall encloses the Field of the Shepherds, in which there are some fine olive trees.

The Grotto of the Shepherds is a subterranean Chapel, belonging to the Greek Church; there are twenty-one steps down to it. It is some time before the eye becomes accustomed to the darkness of the Chapel. This is the spot where the

by H. W. Hoare, has appeared. He points out that the Latin "Vulgate" contains (1) The Old Latin Version, unrevised by St. Jerome, i.e. the Apocrypha; (2) The Old Latin Version, cursorily revised by St. Jerome, i.e. Acts to Revelations; (3) The Old Latin Version, carefully revised by St. Jerome, i.e. the Gospels; and (4) The Old Testament, rendered directly from the original Hebrew by St. Jerome, A.D. 387. This—his greatest work—*did not include the Apocrypha*. (Appendix A, pp. 287, 288.) Compare the Sixth Article of the Church of England.

<sup>1</sup> Verses 20, 21.

<sup>2</sup> Note to *The Letter of Paula and Eustochium to Marcella*, published by "The Pilgrims' Text Society,"<sup>3</sup> p. 14, n. (7); and see Dean Stanley's *Sinai and Palestine*, chap. xiv. p. 442.

<sup>3</sup> Chap. xxxv. 21.

<sup>4</sup> St. Luke ii: 8, 9.

<sup>5</sup> In the Arabic, "Der-er-Rûm."<sup>22</sup>



Shepherds beheld the Vision of the Angel recorded by St. Luke :—<sup>1</sup>

“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo ! the Angel of the Lord came upon them, and the Glory of the Lord shone round about them ; and they were sore afraid. And the Angel said unto them :—‘ Fear not : for, behold ! I bring you good tidings of great joy ; which shall be to all people. For unto you is born this day, in the City of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you ; ye shall find the babe wrapped in swaddling clothes, lying in a manger.’ ”

“I should like to read to you,” said Mr. Strath-Great, “a passage from Dean Farrar’s *Life of Christ*, which will reconcile you to the rude and bare condition of this Grotto.”

The travellers gathered round Mr. Strath-Great, and he read to them as follows :—

“‘ It might have been expected that Christian piety would have marked the spot by splendid memorials, and enshrined the rude Grotto of the Shepherds in the marbles and mosaics of some stately Church. But, instead of this, the Chapel of the Herald Angel is a mere rude crypt ; and, as the traveller descends down the broken steps, which lead from the olive-grove into its dim recess, he can hardly persuade himself that he is in a consecrated place. Yet a half-unconscious sense of fitness has, perhaps, contributed to this apparent neglect. The poverty of the Chapel harmonizes well with the humble toil of those, whose radiant Vision it is intended to commemorate.’ ”<sup>2</sup> (Applause.)

“I will read to you another passage directly bearing upon this celestial Vision :—

“‘ On that night, indeed, it seemed as though the Heavens must burst to disclose their radiant minstrelsies ; and the stars, and the feeding sheep, and the light and sound in the darkness and stillness, and the rapture of faithful hearts, combine to furnish us with a picture painted in the colours of Heaven.’ ”<sup>3</sup> (Applause.)

“Of the visit of the shepherds to the Holy Family, Dean Farrar says :—

<sup>1</sup> St. Luke ii. 8-12.

<sup>2</sup> *The Life of Christ*, chap. i. pp. 2, 5.

<sup>3</sup> *Ibid.* chap. i. p. 1.

“ ‘ Their way would lead them up the terraced hill and through the moonlit gardens of Bethlehem, until they reached the summit of the grey ridge, on which the little town is built. . . . Guided by the lamp, which usually swings from the centre of a rope, hung across the entrance of the Khan, the shepherds made their way to the “ Inn,” and found Mary, “ and Joseph, and the Babe lying in a manger.” ’ ” <sup>1</sup>

The travellers, on emerging from the Chapel of the Herald-Angel, or Grotto of the Shepherds, found horses awaiting them ; and rode back to Bethlehem.

The ascent to Bethlehem from the North-East is more gradual than from the East ; and the Travellers went in that direction, leaving the road to the Village of Beît Sâhûr to the left.<sup>2</sup>

(D) *Everard Stanton Purchases Two Bethlehem Costumes.  
The Adventure which befel him.*

In the letter of St. Paula and St. Eustochium to Marcella about the Holy Places, written in the latter part of the fourth century, Bethlehem, where they lived, is thus described :—

“ In the Village of Christ all is rusticity, and, except for psalms, *silence*. Whithersoever you turn yourself, the ploughman, holding the plough-handle, sings ‘ Alleluia ’ ; the perspiring reaper diverts himself with psalms ; and the vine-dresser sings some of the songs of David, while he trims the vine with his curved knife. These are the ballads of this country ; these are the love songs, as they are commonly called ; these are whistled by the shepherds, and are the implements of the husbandman.” <sup>3</sup>

Although Bethlehem is still the centre of an agricultural and pastoral district, the City itself no longer answers to the description given by those holy women. “ In the Village of Christ, except for psalms, all is *silence*.” The population has risen to 10,000 ; <sup>4</sup> the streets are crowded, as already stated, with vendors of fancy articles. Bethlehem is the market-town for the numerous villages in its vicinity, and for the

<sup>1</sup> *The Life of Christ*, chap. i. pp. 2, 5.

<sup>2</sup> See *Sinai and Palestine in connection with their History*, chap. xiv ; p. 442.

<sup>3</sup> *Letter of Paula and Eustochium to Marcella*, published by “ the Pilgrims’ Text Society,” and annotated by Sir Charles Wilson, p. 13 :

<sup>4</sup> Bradshaw’s *Continental Guide*.

Bedouins from the Dead Sea. It teems with schools and seminaries, Greek, Latin, Armenian, German, and English. The workshops deserve a visit. Amongst its flourishing industries is the production of the "gala" Bethlehem Costumes, described by Colonel Conder,<sup>1</sup> of which the turban of the men and the tarbûsh of the married women form special features in a Christian population. There are, also, "appliances of modern civilization," such as a new Arsenal and Barracks, a Turkish Telegraph Office and an Hotel. There is also a Café in the Square in front of the Church of the Nativity.

As the travellers, headed by their dragomans, dashed up the hill into the Square, on their return from the Field of the Shepherds, there was a good deal of excitement and confusion. The travellers at once repaired to the Café, feeling extremely hungry after their sight-seeing experiences.

Observing that the carriages, which had brought the travellers from Jerusalem, were drawn up in the Square, ready to start for "the Pools of Solomon," Everard, with some self-denial, repaired to the bazaar indicated by the dragoman of his Party, as one at which he could, satisfactorily, accomplish his purpose of purchasing two Bethlehem "gala" Costumes, one for himself, and one for his mother.

Everard, on his way to the bazaar, suddenly found himself a susceptible object of interest to a bevy of blithe Behlehem maidens. Nearer and nearer they came, with their large burning eyes gravely fixed upon his; one, the bravest of the bevy, ventured right up to his side, and touched the hem of his coat, playfully. The others followed her example, gathering round him, and, apparently holding an animated discussion about his angular attire, so different from the flowing garb of the East, his wondrous head-gear and suit of fine broad cloth, and his gloves. Everard pulled off his gloves, to cool his heated palms. Instantly, the whole bevy screamed with startled surprise, and ran away. Then, one by one, recovering from their alarm, they again came close up to him, and, finding that Everard was harmless and innocent, like themselves, one after another took his passive hand, and, gypsy like, strove to explain it.

At this critical moment, the dragoman of Everard's Party, who had torn himself away from the attractions of the Café,

<sup>1</sup> *Tent Work in Palestine*, chap. x: p. 148; *Vide supra*.

joined Everard, with a view to acting as Interpreter in the negotiations for his "gala" costumes; and the girls scampered off, like frightened deer.

"These girls," said the dragoman, "are the chief attraction of Bethlehem with strangers. They are perfectly pure and innocent, and their freedom of manner is a pleasant reaction from what Serjeant Kinglake calls 'the hateful laws of Asiatic decorum,' which formerly prevailed here,<sup>2</sup> as elsewhere in Palestine."

Everard smiled assent; and the dragoman led the way to the Bazaar.

On reaching the Bazaar Everard found that the presence of an Interpreter, and especially one so intelligent as the dragoman of his Party, greatly facilitated his negotiations with the proprietor of the native "gala" costumes. The suit, which was first shown him, he did not like, but the next took his fancy; it was quite Oriental in design. The only undergarment was a coarse white shirt, reaching from the neck to the ankles; over this was a flowing garment of a red material, which also reached from the neck to the ankles, but was tight at the sleeves; and, when fastened at the waist with an embroidered silken sash, left a portion of the shirt visible. The shirt had no buttons, being woven in one piece; and consequently, a hands-breadth of the throat and chest was left bare. The heavy strings of coins, suspended round the neck, fell over the interval thus left bare. The legs were trowsersless, in the true Arab fashion; but the feet were encased in large shoes of red leather, and the head was surmounted by elegant folds of a variegated silken turban—a thing quite unusual for Christians. The entire body was, last of all, enveloped in a long woollen burnouse, woven in alternate stripes of white and black, exactly similar to those worn by Arabs. Indeed, so great was the resemblance of the Bethlehem costume to that worn by Arabs, that it sometimes passed muster as "a Bedouin Costume." The elegant and coquettish costume of the beautiful Bethlehem women has already been described in the language of Colonel Conder; but it is necessary to add that a variegated silken sash encircles the dainty waist, while a richly-em-

<sup>1</sup> *Eothen*, chap. xvi., *Terra Santa*, pp. 182-185.

<sup>2</sup> The Moslems were expelled by Ibrahim Pasha for rebellion against Mehemet Ali.

broidered jacket, open in front—(not unlike the jacket of a Turkish lady)—is worn over the dress; but, instead of Turkish trowsers, a full skirt flows down. The shoes are very pretty, and piquant, like those of a Turkish lady; and the veil is always cunningly embroidered, and falls, in graceful folds, over the shoulders.

The shoes of Everard's suit were not in stock; and the dragoman had to hurry away, before the purchase was quite completed; but not until he had ensured that the two costumes would be sent, complete in every detail, to the Howard Hotel at Jerusalem on the morrow.

### 3. FROM THE CITY OF DAVID TO THE HOLY CITY.

When Everard returned to the Square he found that his Party had started without him for Solomon's Pools, as time pressed; and, at first, he thought he would be left behind; but a little research discovered a spare carriage awaiting occupants; and he took refuge in this carriage with some belated travellers who, like himself, had been making interesting purchases. There are two ways of reaching Solomon's Pools from the Square at Bethlehem—one by retracing your way as far as the junction with the Hebron Road, and proceeding thence to the Pools along the Hebron Road; the other by following the Artâs Road. The driver selected the latter, as the shorter and more direct route to Solomon's Pools.

#### (A) *The Pools of Solomon.*<sup>1</sup>

On the way to Solomon's Pools the carriage conveying Everard and his companions passed through the beautiful Valley of Artâs,<sup>2</sup> rich in cultivation. Embosomed in gardens and orchards, the Village of Artâs met their view, surrounded by ancient ruins. These have been identified by Biblical Archæologists with the town of Etam,<sup>3</sup> fortified and garrisoned by King Rehoboam, for the defence of Judaea, after the revolt of the Ten Tribes.

The Gardens of Solomon were situated in this beautiful Valley.<sup>4</sup> They are distinctly referred to in the Book of Ecclesiastes:—

<sup>1</sup> "El Burak," in the Arabic:

<sup>2</sup> Sometimes spelt "Urtâs."

<sup>3</sup> 2 Chron. xi. 5, 6. Not to be confounded with Samson's hiding-place (Judg. xv. 8, 11).

<sup>4</sup> Eccles. ii. 4-6.



“ I made me great works, I builded me houses. *I made me gardens* and orchards, and I planted trees in them of all kinds of fruits. *I made me Pools of Water.*”

There is a small European Colony here, and the colonists supply the market at Jerusalem with fruit and vegetables.

Jerusalem, for centuries, has looked to this district for a constant supply of water. Water was brought into the Holy City by two Aqueducts, “ the Low Level ” and “ the High Level.”

The Low Level Aqueduct derived its supply chiefly from the Pools of Solomon; and still carries water as far as Bethlehem; its total length is over 40 miles; not far short of the length of the Aqueduct which, Josephus tells us,<sup>1</sup> was made by Pontius Pilate. It crosses the Valley of Hinnom a little above the Birket es-Sultân, and, winding round the southern slope of Zion, enters the City near the Jewish almshouses; it then passes along the Eastern side of the same Hill, and runs over the causeway and Wilson’s Arch to the Sanctuary.

The Sanctuary is perfectly honeycombed with a series of remarkable rock-hewn cisterns, in which the water, brought by this Aqueduct from Solomon’s Pools, was stored. Some of the cisterns are formed by, as it were, mining out the soft rock (“ Melekeh ”), and leaving a roof of the hard rock (“ Mezzeh ”), which lies above it; whilst others are formed by making an open excavation, like a tank, and, then, arching it over with masonry. The cisterns appear to have been connected by a system of channels cut out of the rock; so that when one was full, the surplus water ran into the next, and so on, until the overflow was carried off, by a channel, into the Kidron. One of the cisterns, that known as “ the Great Sea,” contained two million gallons; and the total number of gallons, which could be stored, probably exceeded ten millions.

The “ High Level Aqueduct,” called by the Arabs “ the Aqueduct of the Unbelievers,” is one of the most remarkable works in Palestine. The water was collected in a rock-hewn tunnel four miles long, beneath the bed of the Wady Byar, a Valley on the road to Hebron, and thence carried by the Aqueduct above the head of the Upper Pool of Solomon, where it tapped the waters of the Sealed Fountain. From this point it wound along the hills, above the Valley of Artâs, to the

<sup>1</sup> *Antiquities of the Jews*, book xviii. chap. iii. § 2.



vicinity of Bethlehem, where it crossed the watershed, and then passed over the valley at Rachel's Tomb, by an inverted stone syphon. The tubular portion is formed by large perforated blocks of stone, set in a mass of rubble masonry; the tube is 15 inches in diameter, and the joints, which appear to have been ground, are put together with an extremely hard cement.<sup>1</sup> The last trace of this Aqueduct is seen on the Plain of Rephaim, at which point its elevation is sufficient to deliver water at Jaffa Gate, and so supply the upper portion of the City.

"The Pools of Solomon," says Sir Charles Wilson, "near the head of Wady Artâs receive the surface drainage of the ground above them, and the water of the fine spring, known as 'the Sealed Fountain.' The Pools have been made by building solid dams of masonry across the Valley; and are so arranged, that the water from each of the upper ones can be run off into the one immediately below it."<sup>2</sup> The Lower Pool is constructed in a peculiar manner, which appears to indicate that it was sometimes used as an amphitheatre for naval displays; there are several tiers of seats, with steps leading down to them, and the lower portion of the Pool, which is much deeper than the upper, could be filled with water by a conduit from one of the other reservoirs."<sup>3</sup>

The Pools of Solomon consist of three enormous Reservoirs of marble masonry, and are partly excavated in the rocky bed of the Valley, and partly built of large hewn stone. The antiquity of these reservoirs cannot be questioned; they date from Solomon's time, and were restored by Pontius Pilate. Josephus states that Solomon was in the habit of taking a morning drive to this spot. The Lower Pool is 582 feet long;<sup>4</sup> 207 feet broad at the East End; and 50 feet deep; and, when full, "it would float the largest man-of-war that ever ploughed the Ocean."

The distance between the Middle Pool and Lower Pool is 248 feet. The Middle Pool is 423 feet in length,<sup>5</sup> 250 feet

<sup>1</sup> See *The Recovery of Jerusalem*, "Ordnance Survey of Jerusalem, 1864-1865," pp. 17, 23, 24, and 25, by Sir Charles Wilson, R.E., etc.

<sup>2</sup> The bottom of each pool is higher than the top of the next below it.

<sup>3</sup> *The Recovery of Jerusalem*, "Ordnance Survey," p. 24.

<sup>4</sup> Warburton says (*The Crescent and the Cross*, chap. xxiv. p. 256, note) that "the Lower Pool is about 600 feet in length."

<sup>5</sup> "About 500"—Warburton. *Ubi supra*.

broad at the East End, and 39 feet deep. The Upper Pool is 160 feet above the Middle Pool. It is 380 feet long; its breadth, at the East End, is 236 feet, at the West End 239 feet; its depth, at the West End, is 25 feet.<sup>1</sup>

The three basins are in an admirable state of preservation, and sometimes swimming galas are held in them.

Everard and his companions dismounted from the carriage and walked to "the Sealed Fountain" of Solomon, a vaulted chamber over the spring ("Ain Saleh"), which supplies the Pools with water. It was situated a short distance to the right of a Saracenic Castle (or Khan) near the Upper Pool. The name is derived from a passage in "the Song of Solomon":—"A garden enclosed is my sister, my spouse, a spring, shut up—a *fountain sealed*."<sup>2</sup>

The guide, at the entrance to "the Sealed Fountain," handed each of the travellers a candle, by the flickering light of which they descended a flight of twenty steps, leading to the dark vaulted chamber over the spring.

After a minute examination of this historic Well, the travellers re-ascended the flight of steps, and handed the candles to the guide, together with some Backsheesh, there being no dragomans present to tender it.

### (B) *The Frank Mountain.*

Before driving to Jerusalem by the Hebron Road Everard and his companions turned to gaze on a great artificial mound, to the South-East of Bethlehem, on the North side of the Valley, which runs down from Solomon's Pools to the Dead Sea. It was, in form a truncated cone, 400 feet high, and nearly 300 feet, in diameter, at the top, with sides artificially scarped. The summit was surrounded by a circular wall, 5 feet thick, with an inner wall 18 feet from it, of similar thickness; near the cardinal points of the inner wall were four towers, from 40 to 50 feet, in diameter. Two hundred stone steps, 22 feet each in breadth, were traceable, leading up the side of the mound.

<sup>1</sup> These measurements are taken from Dr. Robinson's *Biblical Researches in Palestine*.

<sup>2</sup> Cant. iv. 12. Since the above was written, "living water" piping is being laid from "the Sealed Fountain" to Jerusalem. The pipe is ten centimetres in diameter. See *The Times*, August 31, 1901. Distance 9 miles.

This mound is a conspicuous feature of the landscape south of Jerusalem, and had attracted the attention of Everard on the way to Bethlehem as well as when visiting Beît Sâhûr and the Field of the Shepherds, and he now inquired of the guide, who was a Mohammedan :—

“Can you tell me the name of the hill, yonder, on the confines of the Desert, between us and the Dead Sea ? ”

“That hill,” replied the guide, “from the summit of which there is a splendid view, has several names. Its old name was ‘Herodium,’ but the one I know it best by is ‘Jebel-el-Furridîs,’ ‘the Hill of Paradise.’ Christians call it ‘the Frank Mountain’—a complete misnomer—for it is based on an absurd tradition that the Christians made their last stand there against the Moslems, after the capture of Jerusalem by Saladin.”<sup>1</sup>

“But what are those extensive ruins which I see on the top of the mound, and around the base of it ? ” inquired Everard.

“All the ruins,” replied the guide, “form part of the magnificent Fortress-Palace, known as ‘the Castle of Herodium,’ founded by Herod the Great. You will find in *The Wars of the Jews*, by the Jewish Historian Josephus,<sup>2</sup> an exact account of it—the 200 steps, the Aqueduct, traces of which may still be seen, the round towers ‘all about the top’—the palaces ‘about the roots of the hill.’ King Herod died

<sup>1</sup> The author of this story was Felix Fabri, who wrote A.D. 1483: Jerusalem was taken by Saladin, A.D. 1189.

<sup>2</sup> “And, as he transmitted to eternity his family and friends, so did he not neglect a memorial for himself, but built a fortress upon a Mountain, towards Arabia, and called it after himself, ‘Herodium’; and he called that hill, that was of the shape of a woman’s breast, by the same name. He, also, bestowed much curious art upon it, with great ambition, and built round towers all about the top of it, and filled up the remaining space with the most costly Palaces round about, insomuch, that not only the sight of the inner apartments was splendid, but great wealth was laid out on the outward walls and partitions and roofs, also. Besides this he brought a mighty quantity of water from a great distance, and at vast charges; and raised an ascent to it of two hundred steps of the whitest marble, for the hill was itself moderately high, and entirely factitious. He, also, built other Palaces about the roots of the hill, sufficient to receive the furniture that was put into them, with his friends, also; insomuch that, on account of its containing all necessaries, the Fortress might seem to be a City, but, by the bounds it has, a Palace only.” Josephus, *Wars of the Jews*, book i. chap. xxi. § 6; *Antiquities of the Jews*, book xv. chap. ix. § 4.

at Jericho ; and Josephus, in his *Antiquities of the Jews*,<sup>1</sup> informs us how his remains were conveyed, with great pomp, from Jericho to the Herodium ; and buried there, in accordance with his Will."

<sup>1</sup> " The body was carried upon a golden bier, embroidered with very precious stones of great variety, and it was covered over with purple, as well as the body itself : he had a diadem upon his head, and, above it, a crown of gold ; he, also, had a sceptre in his right hand. About the bier were his sons, and his numerous relations ; behind these marched the whole army, in the same manner as they used to go out to war ; these were followed by 500 of his domestics, carrying spices."—Josephus, *Antiquities of the Jews*, book xvii. chap. viii. § 3 ; Milman's *History of the Jews*, vol. ii. book xii. pp. 93, 94.

## XVII.

### Jerusalem, once more.

EVERARD and his Companions, on reaching the Howard Hotel, found that their fellow-travellers had made considerable progress with the evening meal. They were bantered, amid a good deal of innocent mirthfulness, on the lateness of their arrival, the gladsome girls of Bethlehem being assigned as a cause—a reminiscence which sent a burning blush to the brow of Everard. Mabel did not fail to notice it. A *bon-vivant* suggested, as a more likely cause, the excellent wines of Bethlehem—a sally, which created a laugh at the expense of the truants.

Everard and his companions bore this good-natured banter with fortitude; but turned the conversation, as soon as possible, into other channels.

"There seems," said Everard, "a *consensus* of opinion that 'the Inn,' Khan or Caravanserai, to which Joseph and Mary repaired for the purpose of 'enrolment,'<sup>1</sup> had been erected on the patrimony of Boaz, Jesse, and David centuries before."

"That is so," said Mr. Winterton-Wide. "The khans on the great Caravan roads retained their positions century after century. The Bethlehem Khan, of the time of St. Jerome was, I believe, identical with that of the time of Joseph and Mary."

"If I recollect aright," said Everard, "Dean Stanley says of Bethlehem<sup>2</sup> that 'its Southern situation made it always a resting-place—probably the first halting-place from Jerusalem—on the way to Egypt.'"

<sup>1</sup> St. Luke ii. 4, R.V.; Cassiodorus, *Var.* iii. 52; *Life of Christ*, chap. i. p. 4.

<sup>2</sup> *Sinai and Palestine in connection with their History*, chap. iii. p. 163; Hepworth Dixon's *Holy Land*, I., chap. xiii.

"The Prophet Jeremiah," said Mr. Vernon, "makes an allusion to this. The habitation of Chimham, which is by Bethlehem,<sup>1</sup> he names as the gathering-place <sup>2</sup> of the rebellious remnant of Judah."

The travellers soon after this sought a well-earned repose.

\* \* \* \* \*

Next day was the last day for sight-seeing in Jerusalem, as, according to their itinerary, they must sail, on the morrow, from Jaffa to Egypt.

There was, therefore, a strong desire to cram into this one day as much sight-seeing as possible.

It was indispensably necessary (1) to revisit the Church of the Holy Sepulchre; (2) to obtain a nearer view of "Gordon's Calvary," than was possible on the way to the Bishop's Palace; (3) to ascend the roof of the Convent of the Sisters of Zion, and survey the Holy City from within; (4) to visit Christ Church and the Society for the Promotion of Christianity amongst the Jews; and (5), in the evening, to listen to a lecture by Dr. Schick, the famous Biblical Archaeologist, on the Temples of Solomon, Zerubbabel, and Herod the Great.

The Masonic Brethren, who included the Chaplain, and were numerous on this trip, had resolved to hold a solemn function for the initiation of the Conductor of the Cruise in Solomon's Mines in the afternoon; and a general desire was expressed to devote part of the morning to an exploration of the labyrinth, from which the Great King quarried the magnificent stones used in building his Temple and the stupendous Walls around it.

## I. SOLOMON'S MINES.

Exactly opposite the Grotto of Jeremiah, about a hundred paces east of the Damascus Gate, is the entrance to Solomon's Mines; the entrance is through a low doorway in the rocks, beneath the North Wall of the City, and leads to a passage 19 feet below the ground.

<sup>1</sup> Jeremiah xli. 17; See 2 Samuel xix. 37-40.

<sup>2</sup> When they insisted, against the Prophet's advice, in going down into Egypt.



The door is generally kept locked, but the Conductor of the Cruise had armed himself with the key, under the auspices of the "Kavass," from the British Legation, and a Turkish soldier. The mines extended under a large part of the Holy City. The rock-roof is sustained by huge pillars.

On advancing into the Quarries the travellers found the atmosphere was as hot as that of a Turkish Bath; and this somewhat detracted from their anxiety to view the vast excavations. It was possible to lose one's way—(as the Communists did in the Catacombs, which underlie the City of Paris)—for the Quarries ran in various directions, and seemed of boundless extent.

The dragomans pointed out the hollows left by Solomon's workmen, where huge masses of stone had been excavated; and, more interesting still, stones marked for removal, which had never been excavated. The workmen, dead hundreds of years ago, had left some of their work unfinished, exhibiting to a later age their methods of operation. Josephus mentions, in his *Antiquities of the Jews*,<sup>1</sup> that "80,000 hewers of stone were employed in the Quarries," in cutting out large stones for the foundations of the Temple"; and this entirely agrees with the account given in the Bible.<sup>2</sup>

The labours were thrown, not on the Israelites, but on the strangers, who, chiefly of Canaanitish descent, had been permitted to inhabit the country.

On leaving Solomon's Mines the dragomans presented to the travellers Masonic Cubes, which they had collected in the mines, and which were viewed with great interest by the travellers as connecting the modern Masons with the builders of Solomon's Temple.<sup>3</sup>

A great Masonic gathering was to take place in Solomon's Mines, that afternoon, to initiate Mr. Connop Perowne, son of the Bishop of Worcester, into the Craft.

<sup>1</sup> Book viii. chap. ii. § 8. See, also, *The History of the Jews*, by the Very Rev. H. H. Milman, D.D., Dean of St. Paul's, vol. i. book vii. p. 310.

<sup>2</sup> See 1 Kings v. 15.

<sup>3</sup> The mystical School of Freemasons claim that the order was established and divided into lodges in connection with the Building of the Temple of King Solomon, and much of the Ceremonial or Ritual is based upon this supposition.—*Harmsworth Magazine* for June, 1900.

## 2. THE CHURCH OF THE HOLY SEPULCHRE.

## SECOND VISIT.

Sergeant Kinglake in his charming work, *Eothen*, says:—<sup>1</sup>

“The Church of the Holy Sepulchre comprises, compendiously, almost all the spots, associated with the closing career of our Lord. . . . A locality is assigned to every, the minutest, event connected with the recorded history of our Saviour.”

Sergeant Kinglake pins his faith, in the main, to the Empress Helena; but adds:—

“I concede that the attempt of the Empress to ascertain the sites of minor events cannot be safely relied on.”

The Historian Gibbon says:—<sup>2</sup>

“The Empress Helena appears to have united the credulity of age with the warm feelings of a recent conversion,” and he adds:—“It was found convenient to suppose that the marvellous Wood of the Cross possessed a secret power of Vegetation.”<sup>3</sup>

Due allowance must, of course, be made for the great Historian’s “philosophic” (otherwise sceptical) tendencies; but some of the most religious of modern experts have viewed with disfavour “the later discoveries, by which the enthusiastic Helena and politic Constantine settled the scenes of Christian events.”

That is the language of the devout and erudite Conder,<sup>4</sup> who, at the same time, declares that “few stronger confirmations of the historic and authentic character of the Sacred Volume can be imagined than that furnished by a comparison of the Land and the Book, which shews clearly that they tally in every respect.”<sup>5</sup>

Colonel Conder speaks of the Church of the Holy Sepulchre as “a grim and wicked old building.”<sup>6</sup> “The present site of the Holy Sepulchre will, probably,” he says,<sup>7</sup> “be discarded by any unprejudiced inquirer.”

<sup>1</sup> Pp. 170–172, 180, 182 (“Terra Santa”).

<sup>2</sup> *Decline and Fall of the Roman Empire*, chap. xxiii. p. 356.

<sup>3</sup> This multiplication is asserted by Paulinus, Epistle xxxvi. See Dupin, *Bibliot. Eccles.* tom. iii. p. 149, who seems to have improved a rhetorical flourish of Cyril into a real fact.

<sup>4</sup> *Tent Work in Palestine*, chap. x. p. 145.

<sup>5</sup> *Ibid.*, Introduction, p. xiii.

<sup>6</sup> Chap. x. p. 170.

<sup>7</sup> Chap. xii. p. 193.

"To 'a Green Hill, far away,' we turn from the artificial rocks and marble slabs of the Monkish Chapel of Calvary."<sup>1</sup>

Sir Walter Besant inveighs against "lying traditions, Monkish Legends, and superstitious impostures."<sup>2</sup> He and Professor Palmer are as justly and as keenly satirical on the multiplication of the Wood of "the True Cross," as the Historian Gibbon:—

"If you cut a piece off this invaluable Relic, by a certain inherent *Vis-Viva* it repaired itself, and became whole again."<sup>3</sup>

Sir Walter states that "when 'the Palestine Exploration Fund' commenced its operations, the great accumulation of so many, most of them, obviously, Monkish, inventions had brought discredit on the most important of the Sacred Sites."<sup>4</sup>

Warburton, in his *Romance and Realities of Eastern Travel*,<sup>5</sup> expresses his belief that the site of the Holy Sepulchre is real"; but that "the panorama, which the priests have gathered round it, must needs be false."

"The *Itinerary* of the Bordeaux Pilgrim," says Sir Charles Wilson,<sup>6</sup> "is the earliest record of a pilgrimage extant. . . . The Pilgrim visited Jerusalem in 333 A.D., two years before the Buildings of Constantine were finished. . . . That part of the *Itinerary*, which relates to the Holy Places, is highly interesting and instructive, from the marked absence of those minor traditions that collected round every Sacred Site *during the fifth and sixth centuries*. We hear nothing, for instance, of the Cross and its adoration, of the Lance, of the Crown of Thorns, or of other Relics."

"One feels in a state of bewilderment," said Florence, "as to the Sites exhibited in the Holy Sepulchre."

"Nothing, however," said Mabel, "can be more grave than the countenances of the dragomans, when reciting their oft-told tales."

On this occasion, the services of the dragomans were not called in aid, as the travellers now felt quite at home in the Sacred Edifice.

"There seems to be an idea," said Mr. Strath-Great, "that the Basilica of Constantine was erected over the Holy Sepulchre;

<sup>1</sup> *Tent Work in Palestine*, chap. xii. p. 197.

<sup>2</sup> *Jerusalem, the City of Herod and Saladin*, chap. xviii. p. 521.

<sup>3</sup> *Ibid.* chap. iii. p. 69.

<sup>4</sup> *Ibid.* chap. xix. p. 522.

<sup>5</sup> *The Crescent and the Cross*, chap. xii. p. 239.

<sup>6</sup> Introduction to the *Itinerary*, p. v., and Appendix v. p. 64:

but this, as Sir Walter Besant and Professor Palmer have pointed out,<sup>1</sup> is a complete mistake.

"According to the account of Eusebius (Bishop of Cæsarea, who died A.D. 340) Constantine built one Church, and only one. This was not over the Holy Sepulchre at all, but to the East of it, and separated from it by a space open to the Heavens, the Sepulchre itself being set about with pillars.

"I have the extract from Eusebius' *Life of Constantine* here," added Mr. Strath-Great, taking out his pocket-book, "and, with your permission, I will read it."

The travellers gathered round him.

"First of all, the Emperor . . . adorned the Sacred Cave itself. . . . This hallowed monument the Emperor's zealous magnificence beautified with rare columns, profusely enriched with the most splendid decorations of every kind. The next object of his attention was a space of ground, of great extent, and open to the pure air of Heaven. This he adorned with a pavement of finely-polished stone, and enclosed it on three sides with porticoes of great length. At the sides opposite to the Sepulchre, which was the Eastern side, the Church itself was erected, a noble Work, rising to a vast height, and of great extent.' (Applause.)

"I prefer to read you the description of the Basilica in the rhythmical periods of Dean Milman,<sup>2</sup> as the text is somewhat rugged :—

"It stood in a large open Court, with Porticoes on each side, with the usual Porch, Nave and Choir. The Nave was inlaid with precious marbles ; and the roof, overlaid with gold, showered down a flood of light over the whole building ; the roofs of the aisles were, likewise, overlaid with gold. At the further end arose a Dome, supported by twelve pillars, in commemoration of the twelve Apostles ; the capitals of these were silver vases.' (Applause.)

"With regard to the Holy Sepulchre, Dean Milman adds :—

"The Holy Sepulchre<sup>3</sup> was lavishly adorned with gold and precious stones, as it were to perpetuate the angelic glory,

<sup>1</sup> *Jerusalem, the City of Herod and Saladin*, chap. iii. p. 66, citing *The Life of Constantine*, iii. xxix. *et seq.*

<sup>2</sup> *History of Christianity*, vol. ii. book iii. chap. iii. pp. 420, 421.

<sup>3</sup> Dean Milman speaks of "the Chapel of the Holy Sepulchre," but the text of Eusebius does not justify this phrase.

which streamed forth on the day of Resurrection.' ” (Applause.)

“Constantine’s Church, as I understand, was not called ‘the Church of the Holy Sepulchre,’ ” said Everard, “but ‘the Church of the Resurrection.’ ”

“That is so,” replied Mr. Strath-Great; “the name by which his Church was known to the Early Church was ‘the Church of the Anastasis,’ or ‘of the Resurrection.’ This Basilica, with its porticoes and pillars, and the decorations of the Sepulchre,” said Mr. Strath-Great, in continuation, “after lasting 280 years, was destroyed by Chosroes II., the Persian Conqueror, A.D. 614<sup>1</sup>; he was assisted by 26,000 Jews (exasperated by the severe laws of Justinian), who joined in the massacre of 90,000 Christians. Strange that the Country of the Magi should have exhibited so intolerant a spirit;<sup>2</sup> but the Jews and Arabs exhibited most ferocity. Only the columns, connected with the Forecourt and Propylaea of the Basilica of Constantine escaped destruction, and have survived to our own day. From the Seventh till the Twelfth Century various efforts were made to cover the site of what is now the Church of the Holy Sepulchre with Sacred Buildings; but those erected were far inferior to the handiwork of Constantine the Great, and were frequently destroyed by fire and Moslem fanaticism. It is due to the Crusaders that Sacred Fanes were erected on this site worthy of its historical associations. The Crusaders, under Godfrey de Bouillon, stormed the City of Jerusalem near the close of the Eleventh Century,<sup>3</sup> and put the Jews and Moslems to the sword. A Dome had been erected over the Holy Sepulchre, and the Crusaders held a Service of Praise under this Dome, entering the Church barefooted. The then existing buildings, which were somewhat scattered, seemed far too insignificant; and in the Twelfth Century the Crusaders, after the Kingdom of Jerusalem had been sometime established, united the whole

<sup>1</sup> *Jerusalem, the City of Herod and Saladin*, by Sir Walter Besant and Professor Palmer, chap. iii. p. 70; Gibbon’s *Decline and Fall of the Roman Empire*, chap. xlv. ; Dean Milman’s *Hist. of the Jews*, vol. iii. pp. 80–84.

<sup>2</sup> Chosroes II. had a miserable end. He was deposed by his subjects and murdered by his son.

<sup>3</sup> I.e. on Friday, July 15, 1099, at 3 p.m., the day of the Week, and Hour, when the Saviour died.



under one roof,<sup>1</sup> and built a beautiful Cathedral to the East of the Holy Sepulchre, on the site of Constantine's Basilica. This is now the Greek Cathedral, the Greeks having altered it, to adapt it to their form of worship. Most of the other buildings of the Crusaders were destroyed by fire, in the first years of the Nineteenth Century.<sup>2</sup> The Dome of the Rotunda fell in, and crushed the Chapel of the Holy Sepulchre, externally, the interior remaining uninjured; and in 1810 the entire Church, with the exception of the Greek Cathedral, was rebuilt, with the sanction of the Sublime Porte, tardily obtained. Many traces, however, of the original buildings are still distinguishable."

"I am sure, Mr. Strath-Great, we are all much obliged to you for your historical *résumé*," said Everard.

The travellers applauded, and Mr. Strath-Great bowed his acknowledgements.

"I should like," said Mabel, "to visit some of the spots connected, by tradition, with the Death and Passion of our Saviour, which we had not time to see on the occasion of our last visit."

Mr. Strath-Great kindly consented to lead the way to them.

"As St. Mark tells us," said he, "that our Saviour, after His Resurrection, appeared first to Mary Magdalene, out of whom He had cast seven devils, I think we ought to go to the traditional spot where this meeting took place, before visiting the other sites."

To this the travellers assented, and crossed over to an open Court situated to the North of the Holy Sepulchre, forming a kind of Ante-chamber to the Chapel of the Apparition.

"Latin Tradition," said Mr. Strath-Great, "indicates this as the spot where Christ appeared to Mary Magdalene.<sup>3</sup> You will perceive that there are two marble flags, circular in form, let into the pavement of the Court. The one nearest the Holy Sepulchre marks the spot where our Saviour stood, when He uttered the words, 'Woman, why weepest thou? Whom seekest thou?'<sup>4</sup> The other marks the spot where Mary Magdalene 'turned herself back,' and 'saw Jesus standing,' and 'supposing Him to be the gardener' of Joseph of Arimathaea,

<sup>1</sup> *Tent Work in Palestine*, chap. xi. p. 171.

<sup>2</sup> A.D. 1808.

<sup>3</sup> St. John xx. 11-17.

<sup>4</sup> *Ibid.* 15.



'saith unto Him, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Jesus saith unto her, "Mary." She turned herself and saith unto Him, "Rabboni," which is to say, "Master." ' " <sup>1</sup>

"From the Sacred Narrative," said Everard, "the positions of our Saviour and Mary Magdalene ought to be reversed. She was standing *looking into the Tomb*, talking to the Angels, when she 'turned herself back, and saw Jesus standing.' It is clear, therefore, that He was further from the Tomb than she was."

"I admit," said Mr. Strath-Great, "that your criticism is just; and I may mention that the Greek Church places the traditional spot, where Christ appeared to Mary Magdalene, to the South of the Holy Sepulchre, where their Chapel of St. Mary Magdalene is situated. But we must now ascend to the Latin 'Chapel of the Apparition.' The Latins would not have been happy, unless they had, in some way or other, brought in the Virgin Mother, as one of those whom our Lord appeared to, after His Resurrection. As you are well aware, there is no authority whatever for this appearance in the Bible. It is a mere 'Legend of the Madonna.' <sup>2</sup> But the scene of the meeting is not placed there. Tradition has it that the Virgin Mother received the visit of her Risen Son in her own house, where she stayed, awaiting Him, having kept in her heart the words of Christ, that He would 'rise the third day.' " <sup>3</sup>

Mr. Strath-Great led the way up a short flight of steps, from the North end of the Court, into the "Chapel of the Apparition," near the centre of which was a small marble flag, circular in form, let into the pavement, marking the spot where Christ was supposed to have appeared to the Holy Virgin, after His Resurrection. The Chapel was quadrangular, 28 feet by 21, with a deep recess at the East End, containing the high altar.

"I am about to show you," said Mr. Strath-Great, "a fragment of the porphyry column, to which our Saviour was bound, when scourged, by order of Pontius Pilate, before he

<sup>1</sup> John xx. 16, 17.

<sup>2</sup> See Mrs. Jameson's *Legends of the Madonna*, pp. 321-324 ("Legend of the Apparition of Christ to His Mother").

<sup>3</sup> *The History of our Lord as exemplified in Works of Art*, by Mrs. Jameson and Lady Eastlake, vol. ii. p. 286.

delivered Him to the Jews to be crucified. The infliction of this unaccountable scourging<sup>1</sup> is briefly referred to by three of the Evangelists.”<sup>2</sup>

“It seems rather startling,” said Everard, “that the Column of the Scourging should be found under the roof of the Holy Sepulchre, so far away from Pilate’s Judgment Hall! Three days ago, when emerging from the Via Dolorosa, I passed ‘the Church of Flagellation,’ which is nearly opposite to the site of Pilate’s Judgment Hall. It bears a Latin Inscription, telling us that ‘this is the place, where Pilate called Jesus to him, and scourged Him.’ Clearly, the scourging is out of place here.”

“This fragment of the Column of the Scourging was not always here,” said Mr. Strath-Great. “The Bordeaux Pilgrim saw the entire Column at the House of Caiaphas, the High Priest, near the Zion Gate, A.D. 333.<sup>3</sup> St. Paula<sup>4</sup> saw the Column in the Portico of the Church on Mount Zion, A.D. 386. The story is told that the Column, which she saw, was broken by the Moslems, but that the pieces were collected, and this fragment was brought here by the Crusaders, the other pieces being distributed amongst the Latin Crowned Heads of Europe. Dr. Barclay, the American Missionary, went through the ceremony of touching the Porphyry Column with the rod, in 1857.<sup>5</sup> A hole is shown, I believe, at the Chapel of Flagellation, below the altar, where the Column of the Scourging is said to have stood; but the Chapel of Flagellation is only sixty years old<sup>6</sup>; there may, however, have been a more ancient Chapel on the same site.”

<sup>1</sup> Pilate had proposed the infliction of scourging as an *alternative* to crucifixion.—St. Luke xxiii. 16, 22. Mr. Fleetwood thinks that scourging invariably preceded crucifixion.—*Life of Christ*, chap. xxxviii. p. 339.

<sup>2</sup> St. Matt. xxvii. 26; St. Mark xv. 15; St. John xix. 1.

<sup>3</sup> “On this side one goes up Sion, and sees where the House of Caiaphas, the High Priest, was; and there still stands a column against which Christ was beaten with rods.”—*Itinerary*, p. 23.

<sup>4</sup> Sir Charles Wilson’s Introduction to the *Letter of Paula and Eustochium to Marcella*, p. iv.

<sup>5</sup> *The City of the Great King*, chap. viii. p. 236:—“You are permitted to thrust a cane through a small opening, and touch something, which you are told is the Pillar of Flagellation, to which they say Christ was bound, when scourged.”

<sup>6</sup> In 1838 the present site was presented to the Franciscans by Ibrahim Pasha, and, in 1839, the New Chapel was erected by funds contributed by Duke Maximilian of Bavaria.

"But all this time," said Mr. Vernon, "we have been waiting to see the fragment of the Porphyry Column. Where is it?"

"I readily apologize," said Mr. Strath-Great, "for having kept you waiting. The fragment is kept in a latticed niche yonder behind the high altar, in the wall above it; but it is not easy to see it. You are permitted, however, to touch it with the end of this stick, called, 'the Rod of Moses,' " taking up a long stick, lying on the altar. "Miss Florence Gordon, would you like to touch this precious Relic?"

The lady thus addressed smiled assent; and thrust the end of the stick into the hole at the back of the altar.

"Is that all?" she said.

"No," replied Mr. Strath-Great. "As a pilgrim to the Holy City, your duty, after having touched the Column, is to draw out the stick, and kiss it."

"I think this part of the ceremony," said her sister, Mabel, coming to the rescue, "will be 'more honoured in the breach than in the observance.'"

A murmur of applause followed; Florence dropped the stick; and each of the travellers, in succession, touched the Column with it.

"The Chapel of the Apparition," said Mr. Strath-Great, "is, from time to time, utilized by the Latin Church for the Investiture of the accepted aspirants for admission into the Order of St. John of Jerusalem, which still exists, though no longer conferring the same high social distinction, which it once did. The aspirants must, however, be of noble birth. They must submit to be catechised by the Superior of the Latin Convent, meekly kneeling upon their knees, and join in the Prayer of Consecration. They are then girt with the sword and spurs of the First King of Jerusalem, Godfrey de Bouillon."

"Where are the sword and spurs of this Knightly Conqueror kept?" enquired Everard.

"In the adjacent Sacristy," replied Mr. Strath-Great. "The attendant will show them to you readily."

Mr. Strath-Great then left the Chapel of the Apparition. Descending the steps and turning to the left, he led the way into the Sacristy, where the obliging attendant exhibited to the admiring gaze of the travellers the veritable sword, spurs, equipments, and other memorials of "the real Hero of the

first Crusade,"—"the only one whose end and aim was the Glory of God."<sup>1</sup>

When conducted, in solemn procession, to the Church of the Holy Sepulchre, with Hymns and Psalms, he took the Coronation Oath to respect the laws and administer justice; he put away the Crown, when tendered to him. He would not wear a Crown of Gold, where his Saviour had worn a Crown of Thorns.<sup>2</sup>

His sword was more trenchant than Excalibur, and with his knightly spurs he won more honour than King Arthur.

"We must now visit 'the Prison of Christ,'" said Mr. Strath-Great, "and, on our way, we shall pass the (so-called) 'Bonds of Christ.'"

He then led the way back into the open Court, forming the vestibule of the Chapel of the Apparition; and, turning sharp round to the left, entered a Corridor, running Eastward, parallel to the Aisle of the Church of the Crusaders, now the Greek Cathedral. At the Eastern End of the Corridor an entrance-door was reached, on the right side of which was an altar. Beneath the altar was a stone, with two round holes in it.

"These two holes," said Mr. Strath-Great, "are said to be the Stocks into which the Feet of Christ were thrust, during the preparations for the Crucifixion. If you will look through the holes you will see two impressions on the stone, said to be the Footprints of Christ."

"There is no allusion," said Everard, "to these (so-called) 'Bonds of Christ' in the Bible."

"None whatever," said Mr. Strath-Great. "It is an invention of the fifteenth century, and may be discarded as unauthentic."<sup>3</sup>

Mr. Strath-Great then stepped down into the Chapel known as "the Prison of Christ," where it is said He was incarcerated during the preparations prior to the Crucifixion; the tradition dates from the twelfth Century. The Chapel belongs to the Greeks. At the East End was an altar, with a dim lamp.

<sup>1</sup> *Jerusalem, the city of Herod and Saladin*, by Sir Walter Besant and Professor Palmer, chap. vii. pp. 213, 215, 224.

<sup>2</sup> *The Life of Lives*, by the Very Rev. Dean Farrar, D.D., F.R.S., chap. i. p. 9; *Jerusalem, the City of Herod and Saladin*, by Sir Walter Besant and Professor Palmer, chap. vii. pp. 212, 224.

<sup>3</sup> The idea of encasing the Legs of the Redeemer in Stocks may, perhaps, have been borrowed from Jer. xx. 2:

"It is certainly an uninteresting looking Chamber," said Mr. Vernon. "The vaulted roof is supported upon piers, and the Chamber seems to be partly hewn in the rock." He added :—"It has the appearance of an old reservoir."

The travellers laughed, somewhat irreverently, at this sally ; and turned to leave the low, dark Chamber, which is separated by a considerable distance from Golgotha—the Church of the Crusaders, now the Greek Cathedral, occupying the wide space between them.

"You have, I understand," said Mr. Strath-Great, "already seen the Chapel of St. Longinus. It is in one of the apses in the retro-choir, to the East of the Greek Cathedral. There is not time now to visit the Well of St. Helena or the Tomb of Philip de Aubigny,<sup>1</sup> a Crusader, who signed Magna Charta ; but there are two more Chapels, which I think you ought to see, in apses in the retro-choir, associated, as they are, by tradition, with the Death and Passion of our Lord. They are called by several names. One is called 'the Chapel of the Division of the Vestments,' or 'of the Parting of the Raiment' ; the other is called 'the Chapel of the Derision,' or 'of the Mocking,' or 'of the Crown of Thorns.' There is no doubt, that, immediately after the nailing of our Saviour to the Cross, the Soldiers divided His garments amongst them, casting lots for His seamless Coat. It is mentioned by all the Evangelists<sup>2</sup> they crucified Him, and parted His garments, casting lots for His seamless coat.<sup>3</sup> This incident, therefore, assumed a high importance among the accessories of the Crucifixion.<sup>4</sup> It is stated by two of the Evangelists<sup>5</sup> to have been done in fulfilment of Prophecy.<sup>6</sup> We are, therefore, on solid ground in looking for the spot where the soldiers parted the Saviour's garments, and cast lots for His seamless coat, in the immediate neighbourhood of Golgotha, or Calvary ; and the spot pointed out by tradition is little more than a stone's throw from the traditional 'Place of a Skull.' But, when we turn to the other

<sup>1</sup> "Daubeney."

<sup>2</sup> Mrs. Jameson notices this, vol. ii. p. 203 of *The History of our Lord, as exemplified by Works of Art*.

<sup>3</sup> St. Matt. xxvii. 35 ; St. Mark xv. 24 ; St. Luke xxiii. 34 ; St. John xix. 23, 24.

<sup>4</sup> Mrs. Jameson's *History of our Lord, as exemplified by Works of Art*, vol. ii. p. 203.

<sup>5</sup> St. Matthew and St. John.

<sup>6</sup> Psalm xxii. 18.



Chapel, which is still nearer to the traditional 'Place of a Skull,' we are confronted with a mediæval absurdity, which needs to be exposed.<sup>1</sup> We are told distinctly by St. Matthew<sup>2</sup> that 'the Crowning with Thorns,' 'Derision,' and 'Mocking,' took place in 'the Common Hall,'—by St. Mark<sup>3</sup> in 'the Hall, called Praetorium, immediately after the Scourging; and, therefore, a long time before Jesus was led away to be crucified. Can anything be more absurd than the placing of 'the Chapel of the Derision,' or 'of the Mocking,' or 'of the Crowning with Thorns' within a stone's throw of Golgotha?"

"I saw on 'the Chapel of the Flagellation,' or 'of the Crown of Thorns,' opposite the site of Pilate's Judgment Hall," said Everard, "in continuation of the description which I referred to just now, these words:—'The place where a soldier platted a Crown of Thorns, and put it on His Head.'"

"That Chapel," said Mr. Strath-Great, "belongs to the Latins, and this Chapel to the Greeks! That may account for the Change of Venue!"

"Clearly," said Everard, "the Latins are right in their choice of a site, this time, and the Greeks in error."

The travellers now entered the Chapel next to that of St. Longinus, in the retro-choir, to the East of the Greek Cathedral.

"This Chapel," said Mr. Strath-Great, "belongs to the Armenians. St. Matthew expressly mentions<sup>4</sup> that, before leading Jesus away to be crucified, the Soldiers 'put His Own raiment on Him.' There was a special reason for this. The raiment which a person, condemned to death, had on him, when he arrived at the Place of Execution, was no longer his property, but that of his executioners. This is distinctly laid down in Roman Law.<sup>5</sup> Arrived at Golgotha the soldiers pitilessly enforced this law. Our Lord was 'numbered with the transgressors'<sup>6</sup>; and, like the two thieves, was stripped of His clothing,<sup>7</sup>

<sup>1</sup> Compare St. Matt. xxvii. 27-31; St. Mark xv. 16-20; St. John xix. 2, 3. See verse 5.

<sup>2</sup> Chap. xxvii. 27.

<sup>3</sup> Chap. xv. 16.

<sup>4</sup> Chap. xxvii. 31.

<sup>5</sup> Justinian's *Digest*, xlviii. 20, 6. "De Bonis Damnatorum, post Condemnationem." The phrases are comprehensive of all the Condemned's clothes. "Spolia, quibus indutus est, cum quis ad supplicium ducitur."

<sup>6</sup> Isa. liii. 12; St. Mark, xv. 28; St. Luke, xxii. 37.

<sup>7</sup> "Nudi crucifiguntur." Latin translation, *Artemidorus*, ii. 58.



before being nailed to His Cross. All the authorities agree in this.<sup>1</sup> 'No one,' says Mrs. Jameson, 'can think of these last moments, in which our Lord divested Himself of those coverings of Humanity, which are the first and last tokens of social life, without feeling the pathos of which the subject is capable.'<sup>2</sup> But here Tradition stepped in, and represents our Lord as 'given back to His Mother' (to use Mrs. Jameson's forcible language), 'for the *last* exercise of a Mother's privilege.' She takes a little cloth from her head, and wraps it round Him<sup>3</sup>—'a fiction, but, this time, a fiction not at variance with the beauty of her character, and, therefore, harmonious and touching, when seen in Art.' An early and large Franciscan picture in the Berlin Museum,<sup>4</sup> by Hans Holbein, the father, represents the Virgin<sup>5</sup> in the act of winding this covering round our Lord, after His disrobing. This loin-cloth is an inseparable accompaniment of representations of our Saviour on the Cross by the Great Masters. The division of the raiment of our Lord is a favourite scene with the Great Masters. The most interesting part of the proceedings is that of drawing lots for the seamless coat. 'Now the coat was without seam, woven from the top throughout. They said, therefore, among themselves, "Let us not rend it, but cast lots for it, whose it shall be."'<sup>6</sup> The eyes of the soldier drawing lots out of the dice-box are always represented as being shut, as was the custom in drawing lots. Fra Angelico increases the reality of the act by closing the eyes of the man, who holds the dice-box. Giotto, with all his dramatic feeling, introduces this incident. The

<sup>1</sup> "He was stripped naked, and nailed to the Cross."—*Encyclopædia Britannica*, s.v. "Crucifixion." "Arrived at the Place of Execution, the Sufferer was stripped naked."—Sir William Smith's *Dictionary of the Bible*, s.v. "Crucifixion." "He was stripped of all His clothes."—Dean Farrar's *Life of Christ*, p. 439. "On the arrival at the Place of Execution the Cruciarius was stript of his clothing."—Professor Cheyne's *Encyclopædia Biblica*, s.v. "Cross," "Crucifixion." "The soldiers began to execute their orders by stripping Him quite naked, and, in that condition, began to fasten Him to the Cross."—Fleetwood's *Life of Christ*, chap. xxxix. p. 344.

<sup>2</sup> *The History of our Lord, as exemplified by Works of Art*, by Mrs. Jameson and Lady Eastlake, vol. ii. p. 24.

<sup>3</sup> "Panniculum capilis mei circumligavi lumbis ejus."

<sup>4</sup> No. 1, 197B.

<sup>5</sup> Mrs. Jameson reproduces a Picture of the Virgin, winding the cloth round Christ, from the Cologne Museum (170).

<sup>6</sup> St. John xix. 23, 24.

Coat, a beautiful Eastern garment, has embroidered sleeves.<sup>1</sup> But it is time to go to the next Chapel, that of 'the Derision,' or 'Mocking,' or 'Crowning with Thorns.'"

The travellers, accordingly, moved thither, passing the top of the stairs leading down to the Chapel of St. Helena.

"This Chapel, as I stated just now," observed Mr. Strath-Great, "belongs to the Greek Church, and, oddly enough, has no windows."

"That altar," he added, pointing to one in the centre of the Chapel, "contains beneath it a column of light-grey marble, about a foot high, known as 'The Column of Derision.' There is a tradition which dates from the fourteenth century,<sup>2</sup> that the soldiers compelled our Saviour to sit upon it, while they mocked Him and crowned Him with Thorns; and this attitude has been selected by some of the Old Masters. It has the disadvantage of placing the Saviour so low, that dignity of bearing is impossible.<sup>3</sup> Among the thorn-bearing shrubs of Judæa one has received the name of '*Spina Christi*.' The Thorns are small and sharp, and the branches soft and pliable, the more fitted, therefore, to have been 'platted' for such a purpose.<sup>4</sup> It is a beautiful idea of St. Ambrose that the thorns are the sinners of the World, thus woven into a trophy, and worn, triumphantly, upon the bleeding brows of the Redeemer."<sup>5</sup>

"I have seen pictures of the Crowning with Thorns by Old Masters," said Everard, "where the soldiers were pressing the Thorns down into the Saviour's Head<sup>6</sup> with long staves."

"There is no allusion to that in the Bible," said Florence; "but St. Matthew says<sup>7</sup> that, after the soldiers had put the Crown of Thorns on our Saviour's Head, and a reed in His right Hand, they took the reed and smote Him with it on the Head; and this must have driven the thorns in."<sup>8</sup>

<sup>1</sup> *The History of our Lord as exemplified in Works of Art*, by Mrs. Jameson and Lady Eastlake, vol. ii. pp. 124, 125, 203.

<sup>2</sup> Sæwulf's *Pilgrimage to Jerusalem and the Holy Land*, A.D. 1384.

<sup>3</sup> *The History of our Lord as exemplified in Works of Art*, vol. ii. p. 90.

<sup>4</sup> *Ibid.* p. 84.

<sup>5</sup> *Ibid.* p. 85.

<sup>6</sup> The Rev. J. Fleetwood, B.A., in his *Life of Christ*, says (chap. xxxviii. p. 340): "Forcing the Wreath of Thorns down in so rude a manner that His Temples were torn and His face besmeared with His most Precious Blood."

<sup>7</sup> Chap. xxvii. 29, 30.

<sup>8</sup> The Rev. J. Fleetwood, B.A., in his *Life of Christ*, chap. xxxviii.

The travellers now emerged from 'the Chapel of the Desision,' or 'of the Mocking,' or 'of the Crowning with Thorns,' and, turning to the left, skirted the Greek Cathedral, proceeding in the direction of the stairs leading up to Golgotha, which a dragoman had, on the occasion of the previous visit, indicated as being "on the first floor."

"The tradition that Adam was buried beneath the spot, where the Cross of Christ was erected on Calvary,<sup>1</sup> is, at least, as old as Origen,"<sup>2</sup> said Mr. Strath-Great; "the Blood of Christ flowed through the Cleft in the Rock, and, penetrating to Adam's head, restored him to life—an illustration of the glorious text:—'Awake thou that sleepest, and arise from the Dead, and Christ shall give thee light!'<sup>3</sup> Mrs. Jameson gives a Picture of Adam lying on his back, at the foot of the Cross, and holding up a Chalice and catching the Precious Blood, streaming from Christ.<sup>4</sup> Adam's skull is placed by many of the Great Masters at the foot of the Cross. The dragomans have improved upon the tradition,<sup>5</sup> by representing that Eve is, also, buried here! The Chapel of Adam, which belongs to the Greeks, is situated under the Greek Chapel of the Raising of the Cross, which you saw, I believe, on the occasion of your former visit. You, then, also, saw the Latin Chapel of the Nailing to the Cross. Under it is situated, I believe, the Vestry of the Greek priests."

"How does it come to pass," inquired Mr. Vernon, "that these two Chapels, which represent the site of the traditional Golgotha, are poised in mid air, like the Kubbet es-Sakhra?"

"They rest," said Mr. Strath-Great, "upon the roof of the Crypt below. Tradition says that the Empress Helena

p. 340, says:—"The soldiers' severe blows on His Head must have driven the prickles of the wreath afresh into His Temples."

<sup>1</sup> "It is said that Golgotha was called 'The Place of a Skull,' because Adam's was found there, who desired to be buried where he knew, prophetically, that the Redeemer's Blood would fall upon his grave."—*The Crescent and the Cross*, by Eliot Warburton, chap. xxii. p. 240.

<sup>2</sup> *Dict. of Christian Biography*, by Dr. Smith and Dr. Wace, vol. iv. p. 130, title, 'Origenes' (citing Comm. in Matt. Ser. § 126, "Adam buried in Calvary").

<sup>3</sup> Ephes. v. 14; and see 1 Cor. xv. 22.

<sup>4</sup> *History of our Lord as exemplified in Works of Art*, vol. ii. p. 207.

<sup>5</sup> The "Adam" tradition is mentioned and condemned by St. Jerome, *Comm. in Matt.*, Lib. iv. c. 27.

conveyed to Rome the ground beneath the Chapels, which still, therefore, represent *in space* the position of the events they commemorate. This is Adam's Chapel," continued Mr. Strath-Great, entering by a door nearly opposite the Stone of Unction. "You will perceive that, on passing the door of the Chapel of Adam, we have, on the left, a stone-ledge with a projecting slab, marking the site of the Tomb of Godfrey de Bouillon; and, on the right, a similar stone-ledge, with a projecting slab, marking the site of the Tomb of his brother, Baldwin I. Both were defaced by the Kharezmians in 1244. When they invaded the Church of the Holy Sepulchre they dispersed the bones of these Frankish Kings; and the elegant monuments were, subsequently, destroyed by the Greeks, because they commemorated the virtues of Latin Princes. The monuments, unfortunately, were not restored when the Church of the Holy Sepulchre was rebuilt, after the fire of 1808. In his admirable work, *The Holy City*, the Rev. George Williams gives a description of the two monuments by Zualardo,<sup>1</sup> from which it appears that they were roof-shaped monuments of fine porphyry, with vertical gable-ends, ornamented on the edges with carvings and mouldings, and supported on four dwarf columns, resting on a plinth of marble, the columns, in the case of the monument of Godfrey de Bouillon, being twisted, and in the case of the monument of Baldwin I., plain."<sup>2</sup>

Godfrey de Bouillon, when unanimously elected the first King of Jerusalem, A.D. 1099, was "in the fulness of his strength and vigour. He was tall, but not above the stature of ordinarily tall men. His countenance was handsome and attractive. In manners, he was courteous, and in living simple and unostentatious."

This is the description given of him by Sir Walter Besant

<sup>1</sup> The following was the inscription on a triangular prism on the monument of Godfrey de Bouillon:—

"Hic jacet inclytus  
Dux Godefridus de Bulion,  
Qui totam istam Terram  
Acquisivit Cultui Christiano;  
Cujus Anima regnet cum Christo."

<sup>2</sup> *The Holy City*, by the Rev. George Williams, B.D., vol. ii. part ii. chap. vii. p. 232, note;

and Professor Palmer,<sup>1</sup> whose eulogy of his character has already been cited.

Of his brother and immediate successor (A.D. 1100) King Baldwin I., Sir Walter Besant and Professor Palmer say he was "the greatest of Christian Kings, the strongest, as well as the wisest."

They thus describe him:—"He was a man of grave and majestic bearing, taller by a head than other men; he was, also, of great strength, extremely active, and well skilled in all the arts of chivalry. . . . He was fond of personal splendour and display. He was not, like his brother, personally pious," though "originally destined for the Church." "He was among the first to recognize the fact that a man may be an Infidel, and yet be worthy of friendship; he was, also, the first to resist the extravagant pretensions of the Church, and the greed of the Latin priests."<sup>2</sup>

"There can be no doubt," said Mr. Vernon, "that these two royal brothers were great men."

"And there were great women, too, who took the Cross and embarked in the Crusades," said Mr. Strath-Great. "'Gaita, for example, the wife of Robert Guiscard,' is mentioned by Sir Walter Scott as having 'fought in the foremost ranks of the Normans,' and is repeatedly commemorated by the Princess Anna Comnena, the Imperial Historian; and Sir Walter, also, mentions that 'Bernhilda, the heroic Countess of Paris, took the Cross and mounted the Walls of Jerusalem, and discharged her own vow and that of her wounded husband.'"<sup>3</sup>

"If any one wishes, however, to be disenchanted with regard to the Crusades and the Crusaders," said Everard, "let him study Sir Walter Scott's Romances, *The Talisman*, *Count Robert of Paris*, and *Ivanhoe*. Sir Walter Scott, whose mind was saturated with the literature of the period of the Crusades, evolved, from a study of that literature, the characters of the two Grand Masters of 'the Holy and Valiant Order of Knights Templars'<sup>4</sup>; of 'the Resplendent and

<sup>1</sup> *Jerusalem, the City of Herod and Saladin*, chap. vii. p. 215.

<sup>2</sup> *Ibid.* chap. viii. pp. 234, 235, 259, 260.

<sup>3</sup> *Count Robert of Paris*, vol. i. chap. x. pp. 218-222; vol. ii. chap. xxv. p. 239.

<sup>4</sup> The phrase will be found in the *Tales of the Crusaders*, *Tale II.*, *The Talisman*, chap. ix. p. 162.



Divine Prince, Alexius Comnenos, Emperor of the Most Holy Roman Empire,'<sup>1</sup> 'Lord Paramount of Palestine,' 'the Liege Lord and Suzerain'<sup>2</sup> of the Crusading Princes; and of Sir Reginald Front de Boeuf, 'who had, probably, learnt his lesson of cruelty in Palestine';<sup>3</sup> and of 'the hard-hearted' Knight Templar, Sir Brian de Bois Guilbert, who 'knew neither fear of Earth, nor awe of Heaven.'<sup>4</sup> That model of a true Knight,<sup>5</sup> *sans peur et sans reproche*, as Professor Palmer calls Saladin,<sup>6</sup> is represented by Sir Walter Scott as cutting off the head of the Grand Master in *The Talisman* for his many crimes.<sup>7</sup> Lucas Beaumanoir, the Grand Master in *Ivanhoe*, in 'a chapter of the Most Holy Order of the Temple of Zion,' condemns a lovely and *innocent* Jewess, Rebecca of York, to be burnt alive as a Sorceress, chained to a stake, encircled by a pile of faggots.<sup>8</sup> The Emperor Alexius, Lord Paramount of Palestine, places Count Robert of Paris, on his way to the Holy Land, a guest at the Emperor's board, in a tiger's den, two glaring eyeballs close to his couch, blazing through the darkness of the den, rousing him to a consciousness of the horrible fate awaiting him.<sup>9</sup> Sir Reginald Front de Boeuf orders the Jew,

<sup>1</sup> The phrase will be found in *Count Robert of Paris*, vol. ii. chap. iii. p. 50.

<sup>2</sup> These phrases will be found in *Count Robert of Paris*, vol. i. chap. ix. p. 196.

<sup>3</sup> *Ivanhoe*, vol. i. p. 321.

<sup>4</sup> *Ibid.* p. 49.

<sup>5</sup> His chivalrous disposition is enshrined in romance. In "The Talisman," Saladin is disguised as the leech, Hakim Adonbec, cures King Richard of his malady. "The important effect of the Crusades was to bring the barbarism of the West into close contact with the science and culture of the East."—*Evolution of the English Bible*, by H. W. Hoare, chap. iv. p. 60.

<sup>6</sup> *Jerusalem, the City of Herod and Saladin*, chap. xvi. p. 465.—"Seeing, one day, King Richard unmounted, Saladin sent him two swift Arab steeds, thinking it a shame that so brave a warrior should fight on foot. Before King Richard sailed from Acre, on the 9th October, 1192 (never to return), he sent a message to his chivalrous adversary, that when the three years' time was over, he would come again and rescue Jerusalem. Saladin said, in answer, that if he must lose his land, he had liefer lose it to Richard than to any man alive. See *Saladin and the Fall of the Kingdom of Jerusalem*, by Stanley Lane-Poole, chap. xxi. (A.D. 1192) p. 357, etc. (in *Heroes of the Nations*).

<sup>7</sup> *Tales of the Crusaders*, Tale II., "The Talisman," chap. xxviii. pp. 485-487. Mr. Stanley Lane-Poole, in *Saladin and the Fall of the Kingdom of Jerusalem*, calls this an "unhistorical slaughter!" chap. xxiii. p. 394.

<sup>8</sup> *Ivanhoe*, vol. ii. chap. xx.

<sup>9</sup> The Count, no doubt, smashes the tiger's skull; but this is no excuse for his host.—*Count Robert of Paris*, vol. i. chap. xv. p. 311:



Isaac of York, to be stripped of his clothes, and chained down on a range of iron bars in a large fire grate, above the red glow of a quantity of burning charcoal, and be basted with oil, as a cook bastes roasting meat, that it may not burn. 'Choose,' said Front de Boeuf, 'betwixt such a scorching bed and the payment of a thousand pounds of silver.'<sup>1</sup> Sir Brian de Bois Guilbert was 'stained with the usual vices of his Order.'<sup>2</sup> 'Thou knowest,' he says to de Bracy, 'the vows of our Order.' 'Right well,' said de Bracy, 'and also how they are kept.'<sup>3</sup> He vindicates his conduct in running away with the Jewess, and thereby exposing her to the imminent danger of being burnt alive as a Sorceress."

"Sir Walter Besant and Professor Palmer," said Mr. Strath-Great, "are not more lenient, with regard to the Knights Templars, than Sir Walter Scott. 'There is little doubt,' they say, 'but that the Order of Knights Templars, who figure so largely in the History of the Crusades, became, in many respects, a Society closely akin to the Order of Assassins. . . . The irreligious practices and secret murders, which were, afterwards, clearly proved against them, tend to establish the conviction that they were, rather, *Knights of the Dagger* than of the Cross.'<sup>4</sup>

"I have another extract here," continued Mr. Strath-Great, "from the famous Work of Sir Walter Besant and Professor Palmer, which I should like to read to you before we quit the Chapel of Godfrey. It has reference to the Fall of the Kingdom of Jerusalem."

"Kindly read it," said Everard.

Mr. Strath-Great then read as follows:—

"'Jerusalem was fallen, and the Kingdom of the Christians was, at last, at an end. It had lasted eighty-eight years. It had seen the exploits of six valiant, prudent, and chivalrous Kings. It was supported, during all its existence, solely by the strength and ability of these Kings; it fell to pieces at once when its King lost his authority with his strength. Always

<sup>1</sup> *Ivanhoe*, vol. i. chap. xxiii. pp. 315-328, and note p. 329. "An instance," says Sir Walter Scott, "of similar barbarity is to be found in the annals of Queen Mary's time, containing so many other examples of atrocity."

<sup>2</sup> *Ivanhoe*, vol. i. chap. iii. p. 49.

<sup>3</sup> *Ibid.* chap. xxii. pp. 301, 302.

<sup>4</sup> *Jerusalem, the City of Herod and Saladin*, chap. xii. p. 363.

corrupt, always self-seeking, the Christians of the East became a byword and proverb, at last, for treachery, meanness, and cowardice. It was time that a Realm, so degraded from its high and lofty aims, should perish; there was no longer any reason why it should continue to live; the Holy City might, just as well, be held by the Saracens, for the Christians were not worthy. They had succeeded in trampling the name of Christian in the dust; the Cross, which they protected, was their excuse for every treachery and baseness, which a licentious priest could be bribed to absolve. The tenets and precepts of their faith were not, indeed, forgotten by them, for they had never been known; there was nothing in their lives by which the Saracens could judge the Religion of Christ to be aught but the blindest worship of a piece of Wood, and a gilded Cross.' . . . 'Christianity might have had a chance, in the East, against Islam, but for the Christians.' " <sup>1</sup>

"Are there any more tombs," inquired Mabel, "under Calvary—I mean," checking herself, "under the Chapel of the Crucifixion?"

"There is one more," replied Mr. Strath-Great, "in the Crypt under the Chapel of the Crucifixion"; and, proceeding Eastwards from the Chapel of Godfrey, he pointed out a sarcophagus of white marble.

"This," he observed, "the Greeks say, is the Tomb of Melchizedek. Josephus,<sup>2</sup> without any hesitation, identifies 'Salem,' of which Melchizedek was King, with Jerusalem. 'They afterwards,' he says, called 'Salem' 'Jerusalem.' The Rev. George Williams, in his chronology of 'Jerusalem,' put,

<sup>1</sup> *Jerusalem, the City of Herod and Saladin*, chap. xiv. pp. 401-402. The evil results of the Crusades were not confined to the Holy Land. "The confusion among families," says Sir Walter Scott (*Tales of the Crusaders, Tale I., "The Betrothed,"* Introduction, p. v.), "was not the least concomitant evil of the extraordinary preponderance of this superstition. It was no unusual thing for a Crusader, returning from his long toils of war and pilgrimage, to find his family augmented by some young off-shoot, of whom the deserted matron could give no very accurate account; or, perhaps, to find his marriage-bed filled." "A numerous class of lawless Resolutes, whom the Crusades had turned back on their country, accomplished in the vices of the East, impoverished in substance, and hardened in character, placed their hopes of harvest in civil commotion."—*Ivanhoe*, vol. i. chap. viii. p. 100.

<sup>2</sup> *Antiquities of the Jews*, book i. chap. x. § 2; *Wars*, vi. x. § 1; So Col. Conder, Art. "Jerusalem," in the new *Dictionary of the Bible*, edited by Dr. Hastings.

as his first date, 'B.C. 2,100; Melchizedek, its probable founder,' referring to the passage in Josephus; and he states, in his first chapter, that Melchizedek was a founder in every way worthy of its great celebrity."<sup>1</sup>

The suddenness with which the grand figure of Melchizedek is introduced into the First Book of the Old Testament Scriptures,<sup>2</sup> and their subsequent silence respecting him, accounts for his selection as a fitting type of the Messiah.<sup>3</sup>

"The Book of Genesis gives to Melchizedek," says Bishop Wordsworth, "a typical Eternity."<sup>4</sup>

To the East of the Tomb of Melchizedek was a small brass door, behind which was the Rent in the Rock, corresponding with the one in the Chapel above, both of which the Travellers had seen, on the occasion of their previous visit to the Church of the Holy Sepulchre.

The travellers were turning to leave when they were arrested by the sound of music, proceeding from the Chapel above.

The interest (or curiosity) of the ladies was aroused, and they stole quietly up the stairs leading to the Chapel of the Crucifixion, or, as it is generally called, "the Chapel of the Raising of the Cross." A Greek Service was proceeding before the altar of the Crucifixion; and they stood, motionless, listening to the solemn chant of the Greek priests.

All had to stand, as there were no seats of any kind, in the sacred precincts. The priests were handsome men, and wore glossy and luxuriant black beards, of shapely cut.

"No shaveling priests there," whispered Mrs. Smith, as she descended the stairs when the Service was over.

"But plenty of these in the Anglican Church," retorted Florence, flushing quickly, "attend the Greek Service in the Chapel of Abraham."

At the entrance to the Church of the Holy Sepulchre the

<sup>1</sup> *The Holy City*, by the Rev. George Williams, B.D., vol. i. chap. i. pp. 1, 2. "In Salem, also, is His Tabernacle and His Dwelling-place in Zion."—Psalm lxxvi. 2.

<sup>2</sup> Gen. xiv. 18-20.

<sup>3</sup> Ps. cx. 4; Heb. v. 6, 10; vi. 20; vii. 11, 15, 17, 21. "After the similitude of Melchizedek there ariseth another Priest, who is made, not after the law of carnal commandment, but after the power of an endless life."

<sup>4</sup> Dean Farrar's *Early Days of Christianity*, chap. xviii. § iv. "The Order of Melchizedek." (See and consider the 7th chapter of the Epistle to the Hebrews.)

ladies found the gentlemen conversing earnestly with the dragomans, on the subject of the best way to employ the remaining time.

The Convent of the Sisters of Zion, in the Via Dolorosa, was one of the Show Places, which the travellers had not yet visited; and the dragomans were loud in their praises of the beautiful view from the roof.

Several of the travellers, wished, however, to inspect the Greek Chapel of Abraham, in the Quadrangle of the Church of the Holy Sepulchre, before proceeding to the Convent.

"Dean Milman says,"<sup>1</sup> observed Everard, "that 'the History of the Jews properly commences with the Call of Abraham: all anterior to this in the Mosaic records is the History of Mankind.' We have just seen the Tomb of Melchizedek: let us now see the Chapel of Abraham, whom he blest as 'Father of the Faithful,' and who 'gave him tithes of all.'"

"But the Greek Church is wrong," said Mr. Strath-Great, "in placing the scene of the Offering of Isaac in a Chapel off the Quadrangle of the Church of the Holy Sepulchre. It took place on Mount Moriah, on the spot where the Temple was afterwards built. The mania for local coincidences<sup>2</sup> led to the transference of the scene to Calvary."

As the visit to the Chapel of Abraham, however, would only take a few minutes, and they had, while conversing, now reached the Quadrangle<sup>3</sup> outside it, it was decided to pay it a brief visit.

The Quadrangle is surrounded by Chapels. On the West side are the Greek Chapel of St. James, the brother of our Lord and first Bishop of Jerusalem, the Greek Chapel of St. Mary Magdalene, and the Greek Chapel of the Forty Martyrs, where Baptisms are held and which is the Parish Church of the Greeks. On the East side are the Greek Chapel of Abraham, the Armenian Chapel of St John, and the Coptic Chapel of St. Michael and All Saints.

<sup>1</sup> *History of the Jews*, vol. i. book i. p. 3, note a.

<sup>2</sup> The phrase is Mrs. Jameson's. *History of our Lord, as exemplified in Works of Art*, vol. ii. p. 207.

<sup>3</sup> "The only additional information obtained during the Survey of Jerusalem was that the courtyard in front of the South door is supported by vaults."—*The Recovery of Jerusalem*, by Sir Charles Wilson, R.E., etc. p. 11, note.

Abraham's Chapel is so small that only a few of the travellers at a time could gain admission to it. One of the travellers missed his footing on the slippery floor, and stumbled into a hollow in the centre of the pavement, but just saved himself from falling.

One of the dragomans addressing him, said :—

"The round hollow into which you slipped, just now, indicates the spot where Abraham was on the point of sacrificing Isaac. There is a picture up there," pointing to the wall of the Chapel, "which represents the memorable trial of Abraham's faith."

"Isaac seems to me to have been painted rather too young—a mere child," observed Florence.

Not deigning to notice her criticism, the dragoman continued :—"Not far from this a spot is pointed out where Abraham found the goat which he sacrificed instead of Isaac, entangled by his horns in a thicket.<sup>1</sup> It is marked by an olive tree, near the Abyssinian monastery."

There was not time, however, to visit this spot, the dragomans hurrying off the travellers to the Convent of the Sisters of Zion.

### 3. THE VIEW FROM THE CONVENT OF THE SISTERS OF ZION.

"We are Sisters of Zion," said a bright-looking French *Religieuse*, with charming naïveté, '*but not on the Mount!*' And she smiled bewitchingly as she confessed the anomaly of being "*of*" the Mount, and, yet, not "*on*" it. It was a wonder how the Sisterhood ever secured their present position, as their Convent is situated in Bezetha, the distinctively Moslem Quarter.<sup>2</sup>

It is interesting to note that, in excavating for the substructions of the buildings of the Convent, the "Twin Pools," mentioned by Eusebius, A.D. 330,<sup>3</sup> the Bordeaux Pilgrim, A.D. 333,<sup>4</sup> and Eucherius, A.D. 440,<sup>5</sup> were disclosed. "Beth-

<sup>1</sup> Gen. xxii. 13.

<sup>2</sup> See *The Recovery of Jerusalem*, "Ordnance Survey," 1864-5, by Sir Charles Wilson, R.E., etc., p. 11; and *Two Years in Palestine and Syria*, chap. iv. p. 20 (by Mrs. Margaret Thomas).

<sup>3</sup> Euseb., *Onomasticon*, s.v. "Bezatha."<sup>12</sup>

<sup>4</sup> *Itinerary* (published by "The Palestine Pilgrims' Text Society"), annotated by Sir Charles Wilson, R.E., etc., pp. 19, 20, and Appendix iii pp. 45-55.

<sup>5</sup> *De Loc. Sanct.*, 440 A.D.



esda," says Eusebius, "a pool"—(literally "swimming bath")—"in Jerusalem, which is the sheep-pool, formerly having five porches, is now identified with the Twin Pools."<sup>1</sup> "Further in the City are Twin Pools" ("piscinae gemellares") "with five porticoes, which are called 'Bethsaida' <sup>2</sup> ('Bethesda,' in the margin)." "Bethesda is visible, and remarkable by its Double Pool" ("gemino lacu").<sup>3</sup> "Bethesda," says Sir Charles Wilson,<sup>4</sup> was a double Pool; there was a portico on each of the four sides, and the fifth, as stated by Cyril of Jerusalem,<sup>5</sup> was in the middle between the two pools." . . . These swimming baths were peculiarly situated in what must have been the rock-hewn ditch <sup>6</sup> between Bezetha and the fortress of Antonia"; and were rectangular in form, and open to the air, surrounded by porticoes, in which the bathers undressed themselves, and lounged, before and after bathing." "On the rebuilding of Jerusalem as Ælia Capitolina, the open Pool was transformed into a closed reservoir. The Pool gradually became choked with filth,<sup>7</sup> and at some period prior to the Crusades, the site of Bethesda was transferred to the Pool known as," i.e. "the Birket Israil."

The Birket Israil is still pointed out <sup>8</sup> to credulous pilgrims by the dragomans as the Pool of Bethesda; but, in Sir Charles Wilson's opinion, "it is clear that no arrangement of five porches could have existed near the mouth of the Valley which runs into the Kidron, south of St. Stephen's Gate," where "the Birket Israil is situated."

<sup>1</sup> Euseb., *Onomasticon*, s.v. Bezatha.

<sup>2</sup> *Itinerary* (published by "The Palestine Pilgrims' Text Society"), annotated by Sir Charles Wilson, R.E., etc., and Appendix iii. pp. 45-55.

<sup>3</sup> Eucherius, *De Loc Sanct.*, 440 A.D.

<sup>4</sup> Appendix iii. to *Itinerary of Bordeaux Pilgrim*, p. 49; *The Recovery of Jerusalem*, chap. vi. pp. 189-203.

<sup>5</sup> Hom. in *Par.*, § 2; Migne, xxxiii. 1133; 370 A.D.

<sup>6</sup> "It may have been a natural cleft utilized by cutting, and this would account for its great height, which, in some places, is full thirty-six feet."—*The Recovery of Jerusalem*, chap. vi. p. 200 (by Sir Charles Wilson, R.E., etc., and Sir Charles Warren, R.E., etc.).

<sup>7</sup> In this condition it was found by Sir Charles Warren, R.E., etc., in 1867-8. The Souterrains were cleaned out, in 1872, by Joseph Effendi, and a plan made by Dr. Schick and Dr. Chaplin.—*The Recovery of Jerusalem*, chap. vi. p. 199; *The Western Palestine Survey*, p. 209.

<sup>8</sup> In addition to "the Twin Pools," the Bordeaux Pilgrim mentions "two large Pools," one of which has been identified as "the Birket Israil," not so far in the City as the others;



The recovery of the genuine Pool of Bethesda, mentioned by St. John in his Gospel,<sup>1</sup> as the scene of the miracle of the healing of the infirmity of "the impotent man," invests the two Souterrains, under the Convent of the Sisters of Zion, with an interest which will last for all time.

The excavations led to another discovery, which deserves to be noted. The amiable Sister took the Travellers into the beautiful Chapel of the Convent, partly built into the natural rock. The interior of the Chapel was simple, except that the capitals of the columns were gilded. Behind a very neat little altar she pointed out to the Travellers a part of the Ecce Homo Arch, discovered during the excavations. The northern pier of the Arch had been built into the wall of the Chapel.

The Sister now led the way, up several flights of stairs, to the spacious flat roof of the Convent, where the travellers remained for some time, contemplating the splendid View of the Holy City, which burst upon them in its grand entirety. They had, previously, seen it, from the outside, in the Triumphal Road; but here they viewed it from the inside, and were able to follow every detail with greater exactitude. The roofs of most of the houses were flat, like that of the Convent, and surrounded with parapets. The inmates could be seen, enjoying the cool breeze, and the solace of the fragrant tobacco.

At length it was time to depart; and the travellers were conducted by the Sister, first to the iron gate, and then to the wooden door leading into the Via Dolorosa.

The courteous "Daughter of Zion" mentioned, in the course of conversation, that the Sisterhood had Houses in England—notably, at Worthing and in Brighton.

The Convent seemed to be a model of cleanliness and order.

#### 4. THE CHURCH OF ST. ANNE.<sup>2</sup>

The dragomans now led the way to the Church of St. Anne, which is only a short distance from the Convent of the Sisters of Zion, in that continuation of the Via Dolorosa, known as the "Tarîk Bâb Sitti Mariam," or "Street of the Gate of our

<sup>1</sup> St. John v. 2-16.

<sup>2</sup> The Arab name of the Church is "Beit Hanna," "House of Anne," or "House of Mercy."

Lady Mary," about a hundred yards from the (so-called) St. Stephen's Gate.<sup>1</sup>

The dragomans were armed with a "permit," from the French Consulate, to visit the Church of St. Anne, as it is now the property of France, having been given, in 1856, after the Crimean War, by the Sultan 'Abdu'l-Mijîd, to the Emperor Napoleon III.

The dragomans explained to the Travellers that the name of the Church commemorated the Mother of the Blessed Virgin, whose bones had been laid here, but were subsequently removed to Constantinople by the Empress Helena. There was a flourishing Church here, as early as the seventh century. This Church was remodelled in the first half of the twelfth century by the Crusaders.<sup>2</sup> A Nunnery, which sprang up to the south of the Church, was converted by Saladin, after the fall of the Frank Kingdom of Jerusalem, into a School. The Arabs still call the School "es-Salahîzeh" in memory of Saladin. It now belongs to France.

The Monastery adjoining the Church of St. Anne is inhabited by the "Frères de la Mission Algérienne"—(an order founded by the late Cardinal Lavigérie)—who are clad from head to foot, in flowing white robes,<sup>3</sup> of some coarse material.

The travellers, after admiring the old Gothic façade, entered the Church from the West side, through the portals, of which there were three, leading into a corresponding nave and aisle, and found the White Monks engaged in performing Divine Service. The Chaplain and a dignitary of the Church of England knelt down; but the rest remained standing. The Service was soon over, and the White Monks glided away, silently, like Ghosts, to their Monastery. The travellers had now leisure to examine the interior of the Church, which was cruciform. They noticed that the nave was separated from the aisles by two rows of pillars, which bore four pointed

<sup>1</sup> Otherwise, "Gate of the Tribes" ("Bâb el-Asbat"), or "Gate of our Lady Mary" ("Bâb Sitti Mariam").

<sup>2</sup> Mrs. Margaret Thomas (*Two Years in Palestine and Syria*, chap. xi. pp. 132, 133) calls it "the most perfect and beautiful specimen of a Crusaders' Church in the Holy City"; but the Crusaders' Church, now the Greek Cathedral, in the Church of the Holy Sepulchre, is superior to it in beauty.

<sup>3</sup> "The white robes of these monks are admirably adapted to this hot climate."—Mrs. Margaret Thomas, *Two Years in Palestine and Syria*, chap. xi. p. 131.

arches, pierced with small pointed lancet windows. The walls of the aisles were also pierced with small pointed lancet windows. The apses had windows, the principal one, three, each of the others, one. There was a fine baldachino over the pulpit, and a statue over the altar ; also pictures in various parts of the building, including one of the Virgin.

The dragomans led the way down to the Crypt by a flight of twenty-one steps in the South-East corner of the Church. The Crypt is "a cave cut in the natural rock" ;<sup>1</sup> it is said to have been the dwelling-place of St. Anne, and the birthplace of the Virgin Mary ; but this latter event (as we have already seen) Sir Charles Wilson places on the site of the Church of the Flagellation.<sup>2</sup> The Tombs of the Patriarch Joachim and St. Anne (the traditional Parents of the Virgin) have, oddly enough, been transferred from the Church of St. Anne to the empty Tomb of the Virgin, where they are exhibited at the present day.

Sir Charles Wilson, writing in 1887, says, "The Pool of Bethesda, or *Piscina Probatica*,<sup>3</sup> is now identified with the 'Birket Israil' ; but this identification does not appear in any writer before Brocardus (1283 A.D.). The earlier Historians of the Crusades applied the name, '*Piscina Probatica*,' to a large reservoir adjacent to the Church of St. Anne, which is now completely covered up and lost. This Pool, and the Birket Israil, are generally supposed to be 'the two large pools,' alluded to by the Bordeaux Pilgrim as being near the Temple."<sup>4</sup> The Pool, which Sir Charles Wilson referred to, in 1887, as then "completely covered up and lost," has been found. It was discovered by the White Monks, about the year 1890, while making excavations for a new Convent and Seminary on land belonging to them, adjoining the Church of St. Anne. Driven from the dried-up Birket Israil the dragomans gleefully proclaimed this discovery. They seemed to

<sup>1</sup> Mrs. Margaret Thomas, *Two Years in Palestine and Syria*, chap. xi. p. 133.

<sup>2</sup> Appendix iii. to the *Itinerary of the Bordeaux Pilgrim*, p. 55 : "When Bethesda was transferred to the Pool near the Church of St. Anne, the Birthplace of the Virgin was found in a Grotto beneath that Church."

<sup>3</sup> "Sheep-pool."

<sup>4</sup> Appendix iii. to the *Itinerary of the Bordeaux Pilgrim*, pp. 52, 53, and *Itinerary*, p. 19.

have convinced Mr. Haskett Smith, M.A.,<sup>1</sup> and Mrs. Margaret Thomas<sup>2</sup> of the authenticity of this site, as the scene of the healing of the impotent man, asserted by the earlier "Historians of the Crusades."

The arguments of Sir Charles Wilson in favour of the Twin Pools, under the Convent of the Sisters of Zion, as the genuine Pool of Bethesda, do not seem to be, in the least degree, affected by the discovery of "the large reservoir adjacent to the Church of St. Anne," which was, when he wrote, "completely covered up and lost." His view is distinctly borne out by the statement of the accurate Bordeaux Pilgrim:—"There are in Jerusalem two large Pools (*Piscinae*) at the side of the Temple—(*ad latus Templi*)—that is, one upon the right hand, and one upon the left, which were made by Solomon; and, further in the City, are Twin Pools (*Piscinae gemellares*) with five porticoes, which are called 'Bethsaida'"—marginal note, "Bethesda." On entering the City by *St. Stephen's Gate* the Birket Israil is on the left, and "the large reservoir adjacent to the Church of St. Anne" is on the right, as described by the Bordeaux Pilgrim; "and further in the City"—(i.e. under the Convent of the Sisters of Zion)—off the *Via Dolorosa*, are "the Twin Pools, with five porticoes."<sup>3</sup>

The travellers were conducted by a White Monk to the newly-discovered Pool, the vaulted arches of which had fallen in. It was of large size, like the Birket Israil; and looked like a vast chasm in the rock. There was enough water in it to float a good-sized boat. It abutted on the Gardens of the Monastery, but was a great distance below.

The White Monk having exhibited, with a smile of triumph,

<sup>1</sup> Murray's *Handbook for Travellers in Syria and Palestine*, p. 108.

<sup>2</sup> *Two Years in Palestine and Syria*, chap. xi. p. 132. "The Order of the Pères Blancs is in possession of the Pool of Bethesda, which they have excavated at their own expense."

<sup>3</sup> Since the above was written I have received an important letter from Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., R.E., dated, "November 29, 1901," in which he says:—"I should be inclined to modify, very considerably, what I wrote in 1887, without completely throwing over the site I then advocated. . . . It is, perhaps, possible to read the Bordeaux Pilgrim in the sense that the Pools near the Church of St. Anne are those 'more within the city.'"

Mr. George Armstrong, Acting Secretary of "The Palestine Exploration Fund," wrote to me, shortly before:—"The real Bethesda may be *either* the Twin Pools of the Convent of the Sisters of Zion, or the newly-discovered Pools near the Church of St. Anne."

the new-found Pool of Bethesda, conducted the Travellers, politely, to the entrance to the Monastery Gardens, and bowed them out. There were notices at the entrance to visitors in nearly a score of different languages. The new-found Pool of Bethesda was, evidently, very popular, not only with dragomans, but with pilgrims.

On their way back along the narrow defile of the Via Dolorosa, with its rough paving stones, to the Howard Hotel, the Travellers encountered a whole drove of "Jerusalem ponies," otherwise donkeys, laden with merchandise, crammed into voluminous sacks. These sacks bulged out, on each side of the donkeys, in the most formidable manner. Encouraged by the cries of their donkey-boys, these fine animals marched straight on, wholly regardless of the passers by, our travellers amongst the number.

"Look out for the donkeys!" shouted the dragomans, and the passers by took shelter swiftly on doorways and passages.<sup>1</sup>

#### 5. THE GARDEN TOMB.

The Rev. Theodore Grant fulfilled his promise this afternoon, of showing Everard "Gordon's Calvary," by daylight, and Mabel willingly agreed to accompany them.

The route from the Hotel Howard was the same as that traversed when Mr. Grant led his Party to the Bishop's Palace, except that, before reaching the Palace, Mr. Grant turned off to the right from the Nablous Road, and passed through an arched gateway of stone, with a wooden door, into a Garden, adjacent to "Gordon's Calvary." The Party paid half a franc each to the custodian at the entrance, and were handed three admission tickets to the "Garden Tomb" (which stated that "the proceeds" were "devoted to the care of the Garden"), and, at the same time, three leaflets, which ran as follows:—

"The place where the Lord, who died for us, 'suffered, was buried and rose again,' must ever be the supreme object of interest to all pilgrims to Jerusalem. A constant stream of such pilgrims have come, through many centuries, to seek

<sup>1</sup> See a graphic description in Mrs. Margaret Thomas's *Two Years in Palestine and Syria*, chap. vi. p. 62.



the place where the Lord lay ; and ever since the time when the piety of the Empress Helena erected a Memorial Church, in Jerusalem, in the fourth century, the place she selected has been held sacred, as the site of the Holy Sepulchre.

“ For the possession of this treasured spot, thousands of lives were laid down during the Crusades. But in the clearer light of modern days, when all beliefs must be tested by evidence, when the spade of the explorer has made known the ancient topography of the City, and when the Scripture is more closely studied than ever, it has become evident that this venerable Church does not stand on Calvary. The platform on which the City is built must always have regulated the direction of its outward Wall of fortification ; and Military Engineers and Bible Students agree in the belief, that that part of Jerusalem could never have been ‘ without the Gate ’ (Heb. xiii. 12) of the fortified City.

“ More than fifty years ago attention was directed to a little Hill outside the Northern gate of the City, as the possible site of Calvary. Viewed from the Walls, or heights, around, this low Hill seems to *stand up like a platform*, on which to enact a drama. It is about 50 feet high, and *the side facing the City is a straight perpendicular cliff*, marked, towards the right, by a large Cave, generally called ‘ Jeremiah’s Grotto,’ and in the centre by small Caves and lines, which, in the noonday shadows, group into a startling resemblance to a *Skull*. The top of the Hill is flat and is covered with old graves, and is *green with short grass* and wild flowers. There, we believe, on this ‘ Green Hill, far away,’ the Lord was crucified.

“ ‘ *The Hill slopes away North, East, and West*, and, until lately, the slaughter-house of the City stood beyond it. A little thought will show how well this site answers to the Gospel story. Let us come out from the City through the Damascus Gate, following in thought the sad Procession ; and first note the steep pitch of the ground outside the gate, where our Lord’s strength failed, and one, who was coming down the road from the country, was compelled to bear His Cross. Then, as ‘ they bring Him to the Place, Golgotha,’ a Skull, they have to pass by the slaughter-house, thus minutely fulfilling Isaiah’s prophecy, ‘ He was brought as a Lamb to the slaughter-house ’ (as Hebrew Scholars render that verse).

“ The Hill is in full view of the City Walls, and of the most



frequented roads into the country, and is fully exposed to the gaze of all the passers by.

“Moreover, this Hill is known to the Jews as ‘the Hill of Execution,’ the ‘Beth-ha-Zekilah’ of the Talmud, and from the Hill those, who were condemned to death by stoning, were thrown over the cliff. It is probable that here Stephen met his death.

“Now if it be established that this Skull-Hill was Calvary, the Sepulchre where our Lord was laid *must* be close by. For ‘in the place where He was crucified there was a Garden; and in the Garden a new Sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews’ preparation day, for the Sepulchre was nigh at hand’ (John xix. 41). At the present day we can say *in that place*, namely, the side of the Hill, enclosed by the roads running into the country, *there is a Garden*, and *in the Garden* at the foot of the Hill *a rock-hewn tomb*, fully answering the description of the Gospels. Because 1st.—It is Jewish in style, and direction, and of the time of the Herods. 2nd. It is hewn out of rock. 3rd. It is, evidently, the grave of a rich man, being of unusual size, and made with care. 4th. The places of sepulture in it were unfinished, save one.

“The following is taken from the Bishop of Cashel’s description :—

“‘Some few years since the earth, which had accumulated where the Garden joins the foot of the Hill, was cleared away, and there was disclosed an arched entrance into a Tomb of a remarkable character. It is a Chamber cut into the solid rock, about ten feet square, and six or seven in height. The walls are straight, and evenly cut, and the ceiling and floor are the same—all rock, but smooth and regular—a carefully-executed work of art. Close to the wall of rock opposite the entrance there is a bed, cut in the floor about half a foot deep, sloping up the sides, and towards the end, just large enough to receive a human body, which could lie there undisturbed. Beyond the place, where the feet would rest, there is a slab of rock, about a foot square, left standing up, as if a little table to receive anything which might be placed upon it. The bed is fenced in from the rest of the room by a long slab of what was once white stone, now discoloured by age and contact with the earth, which had rolled into the Tomb. The Tomb was evi-

dently that of a rich man, prepared with all the carefulness and elegance which such a one might choose to expend upon his last resting-place ; and when we thought of this, and remembered all the circumstances of the place—that the Hill is indeed Calvary, and that the Tomb is entered from the Garden which adjoins it, and when we looked about on every feature of the Tomb itself, the conviction rushed, more and more upon our minds, that we were standing in the very Chamber where the Angels were seen after the Resurrection, and that the bed, which we saw before us, was ‘ the place where the Lord lay.’

“ The trough for the rolling stone runs outside the door, but the evidences of the irregular opening, and the two unfurnished places for burial, point to the abandonment of the place before completion. We cannot suppose that, after the awful event which the place had witnessed, Joseph would continue the work for himself ; and we learn that, after Stephen’s Martyrdom and the persecution that followed, all the Christians left Jerusalem except the Apostles. Early Church History relates that Joseph of Arimathea, accompanied by Lazarus and Aristobulus, travelled to France, preaching the Gospel ; that he came to England, in A.D. 35, landed at Avalon, now Glastonbury, in Somersetshire, and there he taught and preached, and founded the British Church ; and there he died and was buried ; and his memory is yet preserved in the lovely Church erected over his grave.

“ ‘ And now English hands have saved the Tomb from neglect and desecration, the ground around has been enclosed and preserved, and all may come, and, following the example of General Gordon, who loved and often visited the spot, may pray and meditate and give thanks to God, for the wonderful Salvation here wrought out for them, through the death of our Lord Jesus Christ.’ ”<sup>1</sup>

The purchase of this Garden-Tomb was first proposed by the Archbishop of Canterbury, *the Bishop of Cashel*, Dr. D. Brown, Mr. Henry B. Campbell, *Mr. John Murray*, and others, in 1892. The proposal was much discussed ; subscrip-

<sup>1</sup> “ The land is held in trust by influential English gentlemen. For the maintenance of the place a certain annual sum is required, and those who would like the honour of assisting should send subscriptions to the Rev. Evan Hopkins, 32, Redcliffe Square, London, S.W.”

tions were received ; and the purchase of the Garden-Tomb, with the adjoining land, was effected for £2,000 in June 1894.<sup>1</sup>

The late Mr. John Murray, whose name appears in the above list, was a fervent believer in the authenticity of the Garden-Tomb as the Tomb of Christ ; and Mr. Haskett Smith, in his *Handbook for Travellers in Syria and Palestine*, published by Mr. John Murray, has eloquently espoused the same view, the arguments in favour of which he has thus summarized :—

“(1) The Tomb has never been finished, and yet has been occupied ; (2) It was constructed about the time of Christ, being Herodian in character ; (3) It has been occupied for one burial and one burial only ; (4) It was originally intended for a Jew, and that a rich and influential one ; (5) Though built for a Jew, it has been an object of sacred reverence to the Early Christians, for it has been used as a place for Christian Worship, and is surrounded by Christian tombs. (6) It occupies a position, with regard to the Hill beside it, which accords with the Gospel Narratives, if the Hill above Jeremiah’s Grotto is to be identified with Calvary ; (7) The frescoed Cross, with the sacred monograms, still faintly to be traced on the Eastern Wall, and evidently of an age almost, if not quite, coëval with the first century, connects the Tomb most intimately with Christ. . . . The rocky face of the Tomb is remarkable, in that there is a rude unfinished opening, as well as an ordinary sepulchre-doorway. The upper portion of the rough opening is interesting, as tending to elucidate the passage of St. John xx. 5, inasmuch as one stooping forward and looking into the Sepulchre, through this upper opening, could see to the bottom of the *loculus* on the further side of the Tomb. . . . The sight, as presented to St. John’s eyes, on entering the Tomb, was this :—He saw the linen clothes, which had been wrapped around the Lord’s body, lying in the grave, undisturbed, and the turban, which had been wrapped around His head, still lying folded up, retaining its shape, in the head cavity, by itself.<sup>2</sup> The funeral ceremonies were there, exactly as they had been left ; but the Body was gone. That Body, which, the same evening, passed through the walls and closed doors of the room, ‘where the disciples were assembled,’<sup>3</sup> had passed through the winding sheet and

<sup>1</sup> Haydn’s *Dictionary of Dates*.

<sup>2</sup> St. John xx. 6–8.

<sup>3</sup> Verses 19, 26.

turban, without in any way disturbing their positions ; and this was the evidence which convinced St. John of the reality of the Resurrection : ‘ he saw and believed.’<sup>1</sup>

“ If we cross the lane, on leaving this Tomb, and pass through the gate in the Latin Wall, we find ourselves in an enclosure, in which are pillars, capitals, and other remains of an Early Christian Church. We descend some steps, and find ourselves amongst Christian tombs, which have been found, upon measurement, to extend to the North and West faces of the Tomb of Christ, only a narrow partition of solid rock separating the two. In these Christian tombs have been found Greek inscriptions, upon one of which were deciphered the words ‘ BURIED NEAR HIS LORD.’ ”

The Rev. Theodore Grant, who had a copy of Murray’s *Handbook* with him, read these extracts from it to Mabel and Everard, on whom they produced a profound impression. Mr. Grant then explained the Plan of the Tomb of Christ given in Murray’s *Handbook*, as illustrative of the Narrative of St. John,<sup>2</sup> entering the Tomb with the book in his hand and pointing out each feature of the Interior, *seriatim*.

The entrance-door led into the left Compartment, in which there were no graves, but there was a groove cut in the wall, with a view to making one, at the far end. Steps led down into the right Compartment, at the far end of which was a completed grave, with a head-cavity. The Head, in that position, would be invisible from the outside, but the Body would be visible from the irregular opening into the right compartment through which St. John looked ; at all events, the linen clothes would be visible, and St. John saw them without entering the Sepulchre. St. Peter coming up after St. John (being a much older man), entered the Sepulchre, and saw, not only the linen clothes lying, but the napkin or turban lying in the head-cavity, which would be visible from the intervening steps.

<sup>1</sup> St. John xx. 8.

<sup>2</sup> Chap. xx. 3-8 :—“ Peter and that other disciple came to the Sepulchre ; and the other disciple did outrun Peter, and came first to the Sepulchre ; and he, stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him and went into the Sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in, also, that other disciple which came first to the Sepulchre, and he saw and believed.”

There was a grave near the opening through which St. John looked, but no head-cavity. The grave was, therefore, unfurnished, and could not have been occupied.

"I have Dr. Lunn's *Guide Book to Jerusalem* here," said Everard, "and it is not surprising that he should say:— 'Hard by Golgotha'—('Gordon's Calvary')—'is a Garden-Tomb, which corresponds curiously with the Scriptural account of our Lord's Burial-place.' And he selects the following coincidences:— 'It is rock-hewn; it is unfinished; and it would be possible, by looking in, through an aperture in the outside face, to see the linen clothes lying, without entering the Tomb.'"

Mr. Grant then led the way to "Gordon's Calvary."

## 6. GORDON'S CALVARY.<sup>2</sup>

"There is a Green Hill far away,  
Without a City Wall,  
Where the dear Lord was crucified,  
Who died to save us all."<sup>3</sup>

"St. John says, '*In the place where Jesus was crucified, there was a Garden; and in the Garden a new Sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' Preparation day, for the Sepulchre was nigh at hand.*'"<sup>4</sup> Conversely," said the Rev. Theodore Grant, "the place where Jesus was crucified was 'nigh at hand' to the Garden-Tomb of Joseph of Arimathea; and the crest of 'El-Heidemiye'h,'<sup>5</sup> above the Grotto of Jeremiah, answers to the description of St. John."

On reaching the summit Mr. Grant produced his pocket-book, and read the following passage, extracted from *Thirty Years' Work in the Holy Land*:—<sup>6</sup>

<sup>1</sup> *How to Visit the Mediterranean: a Guide-book to Jerusalem, Cairo, Constantinople, Athens, and other places of Interest on the Littoral of the Mediterranean*, by Henry S. Lunn, B.A., M.D., F.R.G.S. p. 186.

<sup>2</sup> "Skull Hill was first recognized as the true Site of Calvary by Otto Thenius, in 1849."—*Two Years in Palestine and Syria*, by Mrs. Margaret Thomas, chap. xii. p. 152.

<sup>3</sup> By the late Mrs. Alexander, wife of the present Lord Primate of Ireland. *Hymns Ancient and Modern*, "Hymns for the Young," 332. (See *Tent Work in Palestine*, chap. xii. p. 197.)

<sup>4</sup> St. John xix. 41, 42.

<sup>5</sup> A corruption of "El-Heiremiye'h,"—"the Place of Jeremiah."

<sup>6</sup> *Palestine Exploration Fund*, edited by Sir Walter Besant, chap. xi. p. 192:



“The site of “Jeremiah’s Grotto” is peculiarly fitted for a Place of Execution, in consequence of *the commanding position*. From the summit the eye roams above the City Walls, over the greater part of Jerusalem; while on the West the ground rises beyond the intervening valley, like a theatre. There is hardly another spot near Jerusalem so fitted to be the central point for any public spectacle.’ ”<sup>1</sup>

Everard and Mabel were, at once, struck with the truth of these words. The Mound, on the summit of which they stood, afforded a panoramic view of Jerusalem, and its environs. It must have been a conspicuous object, from every point of the compass, and anything transacted there must have been visible for miles around. The Mound sloped upwards from the ground, on three sides, in a skull-like formation, to a height of fifty feet, one side being precipitous. On the level plateau at the top there was ample room for the Crosses of our Saviour and the two thieves crucified with Him.

Facing Westward Everard and Mabel saw the Garden containing the rock-hewn Tomb of Joseph of Arimathaea, which they had just visited, nestling at their feet, between the Mound, on the summit of which they stood, and the main North Road leading to Nablous and Damascus,<sup>2</sup> frequented by many “passers by.” Within an enclosure to the North of the Garden-Tomb Everard and Mabel noticed the two Churches of St. Stephen, the larger one built by the Empress Eudoxia, A.D. 460, and recently restored; the smaller one, built by the Crusaders, was now in ruins. Beyond these Churches was a Dominican Monastery; and, beyond it, the Palace of Bishop Blyth, “the Bishop of the Church of England in Jerusalem.” with his Lordship’s new Anglican Church and College. Beyond the Bishop’s Palace were the famous “Tombs of the Kings,” the most magnificent of which was the monument of Helena, Queen of Adiabene, erected by herself to her own memory. Josephus has devoted several chapters<sup>3</sup> to the Queen and her sons, Monobazus and Izates. Monobazus laid the bones of his

<sup>1</sup> “It is certain the scene can best be pictured there by the traveller.”  
—*Two Years in Palestine and Syria*, by Mrs. Margaret Thomas, chap. xii.  
p. 152.

<sup>2</sup> Twelve days distant on horseback.

<sup>3</sup> *Antiquities of the Jews*, book xx. chaps. ii., iii., iv.



mother and brother, who were proselytes to Judaism, in the Tomb erected by his mother,<sup>1</sup> A.D. 48.

To the north of "the Tombs of the Kings," among the Olive Gardens and Vineyards of the Wady-el-Joz,<sup>2</sup> Everard and Mabel could see many Rock-Tombs, amongst them the Sepulchre of Simon the Just, revered by the Jews, erected three centuries before the Christian Era. Beyond the Valley of El-Joz, Mount Scopus, where Titus and his legions encamped,<sup>3</sup> closed the horizon.<sup>4</sup>

Between the spot, on which Everard and Mabel were standing, and a road which almost encircles the Mound, connecting the Nablous Road with the Road leading to Jericho, they noticed a Mohammedan Cemetery. The Quarter of Jerusalem nearest them, on the south, was the Mohammedan Quarter, the entrance to which only a short distance from them was "the Gate of Herod," in the Arabic, "Bâb-es-Zahireh," "the Gate of Flowers."

The Eastern horizon was closed by the Mountains of Moab, towering up 4,000 feet above the level of the Dead Sea, into which the River Jordan could be seen flowing, winding circuitously, through its fertile valley. The long white chalky ridge of Olivet, dotted with olives, could be seen, rising 200 feet above the City Walls.

Having given Everard and Mabel ample time to survey the surrounding scenery, the Rev. Theodore Grant, producing Murray's *Handbook*, inquired: "Shall I read you, from this *Handbook*,<sup>5</sup> the principal reason which induced the editor, Mr. Haskett-Smith," without hesitation, "to select the crest of El-Heidemiye as the scene of the Crucifixion of Christ?"

Mabel and Everard assented; and Mr. Grant proceeded to read as follows:—" (1) It was certainly outside the Walls of the City, in the time of Christ. (2) It was at the junction of the two main roads from South to North, and from West to East,

<sup>1</sup> *Antiquities of the Jews*, book xx. chap. iv. § 3.

<sup>2</sup> "The Valley of Nuts."

<sup>3</sup> "Titus removed to a place very properly called 'Scopus,' 'The Prospect,' from whence the City began already to be seen, and a plain view might be taken of the Great Temple. Here it was that Titus ordered a camp to be fortified."—*Wars of the Jews*, book v. chap. ii. § 3.

<sup>4</sup> Mrs. Margaret Thomas (*Two Years in Palestine and Syria*) says that "Mount Scopus is still scarred by the remains of the camp of Titus" (chap. xii. 152).

<sup>5</sup> *Calvary*, p. 75.

and, consequently, there would be many "passers by" (see St. Matt. xxvii. 39; St. Mark xv. 29). (3) The Hill is called by the Jews at the present day, as it has been called from time immemorial, "the Hill of Execution." (4) It has been shown by plaster casts, taken from accurate measurements, to be exactly in the shape of a Skull. (5) It is held as an accursed spot; and Jews, when they pass it, spit and throw stones in its direction, uttering, at the same time, the following imprecation:—"Cursed be He that destroyed our nation, by aspiring to be the King thereof." "

Everard and Mabel thought these reasons very cogent, and Everard, producing Dr. Lunn's *Guide Book*, observed:—"In allusion to this spot, Dr. Lunn has an interesting passage, which, with your permission, I will read you:—

" 'It was suggested by Chinese Gordon that this Eminence (called by the Jews "Golgotha," to this day) rather than that enclosed within the Church of the Holy Sepulchre, was the Site of the Crucifixion; and this idea has been eagerly welcomed by many who had found difficulties in accepting the hitherto generally received Site.' "

## 7. THE STONING OF ST. STEPHEN.

"The leaflet which I received at the Garden-Tomb," said Everard, "states that from the Hill those who were condemned to death by stoning were thrown over the Cliff."

"A passage in Murray's *Handbook*," said Mr. Grant, "throws light upon this subject." And he read as follows:—

" 'Outside the immense natural Cave, which is called the Grotto of Jeremiah, is a space at the foot of the precipitous

<sup>1</sup> *How to Visit the Mediterranean: a Guide-book to Jerusalem, Cairo, Constantinople, Athens, and other Places of Interest in the Littoral of the Mediterranean*, by Henry S. Lunn, B.A., M.D., F.R.G.S.

Since the above was written, a formidable champion of "Gordon's Calvary" has appeared in Mr. Rider Haggard (*A Winter Pilgrimage* in 1900, chap. xxi. p. 308). "The reason why I was so anxious to examine this place is that I believe it to be the actual site of the Crucifixion, and that here, above the Damascus Road, whence the passers-by looked up and mocked at the dying figure, strained upon His cross, once the body of the Saviour hung through those hours of sin and darkness. What is more likely than that the Place of Stoning should also be the place of Crucifixion, and what place could be more suitable than the summit of a Cliff where all might see the sufferers of the Death of Shame?"

Cliff, quarried in the face of the Hill. Here the condemned criminals were executed.' ”<sup>1</sup>

Mr. Grant said :—“ I should like to read from my pocket-book an extract from Colonel Conder’s *Tent Work in Palestine* :—

“ ‘ A venerable tradition has fixed on this neighbourhood as the scene of the Martyrdom of St. Stephen. A Church dedicated to him stood, in the fifth century, near the knoll. . . . I have before shown how valuable is tradition when, by common consent, Jew and Christian point to the same spot. In this case, also, the Jewish tradition agrees with that above-mentioned. Dr. Chaplain tells me that the Jews still point out the knoll by the name “ Beth-has-Sekilah,” “ the Place of Stoning ” (*Domus Lapidationis*), and state it to be the ancient Place of Public Execution, which is mentioned in the Mishnah, and which was apparently well-known at the time at which the tract, “ Sanhedrim,” was written.’ ”<sup>2</sup>

“ The Church of England,” observed Everard, “ fixes the 26th of December as ‘ St. Stephen’s Day.’ ”

“ The Martyrdoms of St. Stephen,” said Mr. Grant, “ occurred on that day, in the same year as the Crucifixion.”<sup>3</sup>

“ There is a passage,” said Mabel, “ in the portion of Scripture read for the Epistle on that day which I don’t quite understand :—‘ And the witnesses laid down their clothes at a young man’s feet, whose name was Saul.’ ”<sup>4</sup>

“ Dean Alford,” said Mr. Grant, “ in a note to this verse, in his ‘ Greek Testament,’ says, ‘ The witnesses disincumbered themselves of their loose outer garments, the better to enable them to hurl the stones.’ ”<sup>5</sup> The passage which you, Miss

<sup>1</sup> *Calvary*, p. 76. The *modus operandi* of stoning is there given.

<sup>2</sup> *Tent Work in Palestine*, by Col. Conder, R.E., D.C.L., chap. xii. p. 197. Mr. Rider Haggard relates how he himself was stoned by a Moslem lady, who “ hurled a lump of rock at him, “ with considerable accuracy and force,” because, “ in his hurry to look over the edge of the cliff,” he, “ inadvertently stepped upon an old Mohammedan tomb,” and hurt her feelings!—*A Winter Pilgrimage in 1900*, chap. xxi. p. 306.

<sup>3</sup> Rev. Charles Boutell’s *Dict. of the Bible*, title, “ Stephen.”

<sup>4</sup> Acts vii. 58.

<sup>5</sup> Dr. Smith, in his *Dictionary of the Bible*, title, “ Crucifixion,” says, respecting death by stoning :—“ Among the Jews the rule was that the culprit should be stoned naked.” The Talmud, translated into French by Moïse Schwab, *Traité Sota*, tome vii. p. 234, states specifically :—“ On lapide l’homme à l’état nu.” With regard to

Gordon, have cited, shows that the Proto-Martyr, though he may not have been formally sentenced, was executed in conformity with the Mosaic Code."

"Who are meant by 'the witnesses'?" pursued Mabel.

"The witnesses' mean those who had reported (or mis-reported) the words of Stephen. By the Mosaic Law<sup>1</sup> the witnesses were to be the first whose 'hands' 'should be upon the person' convicted by their evidence of blasphemy, 'to put him to death.' The witnesses pushed the person convicted by their evidence backwards, so as to light on his spine, over the edge of the precipice,<sup>2</sup> from which there is a fall of 30 feet.<sup>3</sup> If he survived the fall, he was crushed to death with huge boulders hurled at him from above and aimed at some vital part, such as the heart."

"What a horrible death!" exclaimed Mabel, shuddering. "But why did the witnesses 'lay down their clothes at the feet of Saul'?"

"Because one of the prominent leaders in the transaction was deputed, by custom, to signify his assent to the act by taking the clothes of the witnesses into his custody."<sup>4</sup>

"Is there not another spot associated with the Martyrdom of St. Stephen?" inquired Everard.

"Yes, you passed it on your way to Bethany," said Mr. Grant. "It adjoins the main road, by which you descend from St. Stephen's Gate to the Valley of Jehoshaphat. The Empress Helena, although she is stated to have found a great many things, is not stated to have found the place where St. Stephen was stoned. For centuries, however, the Jewish 'Hill of Execution,' on which we stand, was regarded as the Scene of St. Stephen's Martyrdom; and the Empress Eudoxia, A.D. 460, built the Church, yonder, in his honour. No one has ever suggested a site for the Proto-martyr's death under the roof of the Church of the Holy Sepulchre; so it was thought

women condemned to death by stoning, the Talmud, p. 269 of the same Treatise, says, "Un homme sera lapidé nu, non la femme."<sup>1</sup>

<sup>1</sup> Deut. xiii. 9; xvii. 7; and see Lev. xxiv. 14-16; 1 Kings xxi. 9-14.

<sup>2</sup> Murray's *Handbook for Palestine and Syria*, "Calvary," p. 76.

<sup>3</sup> *Tent Work in Palestine*, by Col. Conder, R.E., etc., chap. xii.

P. 197.

<sup>4</sup> Acts xxii. 20: "And when the blood of the Martyr Stephen was shed, I, also, was standing by, and consenting unto his death; and kept the raiment of them that slew him."<sup>2</sup>

expedient by the Monks of the Middle Ages to find a Site<sup>1</sup> for St. Stephen's Martyrdom elsewhere than on the 'Hill of Execution,' and outside the Walls.<sup>2</sup> To give colour to the fraud they changed the name of 'St. Stephen's Gate' to 'the Damascus Gate,' and transferred the name 'St. Stephen's Gate' to 'the Gate of the Tribes,' or 'Gate of our Lady Mary.'"

Mabel here interposed, and asked leave to read a passage from Cook's *Tourist's Handbook for Palestine and Syria*,<sup>3</sup> which ran as follows:—

" 'From the Kidron we ascend the hill to St. Stephen's Gate, passing the traditional spot<sup>4</sup> where St. Stephen was stoned. Recent explorations tend to prove that the real site of St. Stephen's death was *outside the Damascus Gate*, in close proximity to the Hill, which General Gordon and others believed to be Calvary.' "

## 8. THE FACE UPON THE ROCK.

"In the passage, which you read just now, Mr. Grant, from Murray's *Handbook*,"<sup>6</sup> said Everard, "with regard to 'Gordon's Calvary,' it is stated that 'it has been shown by plaster casts taken from accurate measurements to be exactly in the shape of a Skull.' I see," continued Everard, "that Dr. Lunn, in his *Guide Book*,<sup>7</sup> alludes to this, and I will, with your permission, read the passage":—

<sup>1</sup> This is some of what Mrs. Margaret Thomas satirically calls "The Wash-dirt of Tradition."—*Two Years in Palestine and Syria*, chap. xi. p. 136.

<sup>2</sup> "They cast him *out of the City* and stoned him."—Acts vii. 58. This was required by the Mosaic Code. See, e.g., 1 Kings xxi. 13. "They carried him forth out of the City."

<sup>3</sup> *Jerusalem*, p. 179.

<sup>4</sup> "The reputed site," p. 116.

<sup>5</sup> Mrs. Margaret Thomas writes:—"Above the Grotto of Jeremiah is Skull Hill, which *many besides General Gordon* agree to regard as the true site of Calvary—the 'Green Hill far away'—now dotted with Mohammedan tombstones. . . . Close to Skull Hill is the spot where St. Stephen is said to have been stoned."—*Two Years in Palestine and Syria*, chap. xii. pp. 152, 154.

Carl Baedeker, in his admirable *Handbook for Travellers, Palestine and Syria* (pp. 59, 104) says:—"Several *English* authorities, including the late General Gordon, regard the Hill immediately above the grotto of Jeremiah as the true Golgotha; and one of the Rock-Tombs there as the Holy Sepulchre." Alas! the 'Hill' and 'Rock-Tomb' were not '*made in Germany!*'"

<sup>6</sup> *Calvary*, p. 75.

<sup>7</sup> *Jerusalem*, p. 186 (4).



(Reads). “ ‘On our return, opposite to the Damascus Gate, we observe a gently-rounded Hill shaped like a Skull, in whose hollow side, looking towards the City, the black entrance to the Grotto of Jeremiah forms the eye-socket.’ ”

“ I have here an interesting extract,” said Mr. Grant, “ from *Thirty Years’ Work in the Holy Land* ” :—<sup>1</sup>

(Reads). “ ‘Another point concerning this Hillock has been noticed by recent visitors, who have seen, in its outline, a resemblance to a Skull. On walking from the North-East corner of Jerusalem towards the rock I perceived what was meant. The rounded summit and the two hollow cave entrances beneath do, indeed, give some resemblance to a Skull.’ ”

“ In the leaflet, handed to me at the entrance to the Garden containing the rock-hewn Tomb of Christ,” said Mabel, “ there is a passage bearing upon this subject, which I would like to read to you ” :—

(Reads). “ ‘The side of the Hill facing the City is a straight perpendicular Cliff, marked towards the right by a large Cave, generally called “Jeremiah’s Grotto,” and in the centre, by small caves and lines, which in the noonday shadows group into a startling resemblance to a *Skull*.’ ”

“ I will give you an opportunity,” said Mr. Grant, “ of testing this ‘startling resemblance’ ” ; and he led them to the foot of the Hill, at the part where it sloped gently downwards. He, then, took them to some distance from “Gordon’s Calvary,” where they could obtain a complete view of the precipitous part of the Mound, facing the City.

“ I see it ! I see it ! ” exclaimed Mabel, earnestly.

Her companions, also, saw it.

“ It has been suggested,” said Mr. Grant, “ that the Skull, which the Mound resembles, is that of ‘some animal,’ and ‘not of a human being’ ; but I will take you to a point of view, sideways, from which you will distinctly observe the profile of a human Face on the Rock.”

On reaching the point of view indicated, at right angles to the precipitous part of the Mound, the outline of a human face was distinctly visible—the lofty brow, aquiline nose, well-shaped lips and chin were quite discernible.

“ You have now seen,” said Mr. Grant, “ what many have

<sup>1</sup> Chap. xi. pp: 191, 192:



desired to see, and have not seen, THE FACE UPON THE ROCK.”<sup>1</sup>

#### 9. THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Mr. Grant, Everard, and Mabel reached the Hotel of the Chevalier Howard in time for afternoon tea.

Mabel felt rather tired, but Everard felt equal to further sight-seeing ; and, therefore, when Mr. Grant suggested a visit to Christ Church, and the Depôt of “the Society for Promoting Christianity amongst the Jews,” commonly called “The Jews’ Society,” he eagerly accepted the suggestion.

This Society is just ninety years old, having attained its Jubilee in 1859. Its first Patron was H.R.H. the Duke of Kent (the father of Queen Victoria), who expressed the most enlightened views as to the method in which the Society’s operations were to be carried on.<sup>2</sup> In 1842 a Standing Rule was adopted, that the position of Patron should be offered to the Archbishop of Canterbury for the time being ; and every Primate has, since then, accepted the position of Patron, the Society being thus brought directly *en rapport* with the Primatial See, as distinctively a Church of England organization. There have been only three Presidents of the Society—all laymen—Sir Thomas Baring, Bart., M.P., Lord Ashley, M.P. (afterwards Earl of Shaftesbury), and the Right Hon. Sir John Kennaway, Bart., M.P.

It was not till the year 1820 that a “Mission of Inquiry” was sent out to the Holy Land by the Jews’ Society. This was followed up, in 1821, by the despatch of the Rev. Joseph Wolff, “on a roving commission, on behalf of the Society.”<sup>3</sup>

<sup>1</sup> This was the profile. Mr. Rider Haggard saw the full face, but his nephew did not. “Now, as it chances, on the Cliff, at this spot, the face of the Rock, looking towards Jerusalem, has, undoubtedly, a fantastic, but, to my fancy, *very real* resemblance to a rotting human skull. There is a low corroded forehead ; there are two deep hollows that make the eyes ; there is something which might be the remnant of a nose ; beneath, near the ground level, a suggestion of twisted and decaying lips. I saw the likeness at once.”—*A Winter Pilgrimage* in 1900, chap. xxi. p. 308.

<sup>2</sup> *At Home and Abroad*, by the Rev. W. T. Gidney, M.A., part. ii. pp. 27, 28. (Letter to Lord Dundas.)

<sup>3</sup> *Sites and Scenes*, by the Rev. W. T. Gidney, M.A., part. ii. pp. 58–61.

Like many of the Missionaries of the Jews' Society, the Rev. Joseph Wolff was, by birth, a Jew. His father, indeed, was a Rabbi, of the Tribe of Levi, and he was brought up strictly in the Jewish Faith at Weilersbach, a village in Bavaria. Converted, however, to Christianity, he was baptized at Prague. In 1819, at the age of twenty-four, he arrived in England; and, to use his own words, he was "enchanted with the devotion and beauty of the Ritual of the Church of England," which he first heard at the Society's Chapel in Palestine Place. This Pioneer of the Society's Mission to the Jews, in their own native land, reached Jerusalem, after making a tour of the Mediterranean Littoral in March, 1822. He had fortified himself for the duties of a Missionary at Cambridge University (at the expense of the Society)—studying Theology under Simeon, himself of Jewish extraction, and Persian and other Oriental Languages under Professor Lee.

A spirit of inquiry was aroused amongst the Jews of the Holy City by his first visit, and the report of this visit induced the Society to take the first step towards the establishment of a Palestine Mission, in 1823. The Rev. Lewis Way and the Rev. W. B. Lewis, who visited the Holy Land, are deserving of honourable mention, in connexion with this step.

When the Rev. Joseph Wolff again visited Jerusalem he took up his residence on Mount Zion, and was, he says,<sup>1</sup> "engaged in preaching the Gospel to the Jews from morning to night, and often all night."

The Medical Mission, which has now two Hospitals,<sup>2</sup> was commenced in 1825 by the late Dr. George Dalton; and is vigorously prosecuted to-day by Dr. P. C. d'Erf Wheeler, who lectured so energetically to the travellers at the Howard Hotel during their stay.

The Jews' Society, being happily located *within* the Walls of the Holy City, on MOUNT ZION, Mr. Grant and Everard, accompanied by the Ven. the Archdeacon of Ely, proceeded thither from the Howard Hotel through the much-frequented Jaffa Gate, the most picturesque entrance to the Holy City.

"It was through the Jaffa Gate," said Mr. Grant, "that the first Anglican Bishop in Jerusalem, consecrated by the Archbishop of Canterbury, in the previous autumn, at Lambeth

<sup>1</sup> *Sites and Scenes*, by the Rev. W. T. Gidney, M.A., part. ii. p. 62.

<sup>2</sup> *Ibid.* pp. 98-100.

Palace, entered, on January 21, 1842, the City of his forefathers,<sup>1</sup> escorted by the Consul-General and his suite by the Captain and Officers of the *Devastation*, by the Chief Officers of the Pasha, and a troop of soldiers headed by Arab music, under the firing of salutes, proclamation being made in the Mosques that 'he who touches the Anglican Bishop will be regarded as touching the apple of the Pasha's eye.' "

"It must have been a most interesting sight," said the Archdeacon, "especially when it is remembered that the Bishop himself had been trained in the strictest principles of Rabbinical Judaism."

"Michael Solomon Alexander," said Mr. Grant, "was led to become a Christian through the instrumentality of the Jews' Society. He was baptized in 1825, and eventually became Professor of Hebrew and Rabbinical Literature, in King's College, London. The British Parliament passed a Bill to found and endow the Bishopric, half the Endowment being offered by King Frederick William IV. of Prussia."

"I remember," said Everard, "reading about Bishop Alexander in Warburton's delightful book, *The Crescent and the Cross*.<sup>2</sup> Mr. Warburton visited the Bishop in the Armenian Convent at Bethlehem, where 'his kindness and piety appear to have conciliated towards him the affection and respect of all the Monks.' As they passed by him, 'each laid his hand upon his heart, and made a graceful reverence.' "

"Warburton," said Mr. Grant, "mentions, I think, the death of Bishop Alexander in 1846, 'in the land of his labours.' His Episcopate was short—but that of his successor, the Right Rev. Samuel Gobat, who had had great experience in the service of the Church Missionary Society, especially in Africa,<sup>3</sup> lasted for thirty-three years. Our dragoman tells me that he was educated at the Diocesan School which Bishop Gobat established (which now belongs to the Church Missionary Society) while still remaining a member of the Greek Church.

<sup>1</sup> The phrase is Bishop Alexander's. *Sites and Scenes*, by the Rev W. T. Gidney, M.A., part. ii. p. 73. Eusebius, *Eccl. Hist.* iv. 5, gives a list of the fourteen Bishops of the Circumcision, as he terms them, who succeeded St. James, the brother of our Lord, as Bishops of Jerusalem. A translation of the passage will be found in *Sites and Scenes*, part ii. pp. 27, 28.

<sup>2</sup> Chap. xxiv. p. 255.

<sup>3</sup> "The King of Prussia, having the appointment, selected *this eminent person*."—*The Crescent and the Cross*, chap. xxiv. p. 260.

The Right Rev. Dr. Barclay, who was consecrated in July 1879, but died in October 1881, was the last of the Anglican Bishops appointed in pursuance of the compact between England and Prussia, and the compact itself was dissolved in June, 1886.<sup>1</sup> The Right Rev. Dr. G. F. Popham Blyth, the present Bishop—(who, as you know, is an old friend of mine, and whom we hope to see again at Cairo)—has been Bishop in Jerusalem for more than twelve years.”

The Party had now arrived at the large block of buildings on Mount Zion, occupied by the Jews' Society.

“We will visit first,” said Mr. Grant, “the Work Room for Jewesses, which is under the superintendence of Miss Birks, the daughter of Professor Birks.”

The Party entered and found Miss Birks engaged in reading aloud to a number of Spanish Jewesses, who were intent upon needlework,<sup>2</sup> but looked up, with a bright smile, to greet the advent of their visitors. These handsome women seemed quite happy with their kind Teacher, whose services, like those of Miss Barlee, were honorary. Miss Lindsay and Miss Patterson assisted them. As the Jewesses did not understand a word of English, Miss Birks had to act as intermediary in the conversation which followed.

As Everard wanted to make some purchases before quitting the Holy City, Mr. Grant conducted him to “the House of Industry,” adjoining the Jewesses' Work Room.

“All the articles in ‘the House of Industry,’” said Mr. Grant, “are the handiwork of Jewish Converts, and are well deserving of inspection. They are made, chiefly, of Olive Wood,<sup>3</sup> which is very hard and durable, but oak of Bashan, acacia, and carob-tree, are, also, employed.”

Everard noticed that each article, even the very smallest, was stamped with the word “Jerusalem” in Hebrew characters, and, in some cases, in English, also. Everard bought a beautiful inlaid Reading-Stand for his Mother. It was

<sup>1</sup> Hadyn's *Dictionary of Dates*.

<sup>2</sup> This needlework is paid for in proportion to the work done.—*Sites and Scenes*, part ii. p. 87.

<sup>3</sup> Olive-wood articles, manufactured in the Society's House of Industry for the training of Jewish converts in Jerusalem, can be purchased at the Society's House, 16, Lincoln's Inn Fields, London, W.C. A price list can be procured there. It includes, also, articles from the Dead Sea and Bethlehem.

composed of all four kinds of wood, exquisitely blended, olive wood, oak of Bashan, acacia, and carob-tree. For Mabel he purchased a gem of a Cabinet, the drawers of which all pulled out. When the drawers were pushed in, the whole could be locked up. This Cabinet was composed entirely of olive wood. Everard, also, purchased a number of pretty boxes, made entirely of olive wood, and stamped with the name "Jerusalem" in Hebrew; these he intended to distribute amongst his friends at home.

The articles purchased by Everard were directed to be forwarded at once to the Howard Hotel.

Mr. Grant now suggested that Everard should rejoin the Archdeacon of Ely at the Boys' School.

On entering the Boys' School, they found the Archdeacon<sup>1</sup> engaged in examining the Boys; of whom there were fifty-three present, all Jews by birth; and twenty-nine of them baptized members of the English Church. The ages of the Boys ranged from thirteen to eighteen; they were brimming over with intelligence; and Everard was not a little astonished at the accuracy of their answers to the Archdeacon's questions in Divinity, which were, of course, quite impromptu. Never in England had Everard heard anything so good. The Boys spoke German and French as well as English and Hebrew, ciphered expertly, and sang with expression and good feeling. The Party were afterwards conducted over the Boys' Dormitories, which were a model of cleanliness and airiness; and presented an extraordinary contrast to the quarters of their relatives, the Jews' quarters in Jerusalem being, notoriously, filthy and squalid. The Boys are, mostly, Boarders; when they are all told, there are forty-nine Boarders and twenty-five Day Scholars.<sup>2</sup>

It may be well, in passing, to state<sup>3</sup> that the Vicar of St. Matthew's, Redhill (the Rev. H. Brass, M.A.), who had examined the Girls' School, wrote to Mr. Gidney:—"During an experience of more than forty years in catechising children,

<sup>1</sup> The Ven. William Emery, The College, Ely, B.D., C.C.C., Cambridge; Fellow and Tutor, 1847-65; Deacon, 1849; Priest, 1850; Minor Canon of Ely, 1868-1870; Canon Residentiary of the Cathedral, from 1870; and Archdeacon, from 1864, of Ely.

<sup>2</sup> *Missions to Jews*, by the Rev. W. T. Gidney, M.A., p. 97:

<sup>3</sup> *Ibid.* There are now two girls' Schools under the Society, one inside and one outside the City.



I have never had better and more thoughtful answers than in the *Girls' School* at Jerusalem, with the possible exception of the *Schools of the Irish Church Mission* in Dublin."

"How do you get these Boys?" inquired Everard.

"Their Parents bring them," replied the Head of the Mission. "A mutual kindly feeling exists between the Parents and the Mission. I have known of a case, however," he continued, "in which the Grandmother of one of the Boys, who did not approve of the Parent's conduct in bringing him, lying in wait for him, and succeeding in enticing him away from the School. This School has an historical interest, as it was here that Bishop Alexander held his first services, the large room being then the Society's Chapel. Christ Church was not consecrated till January 21, 1849, the Anniversary of the entry of the first Anglican Bishop into Jerusalem." <sup>1</sup>

#### 10. CHRIST CHURCH.

The American Medical Missionary, Dr. Barclay, calls Christ Church "the Anglican Cathedral." "It is decidedly," he says, "one of the most costly and magnificent edifices of modern erection in the Holy City." <sup>2</sup> It was the first Protestant Church erected in the Sultan's dominions. A peal of bells has lately been hung, and were rung, for the first time, on Easter Day, 1898. <sup>3</sup>

The Visitors were received at Christ Church by the Rev. Joseph Jamal, his colleagues, as stated in Murray's *Hand-book*, <sup>4</sup> being the Rev. A. Hastings Kelk, M.A., formerly Vicar of St. Stephen's, Leeds, and Theological Tutor of Malta Protestant College, <sup>5</sup> and the Rev. J. E. Hanauer, himself a convert from Judaism. <sup>6</sup>

Mr. Jamal pointed, with pardonable pride, to the Font of

<sup>1</sup> Mr. S. M. Samuel, in his work, *Jewish Life in the East*, pp. 34, 35, 141, 178, bears reluctant testimony to the success of the Jews' Society:—"There is the enemy, laying siege, and successful siege, to our stronghold—Jerusalem—the City of the Jews."—(See *Missions to the Jews*, 5th Edition, by the Rev. W. T. Gidney, M.A., pp. 98, 99.)

<sup>2</sup> *The City of the Great King*, chap. xvi. pp. 446, 447.

<sup>3</sup> *Sites and Scenes*, part ii. p. 80.

<sup>4</sup> Index, p. ii.

<sup>5</sup> I had subsequently the pleasure of hearing Canon Kelk speak at Lingfield Vicarage.—W. T. C.

<sup>6</sup> See the list of 164 Hebrew Christian Missionaries, Appendix i. to *At Home and Abroad*, p. 223.



Christ Church, "in which," he said, "600 Jews had been baptized." He also drew attention to the Communion-Table, which was made, by converted Jews, of olive wood, brought from the Mount of Olives; he pointed out that there was no Cross on the Communion-Table; the Missionaries found that a Cross on the Communion-Table hindered the work of conversion; the Jews thought that it savoured of *idolatry*.<sup>1</sup>

Only the initial words of each Commandment were given on the tablets at the back of the Communion-Table, the Jews being able to supply the remainder, from memory!

"The Public Services," Mr. Jamal said, "were conducted in English, German, Spanish, and Hebrew, so as to meet the wants of inquirers and converts." There was Daily Prayer in Hebrew at 7 a.m., and in English at 9 a.m. Holy Communion was celebrated on the first and third Sundays, after Morning Service; on the second and fifth Sundays, at 8 a.m.; and on the fourth Sunday, after Evening Service; so that the requirements of all were satisfied. The Afternoon Service on Sunday was in German.<sup>2</sup>

A good illustration of Moslem bigotry was afforded by the stoppage of the building of Christ Church, for nearly three years, by "a quibble of Moslem law, which forbids the construction, or even reparation, of any place of Christian Worship."<sup>3</sup> Owing to the energetic action of Lord Aberdeen, who was stimulated by a Memorial, presented to him by Lord Ashley, M.P., the then President of the Society, backed by the Archbishop of Canterbury, the Bishop of London, and other Prelates, 1,400 clergymen, and 15,000 laity, the firman to build the Church was obtained from the Sultan, in September, 1845.

"Who was the first incumbent of Christ Church?" inquired Everard.

<sup>1</sup> The late Bishop of Exeter, who preached three times in Christ Church, wrote:—"It is no small thing that the Liturgy of our Church has been translated into Hebrew and has proved to so many Israelites that we hate idolatry, even as they, and worship Him, who is a Spirit, in spirit and in truth."—*Missions to Jews*, by the Rev. W. T. Gidney, M.A., p. 99.

<sup>2</sup> This German Service was "held," says Warburton (*The Crescent and the Cross*, chap. xxiii. p. 249), "for the sake of the Jewish converts."

<sup>3</sup> *The Crescent and the Cross*, chap. xxiii. pp. 249, 250; *Sites and Scenes*, part ii. p. 78.

"One of the most energetic friends of the Society," said Mr. Jamal, "the Rev. J. Nicolayson, whose labours in the Holy Land extended over thirty years.<sup>1</sup> It was to Mr. Nicolayson's House in Jerusalem that Bishop Alexander repaired, when he arrived at the Holy City; and it was by the side of Bishop Alexander that Nicolayson was interred in the English Cemetery."

"We have been visiting Gordon's Calvary," said Everard; "did General Gordon frequent Christ Church?"

"During his residence in the neighbourhood General Gordon was a frequent attendant at the Services in Christ Church," said Mr. Jamal; "especially the Holy Communion. The Church has, also, been attended by Royalty. The Prince of Wales, now King Edward VII., and his suite, were here, in 1863, when the Sermon was preached by the Rev. J. Barclay, afterwards Bishop. The late Emperor Frederick of Germany attended the Service, when visiting the Holy City in 1869."<sup>2</sup>

On emerging from the Jaffa Gate the conversation turned upon "the Church Missionary Society," which has a Church of its own outside the Walls of the Holy City, near the Russian Buildings, dedicated to St. Paul, two of the Services being in Arabic.

In addition to Bishop Gobat's Boarding School, the Church Missionary Society have Day-Schools for 120 boys and 90 girls, a Preparatory School for 20 boys and a small printing-office.

## II. DR. SCHICK'S MODELS OF THE TEMPLE.

"Dr. Schick," writes the Rev. J. E. Hanauer, one of the Ministers of Christ Church, "is known, the world over, to readers of the *Quarterly Statement* of 'the Palestine Exploration Fund,' as a Veteran Explorer, and the Greatest Living Authority on 'Underground Jerusalem.' He became, and is still,<sup>3</sup> an Agent of the London Jews' Society."<sup>4</sup>

Dr. Schick's house is situated in the environs of the Holy City, near the British Consulate, at a short distance from the Howard Hotel.

About fifty of the travellers decided to spend their last

<sup>1</sup> 1826-1856.

<sup>2</sup> *Sites and Scenes*, part ii. p. 80.

<sup>3</sup> Dr. Baurath von Schick died, alas, at Jerusalem, on Christmas Eve, 1901, aged 80.

<sup>4</sup> *Quarterly Statement* for April, 1900, p. 126.

evening in Jerusalem at Dr. Schick's house; and were amply rewarded by the learned Architect's explanations of the three Temples.<sup>1</sup>

The Model is made of wood, and consists of many pieces, in a scale of 1 : 200. When put together these form two quadrangles, each about 9 feet long, and  $5\frac{1}{2}$  feet wide, and (without the stand) 20 inches high.<sup>2</sup>

The Model is so constructed that it exhibits the minutest details of each of the three Temples, which have to be taken to pieces *in succession*. For the purposes of comparison, it is impossible to conceive of anything better fitted to impress upon the mind an adequate idea of the relative proportions of the handiwork of Solomon, Zerubbabel, and Herod.

As we now know, the substructions of all three Temples were the same; but the magnificent buildings, superimposed upon these substructions, differed considerably, *inter se*.

The Tabernacle is, occasionally, called, by anticipation, "The Temple of the Lord."<sup>3</sup> In Solomon's Temple it was placed in a large Upper Room, which was at the top of, and of the same length, breadth, and height as, the Holy House,<sup>4</sup> and 40 cubits higher than the Little Chambers.<sup>5</sup>

The Temple was built after the Model of the Tabernacle, or "Pavilion-Temple," the dimensions of each part being exactly double.<sup>6</sup> The Temple was, thus, an enlargement of the Tabernacle, only built of more costly and durable materials. It consisted of a Propylæon, a Temple, and a Sanctuary, called, respectively, "the Porch," "the Holy Place," and "the Holy of Holies."<sup>7</sup> The roof was of cedar, and the Walls,

<sup>1</sup> First Temple; Solomon's; built B.C. 1012. Second Temple; Zerubbabel's; built B.C. 536. Third Temple; Herod's; built B.C. 18.—Hadyn's *Dictionary of Dates*.

<sup>2</sup> *Explanation* of Dr. Schick's Models.

<sup>3</sup> 1 Samuel i. 9; iii. 3.

<sup>4</sup> A comparison of the Models of Solomon's and Herod's Temples shows that the roof of the Holy House was much larger in the latter than in the former, so as to cover the Little Chambers at the sides, as well as the Large Room at the top.

<sup>5</sup> The Rev. George Williams, B.D., in *The Holy City*, vol. i. Supplement, p. 97.

N.B.—"On the whole was an Upper Room, in which the Tabernacle was stored."—Dr. Schick's *Explanation*.

<sup>6</sup> *The Cambridge Companion to the Bible* ("Antiquities of the Bible," by the Rev. F. Watson, D.D.) p. 153.

<sup>7</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book vii. p. 312;

of hewn stone, were panelled with it. The cedar was carved with figures of cherubim, palm-trees, and flowers, and was overlaid with gold, fitted to the carving.<sup>1</sup> The floors were of cypress-wood, overlaid with gold.

Like the Tabernacle<sup>2</sup> the Temple of Solomon possessed in the Holy of Holies (Oracle) the Ark of the Covenant<sup>3</sup> enshrining the Two Tables of Stone.<sup>4</sup> The Temple of Zerubbabel had no Ark; neither had the Temple of Herod the Great.<sup>5</sup> A Stone was set in its place in Herod's Temple; and on this Stone the High Priest placed the Censer on the Great Day of Atonement.<sup>6</sup> The change was a portentous one, for the Mercy-Seat, or "Kapporeth," of pure gold, which formed the covering of the Ark, was the place of the manifestation of God's Glory,—the earthly Dwelling Place of Jehovah.<sup>7</sup> In the Tabernacle<sup>8</sup> and in Solomon's Temple,<sup>9</sup> when the Glory of the Lord filled the Holy House the Fire came down from Heaven and consumed the burnt-offering and the sacrifices; but in Zerubbabel's and Herod's Temples, as the Glory of the Lord was absent, so was the Holy Fire upon the altar.<sup>10</sup> At the ends of the "Mercy-Seat," or "Kapporeth," were placed, in the Tabernacle, two Cherubim of gold, of beaten work, spreading out their wings, so as to cover the Mercy-Seat and looking towards it and each other.<sup>11</sup> "I will commune with thee from above the Mercy-Seat, from between the two Cherubim, which are upon the Ark."<sup>12</sup> In the Temple of Solomon the Ark of the Covenant, with the Mercy-Seat above it, was overshadowed by two Cherubim, overlaid with gold, larger in size than those of the Tabernacle. Their wings touched in the middle, and reached each Wall of the Holy of Holies.<sup>13</sup>

The size of the Holy of Holies is very exactly defined. In Solomon's Temple it was 20 cubits—(35 feet)—in length

<sup>1</sup> *The Cambridge Companion to the Bible*, p. 153.

<sup>2</sup> Exod. xxv. 10–22.

<sup>3</sup> 1 Kings vi. 19; viii. 6; 2 Chron. v. 7.

<sup>4</sup> Exod. xxv. 16, 21; xxxiv. 29; 1 Kings viii. 9.

<sup>5</sup> *The Cambridge Companion to the Bible*, p. 155.

<sup>6</sup> *Ibid.*

<sup>7</sup> See *The Cambridge Companion to the Bible*, p. 152.

<sup>8</sup> Lev. ix. 23, 24.

<sup>9</sup> 2 Chron. vii. 1.

<sup>10</sup> *Cambridge Companion to the Bible*, pp. 153, 154.

<sup>11</sup> Exod. xxv. 18–20.

<sup>12</sup> *Ibid.* verse 22.

<sup>13</sup> *The Cambridge Companion to the Bible*, p. 153; 1 Kings vi. 23–28; 2 Chron. iii. 10–13.

—20 cubits in breadth—and 20 cubits in height.<sup>1</sup> The Holy of Holies was of the same size in Zerubbabel's and Herod's Temples, as in Solomon's.<sup>2</sup>

"The Holy Place" was divided from "the Holy of Holies" by a partition of olive-wood, overlaid with gold,<sup>3</sup> the doors, also of olive-wood,<sup>4</sup> moved upon golden hinges.<sup>5</sup> In front of the partition hung a sumptuous Vail of the richest materials and brightest colours, suspended by chains of gold.<sup>6</sup> The material was fine linen, wrought with cherubim; the colours were blue, purple, and crimson.<sup>7</sup> In the Second Temple there was no partition of Olive-Wood; simply a Vail, between the Holy Place and the Holy of Holies.<sup>8</sup> The Vail, which hung between the Holy Place and the Holy of Holies, in the Temple of Herod the Great, was rent in twain, at our Saviour's Crucifixion.<sup>9</sup>

The Holy Place was 40 cubits, or 70 feet, long,<sup>10</sup> and 20 cubits, or 35 feet, broad. The Holy Place, in the Tabernacle, contained three things:—The Altar of Incense, and the Table of Shewbread, both covered with gold, and the Golden Candlestick.<sup>11</sup> The Holy Place, in the Temple of Solomon, contained the Altar of Incense; but, instead of one Golden Candlestick, and one Table of Shewbread, there were ten, five on each side.<sup>12</sup> The Temple of Herod the Great, on the other hand, followed the Tabernacle, in having only one Candlestick and one Table of Shewbread.<sup>13</sup> The doors of the Holy Place were made of cypress-wood,<sup>14</sup> and only the posts of olive-wood.<sup>15</sup> Cherubim, palm-trees, and flowers, the favourite ornaments, were wrought in almost all parts; and in every part gold was lavished, with the utmost profusion—within and without, the floor, the walls, the ceiling,—in short, the whole House

<sup>1</sup> 1 Kings vi. 20; and see 2 Chron. iii. 8.

<sup>2</sup> *The Cambridge Companion to the Bible*, p. 155.

<sup>3</sup> 1 Kings vi. 21. <sup>4</sup> 1 Kings vi. 31, 32. <sup>5</sup> *Ibid.* vii. 50.

<sup>6</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book vii. p. 314. <sup>7</sup> 2 Chron. iii. 14.

<sup>8</sup> *Explanation of Dr. Schick's Models.*

<sup>9</sup> *Cambridge Companion to the Bible*, p. 155; St. Matt. xxvii.; St. Mark xv. 38; St. Luke xxiii. 45. <sup>10</sup> 1 Kings vi. 17.

<sup>11</sup> *The Cambridge Companion to the Bible*, p. 152; Exod. xxv. 31-40; xxx. 1-10; xxxvii. 10-16; 17-24; 25-28.

<sup>12</sup> *The Cambridge Companion to the Bible*, p. 153—(2 Chron. iv. 7, 8).

<sup>13</sup> *Ibid.*, p. 155.

<sup>14</sup> *Ibid.*, p. 153. Fir, or cypress wood: See 1 Kings vi. 34.

<sup>15</sup> 1 Kings vi. 33 (*Dr. Eadie's Comprehensive Family Bible*, note ¶).



—was overlaid with gold.<sup>1</sup> The gold front of the Holy House reflected back the beams of the rising sun, with dazzling effect.<sup>2</sup>

The Porch was a distinguishing feature of the Holy House, answering to the Propylæon of the Sacred Edifices of Heathendom. It had a width of 20 cubits, or 35 feet. It was 10 cubits, or 17½ feet, deep,<sup>3</sup> and 120 cubits (210 feet) high.<sup>4</sup> The lofty Central Tower was not reproduced in the Temple of Zerubbabel.<sup>5</sup> In the Temple of Herod it was unfinished, and, hence, only 100 cubits high.<sup>6</sup> On the other hand, in Herod's Temple, the total width of the Porch was increased to 100 cubits (175 feet).<sup>7</sup>

In front of the Porch of Solomon's Temple were erected two great figured Pillars of hollow brass, called "Jachin,"—"Durability,"—and "Boaz,"—"Strength,"—which have been, rather fancifully, supposed to represent the Pillar of Cloud by day, and Pillar of Fire by night.<sup>8</sup> These, with their capitals, were 23 cubits high.<sup>9</sup> The capitals were of the richest workmanship, with net-work, chain-work, and pomegranates.<sup>10</sup> When the Temple of Solomon was destroyed by Nebuchadnezzar, King of Babylon, B.C. 586, particular notice was taken of the destroying of these Pillars, which had been the tokens of its establishment.<sup>11</sup> They re-appear, however, in the Herodian Temple, and contribute, with the Central Tower, to the result which Dean Milman describes<sup>12</sup>:—"The

<sup>1</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book vii. p. 314. See, e.g., 1 Kings vi. 29, 32, 35.

<sup>2</sup> *The Holy City*, vol. i. Supplement p. 97.

<sup>3</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book vii. p. 313; 1 Kings vi. 3.

<sup>4</sup> 2 Chron. iii. 4. *Explanation* of Dr. Schick's Models.

<sup>5</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book ix. p. 427.

<sup>6</sup> *Explanation* of Dr. Schick's Models.

<sup>7</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. ii. book xvi. pp. 333, 334. "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement* for January, 1896, p. 51.

<sup>8</sup> Patrick, cited in Dr. Eadie's *National Comprehensive Family Bible*, Comm. on 2 Chron. iii. 17. Compare 1 Kings vii. 21.

<sup>9</sup> *Cambridge Companion to the Bible*, p. 153.

<sup>10</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book vii. pp. 312, 313. See 1 Kings vii. 15-22.

<sup>11</sup> Henry, Comm. on 1 Kings vii. 21, citing 2 Kings xxv. 13, 17. (Dr. Eadie's *National Comprehensive Family Bible*.)

<sup>12</sup> *History of the Jews*, vol. i. book vii. p. 312.



Temple must rather have resembled the form of a simple Gothic Church." (By "the Temple," of course, is here meant "the Holy House," exclusive of the extensive Courts around it.)

Dean Milman,<sup>1</sup> rather quaintly, compares the Holy Place to the nave, and the Holy of Holies to the choir of his "Gothic Church," and the Little Chambers, described in 1 Kings vi. 5, 6, he compares to "aisles" divided into three stories, each 60 feet high, enclosing the nave and choir. The Little Chambers ran at the back, as well as the sides of the Temple. The ascent to the Little Chambers was by a staircase, on the right side of the Holy House, between its Outer Walls. In Herod's Temple there were thirty-eight of these Little Chambers. Above them, as already stated, was a large Upper Room.

Twelve steps led up to the Holy House from the Court of the Priests.<sup>2</sup>

The small size of "the Holy House," or Temple proper, is sufficiently accounted for by the fact that *the Worshipers remained outside*.<sup>3</sup> "The Holy of Holies," says Dean Milman,<sup>4</sup> "was entered only once a year, and that by the High Priest alone. . . . The Holy Place . . . admitted only the Officiating Priests. The Courts,"—paved with various inlaid marbles,—*"were, in fact, the great place of Divine Worship. Here, under the open air, were celebrated the great public and national rites, the processions, the offerings, the sacrifices."*

In the Court of the Priests was the Altar of Burnt Offerings, erected on the site of the Threshing-floor of Ornan<sup>5</sup> the Jebusite, which David purchased from him, as a site for the Altar of the Lord.<sup>6</sup> Dr. Schick says "it stood on the present Kubbet es-Sakhrah, or Holy Rock."<sup>7</sup> It was of the same pattern as that in the Court outside the Tent of the Taber-

<sup>1</sup> *History of the Jews*, vol. i. book vii. p. 313.

<sup>2</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement* for January, 1896, p. 51.

<sup>3</sup> *Cambridge Companion to the Bible*, p. 153.

<sup>4</sup> *The History of the Jews*, vol. i. book vii. pp. 313, 314.

<sup>5</sup> Called "Araunah," 2 Sam. xxiv. 16-24.

<sup>6</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement* for January, 1896, pp. 51, 52; 2 Sam. xxiv. 16-24; 1 Chron. xxi. 15-28; 2 Chron. iii. 1.

<sup>7</sup> *Explanation of Dr. Schick's Models*. Dr. Ginsburg agrees with this view.

nacle,<sup>1</sup> but enormously larger,<sup>2</sup> and was distinctively known, both in the Tabernacle and in Solomon's Temple, as "the Brazen Altar." (Exod. xxxix. 39; 2 Chron. iv. 1.) In Herod's Temple the Altar of Burnt Offerings was much larger than that in Solomon's Temple—32 cubits square, instead of 20—and was of stone, instead of brass.<sup>3</sup>

"The place of the 'Altar,'" says the Rev. George Williams,<sup>4</sup> "is ascertained by a bore in the Sacred Rock of the Moslems (communicating with a Cave), which answers exactly the description given in the Mishnah of the drain and cess-pool of the Jewish Altar, which connect with the Great Sewers by which the offal ran off into the Kidron. At the South-West horn of the Altar were two orifices to the drain, like two small nostrils, through which flowed the blood."

The central point of the Altar of Burnt Offerings appears to have been the guiding point in laying out the boundaries of the Sanctuary of the Mountain of the House.<sup>5</sup> On each side of the Altar of Burnt Offerings were five brazen lavers, for the purpose of washing the sacrifices, standing on five brazen bases, the rims of which were richly ornamented with a border on which were wrought figures of lions, oxen, and cherubim; and, under the borders, were four chariot-wheels, joined together.<sup>6</sup>

Between the Brazen Altar and the Porch was "the Brazen Sea," for the purification of the priests. It had a brim like the flower of a lily, and it stood upon twelve oxen, looking outwards, three turned each way.<sup>7</sup>

The Court of the Priests was flanked by three Chambers on one side, and three Chambers on the other, five of which were used in connexion with the Holy Service; the sixth Chamber—the third to the South—"Gazith,"—was a large

<sup>1</sup> Exod. xxvii. 1-8.

<sup>2</sup> 2 Chron. iv. 1.

<sup>3</sup> *Ibid.*; "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, p. 52; *Explanation* of Dr. Schick's Models.

<sup>4</sup> *The Holy City*, vol. i. Supplement, p. 95.

<sup>5</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, p. 52.

<sup>6</sup> 1 Kings vii. 27-39; 2 Chron. iv. 6; *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book vii. p. 315; *The Cambridge Companion to the Bible*, p. 153.

<sup>7</sup> 1 Kings vii. 23-26; 2 Chron. iv. 2-5; *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book vii. p. 315; *Cambridge Companion to the Bible*, p. 153.

room where the Sanhedrim met. It had two entrances, one opening into the Court of the Priests, and the other into the Court of the Israelites, so that the Members of the Council, who were not priests, could sit, without crossing the Court of the Priests.<sup>1</sup>

To the North of the Altar, in the Court of the Priests, was the place allotted for killing the Sacrifices.<sup>2</sup> At a distance of 8 cubits commenced 6 rows of rings, 4 in a row, at which the sacrifices were slaughtered.<sup>3</sup>

"The Court of the Priests" ran completely round "the Holy House," or Temple; and round the front and sides of the Court of the Priests ran "the Court of the Men of Israel."<sup>4</sup> An elegant stone fence, one cubit high,<sup>5</sup> divided the Court of the Priests from the Court of the Men of Israel<sup>6</sup> in Herod's Temple.

There was a descent of five steps from the Court of the Priests to the Court of the Men of Israel.<sup>7</sup> The Inner Cloisters, which were splendid, though single, with only one row of pillars, surrounded the front and sides of the Court of the Men of Israel.<sup>8</sup>

The Court of the Priests, the Court of the Men of Israel, and the Inner Cloisters, were all included under the general name of "the Inner Court,"<sup>9</sup> which was, substantially, the same in Herod's, as in Solomon's Temple.

There were seven Gates to the Inner Court, three on the South, three on the North, and one on the East.<sup>10</sup> The Gates on the South were called "the Gate of Kindling," "the Gate of the Firstborn," and "the Water Gate."<sup>11</sup> Our Lord, in the Court of the Israelites, watched the Priest bringing water from the Pool of Siloam, through the Water Gate, and pour-

<sup>1</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, pp. 52, 53. <sup>2</sup> *Ibid.* p. 52.

<sup>3</sup> *The Holy City*, by the Rev. George Williams, B.D., citing the *Middoth*, § v. p. 359.

<sup>4</sup> "The Site of the Temple," p. 53.

<sup>5</sup> *The Holy City*, vol. i. Supplement, p. 97.

<sup>6</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. ii. book xvi. p. 333.

<sup>7</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, p. 53.

<sup>8</sup> *Ibid.* (East, North, and South sides).

<sup>9</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, p. 49. <sup>10</sup> *Ibid.*

<sup>11</sup> "Plan of Herod's Temple," *penes me*.

ing it on the Altar of Burnt Offerings, at the Feast of Tabernacles.<sup>1</sup> The Gates on the North were "the Gate Moked," ("or Gate of Fire,") "the Gate Abtinias," (or "Gate Corban,") and "the Gate Nitsus," (or "Gate of Song.")<sup>2</sup> The Gate Moked was a regular house, with a large Central Hall, used by the priests, on duty, for sleeping purposes. Around it were four Rooms, the Chambers of "Lambs," "Altar-stones," "Shewbread," and "Moked," and an underground Bath-room.<sup>3</sup> The other two Gates had large Upper Rooms for the use of the priests.<sup>4</sup>

The main Gate of the Inner Court, called "Nicanor," which was situated to the East of "the Holy House," and led from "the Court of the Men of Israel" to "the Court of the Women," had no doors; and above it hung the famous Golden Vine,<sup>5</sup> in Herod's Temple. Its lintels were adorned with coloured and embroidered Curtains.<sup>6</sup> Its front was covered with gold.<sup>7</sup> Its Gateway-tower was 132½ feet high.<sup>8</sup> On each side of the Gate were Rooms for the Keeper of the Vestments and the Maker of the Pancakes, used in the Daily Sacrifice.<sup>9</sup> The Gate Nicanor had fifteen steps in front of it, leading down to the Court of the Women, and arranged in a semi-circular form, like "half of a threshing-floor."<sup>10</sup>

At each of the corners of the Court of the Women was a large open Court, 40 cubits square. These were called, respectively, "the Chamber of the Nazarites," "the Chamber of Oil," "the Chamber of the Lepers," and "the Chamber of Wood." There were, also, Cloisters in the Women's Court.<sup>11</sup>

<sup>1</sup> *Cambridge Companion to the Bible*, p. 155.

<sup>2</sup> "Plan of Herod's Temple."—"The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, p. 54.

<sup>3</sup> *Ibid.*

<sup>4</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, p. 54.

<sup>5</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. ii book xvi. p. 334.

<sup>6</sup> *Cambridge Companion to the Bible*, p. 155.

<sup>7</sup> *History of the Jews*, *ubi supra*.

<sup>8</sup> *Ibid.*

<sup>9</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, p. 53.

<sup>10</sup> *Ibid.* p. 54: "May it not have been that they were so arranged in order to keep in memory the threshing-floor of Araunah the Jebusite?"

<sup>11</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, p. 54.

This Court was the scene of our Lord's Temple teachings.<sup>1</sup>

At the North end of the Court of the Women was the Treasury, where chests were placed for receiving the offerings of the worshippers. Over against it Jesus sat, and watched the people casting in their alms (St. Mark xii. 41; and see St. John viii. 20).<sup>2</sup>

There were three other Gates, besides Nicanor, to the Court of the Women, East, North, and South of it.<sup>3</sup>

Outside the enclosure formed by the Inner Court and the Court of the Women was "the Outer Court," or "Chel."<sup>4</sup> Twelve steps led down from the Court of the Women to "the Outer Court" or "Chel" at the Eastern Gate. The level of the Outer Court was 22 cubits below the floor of the Temple.<sup>5</sup>

The phrase, "Mountain of the House," or "Sanctuary," included the Temple, and the "Inner Court," "the Court of the Women," and "the Outer Court," or "Chel."<sup>6</sup> The term, "the Mountain of the House," was, also, applied to the line bounding the Sanctuary on its four sides, forming a Square of 400<sup>7</sup> (some say, 500<sup>8</sup>) cubits on each side. A Wall, of considerable height, ran round between the Gates. Outside this Wall was an interval of 10 cubits; and, beyond it, the "Soreg," a balustrade-Wall, of beautiful workmanship, rather more than 5 feet high. Along it, at regular intervals, stood Pillars, with Inscriptions in Hebrew, Greek, and Latin,<sup>9</sup> warning Gentiles—also, Jews who were unclean—from trespassing on the precincts of the Sanctuary. The penalty of trespassing was *death*.<sup>10</sup>

<sup>1</sup> *Cambridge Companion to the Bible*, p. 155.

<sup>2</sup> *Ibid.*

<sup>3</sup> "The site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, p. 54.

<sup>4</sup> *Ibid.* pp. 49, 55.

<sup>5</sup> *Ibid.*

<sup>6</sup> Anglicé, "Rampart," Lam. ii. 8 (Dr. Schick).

<sup>7</sup> Josephus, *Antiquities of the Jews*, book xv. chap. xi. §§ 1-3;

<sup>8</sup> "The Talmud": "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, pp. 55, 57; Ezek. xlii. 16-20; and see Rev. xi. 2.

<sup>9</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. ii. book xvi. p. 332; *Cambridge Companion to the Bible*, p. 154; "The Site of the Temple," p. 55 of the *Quarterly Statement*, January, 1869.

<sup>10</sup> One of these pillars, with the Greek Inscription, was found, in 1870, by Professor Clermont-Ganneau, built into the wall of a house in Jerusalem. (It is reproduced by Bishop Barclay, in his translation of parts of the Talmud, p. 368.)



The area of the site of Solomon's and Zerubbabel's Temples was insufficient for the design of Herod the Great, which included the Outer Cloisters,—(the speciality of his Temple),—surrounding the Sanctuary.<sup>1</sup>

In describing Solomon's Temple the "two streets, leading up, respectively, to the Double and Triple Gates of 'the King's House,'" are mentioned by Dr. Schick.<sup>2</sup> "Behind," he continues, "on a higher Terrace, is the Palace of the King, which is approached by a bridge from the West, crossing the Tyropæan Valley, and leading, first, to the 'House of the Forest of Lebanon.'<sup>3</sup> At the end of this is the Double Passage, and, further on, the Judgment Hall, in which was the Throne of the King.<sup>4</sup> Then comes the Triple Passage, and, East of it, the King's Private Lodging, or Residence."<sup>5</sup>

All this can be seen on Dr. Schick's Model of Solomon's Temple.

If we turn to the Model of Herod's Temple we find that this has all disappeared. "The Wall," in which the Double and Triple Gates can still be seen, is "made higher, and extended towards the West,"<sup>6</sup> and the site of the vanished buildings is "levelled up," for the purpose of erecting upon it the Royal Cloisters, which far transcended, in beauty and magnitude, Solomon's Southern Porticoes, being  $52\frac{1}{2}$  feet broad, supported by 162 Pillars, each an entire block, hewn out of solid marble, of dazzling whiteness,  $43\frac{3}{4}$  feet high, arranged in four rows, so as to furnish three Promenades. The ceiling of these Cloisters was of cedar, of the most exquisite workmanship. The effect of these magnificent Cloisters was enhanced by the precipice, which bounded the South side of the Temple area, faced by Solomon with enormous blocks of stone, strongly mortised together, and wedged into the Rock.<sup>7</sup>

A further glance at the Models of Solomon's and Herod's Temples will shew that the North-East corner of the Temple

<sup>1</sup> *Cambridge Companion to the Bible*, p. 154.

<sup>2</sup> *Explanation of Dr. Schick's Models*.

<sup>3</sup> 1 Kings vii. 2 ; 2 Chron. ix. 16.

<sup>4</sup> 1 Kings vii. 7 ; 2 Chron. ix. 17.

<sup>5</sup> 1 Kings vii. 8.

<sup>6</sup> *Explanation of Dr. Schick's Models*.

<sup>7</sup> *Cambridge Companion to the Bible*, p. 154 ; *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. ii. chap. xvi. pp. 331, 332. Compare vol. i. book vii. p. 311.



area has been artificially raised, in the latter structure. According to Josephus the esplanade, on which the Temple stood, had been considerably enlarged by the accumulation of fresh soil, since the days of Solomon, particularly on the North side.<sup>1</sup> This facilitated the building of the Northern Cloister, but the Wall of the North boundary of "the Mountain of the House" had to be taken down, to build it.<sup>2</sup> The Northern Cloister was similar to the Royal Cloisters, except that the marble Pillars were arranged in three rows, so as to furnish two Promenades, and ended at the Tower of Antonia, to which frequent allusion has been made, and which, as we have seen, was, also, built by Herod the Great. In Solomon's time the site of the Tower of Antonia was occupied by a kind of Fortress, with the Towers Meah and Hananeel,<sup>3</sup> as appears from the Model.

The Western Cloister was built from the South-West corner to the Tower of Antonia,<sup>4</sup> and the marble Pillars were arranged like those of the Northern Cloister.

On the East a grand Porch was built, which is called, in St. John's Gospel—(x. 23),—"Solomon's Porch."<sup>5</sup>—"It was winter, and Jesus walked, in the Temple, in Solomon's Porch." "Solomon," says the Rev. George Williams,<sup>6</sup> "raised from the depth of the Eastern Valley a Wall of enormous stones, bound together with lead, within which he raised a bank of earth to a level with the native rock. On this was erected a Cloister, which, with its successors, ever retained the name of 'Solomon's Porch,' in memory of the Great King who had first reared it on an artificial embankment." This Porch was used for shelter in inclement weather. (The original Porch can be seen in the Model of Solomon's Temple.)

The addition of "the Outer Cloisters" doubled the area

<sup>1</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. ii. book xvi. pp. 331, 332.

<sup>2</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, pp. 59, 60.

<sup>3</sup> *Explanation of Dr. Schick's Models*, citing Neh. iii. 1. See also Neh. xii. 39; Jer. xxxi. 38; Zech. xiv. 10.

<sup>4</sup> "The Site of the Temple," *Quarterly Statement*, January, 1896, p. 59.

<sup>5</sup> *Explanation of Dr. Schick's Models*.

<sup>6</sup> *The Holy City*, vol. ii. part ii. chap. iv. pp. 328, 329.

of the Temple Enclosure.<sup>1</sup> The area enclosed by the four "Outer Cloisters"—(including in that term Solomon's Porch)—was 480,000 square cubits. The area previously enclosed was 250,000 square cubits.<sup>2</sup>

The Outer Cloisters, with the open space—about 30 cubits wide—adjoining them on the inside, formed "the Court of the Gentiles,"<sup>3</sup> to which 12<sup>4</sup> (some say 14<sup>5</sup>) steps led down from the Outer Court, or Chel. It was "the Court of the Gentiles," which Jesus purified from the moneychangers and vendors of doves.<sup>6</sup> There were shops in the Court of the Gentiles.<sup>7</sup>

A strong and lofty Wall ran on each front, enclosing the Outer Cloisters.<sup>8</sup>

"The Golden Gate," says the Rev. George Williams,<sup>9</sup> "is, doubtless, the Gate Shushan, the Eastern Gate of the Temple opening into the Porch of Solomon." The Gate Shushan was so called, because that City was portrayed on the Walls of one of its Chambers.<sup>10</sup>

The two Huldah Gates on the South, mentioned in the Talmud,<sup>11</sup> appear to correspond with the Double and Triple Gates, which originally formed entrances to Solomon's Palace,—(as can be seen on Dr. Schick's Model of Solomon's Temple), and which still exist.<sup>12</sup>

<sup>1</sup> Josephus, *Wars of the Jews*, book i. chap. xxi. § 1.

<sup>2</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, p. 60, and Plan No. 2, p. 54.

<sup>3</sup> *Cambridge Companion to the Bible*, p. 154.

<sup>4</sup> "The Site of the Temple," by Lieut.-Col. Watson, R.E., C.M.G., *Quarterly Statement*, January, 1896, p. 54.

<sup>5</sup> *Cambridge Companion to the Bible*, p. 154.

<sup>6</sup> St. Matt. xxi. 12, 13; St. Mark xi. 15-17; St. Luke xix. 45, 46.

<sup>7</sup> Bishop Barclay's map, p. 368 of his translation of *The Mishnah Treatises*.

<sup>8</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. ii. book xvi. p. 332.

<sup>9</sup> *The Holy City*, vol. i. Supplement, p. 101; the Talmud, *Middoth* i. 3. So Dean Farrar, *Life of Christ*, chap. xlix. p. 334. *Vide supra*. The priest who burned the heifer on the Mount of Olives could look straight into the Sanctuary over the gates, when he sprinkled the blood.

<sup>10</sup> McClintock and Strong's *Biblical Cyclopædia*; the treatise *Mishnah*, xiv.

<sup>11</sup> *Middoth*, i. 3.

<sup>12</sup> *Vide supra*. See *The Recovery of Jerusalem, passim*; and Dr. Schick's Models of Justinian's Church, A.D. 536, and the Harâm es-Sherif, A.D. 1897. The Double Gateway opening into the Vestibule and Passage beneath *El Aksa* should be visited.

There were four entrances to the Outer Court on the West, according to Josephus<sup>1</sup>; but the Treatise *Middoth* says<sup>2</sup> there was only one, called "Kipponus," possibly because it was the Principal Gate, on that side.<sup>3</sup> The silence of the Talmud respecting the others can be thus accounted for.<sup>4</sup>

On the North side there was but one Gate, which the Talmud calls, "Tadi."<sup>5</sup>

The whole structure united the commanding strength of a Citadel with the splendour of a Sacred Edifice.<sup>6</sup>

Dr. Schick explained, with great lucidity, to his audience the details of the three Temples; and, before concluding his Lecture, amplified it with details of the Temple area in the time of the Emperor Justinian, A.D. 536; and of the Harâm area, as it appears at the present day. Of both of these he exhibited Models. From these Models it was evident that the Architect of Abd el-Melik had utilized the eight-sided Church of Justinian (built on the site of the Emperor Hadrian's Temple of Jupiter Capitolinus,<sup>7</sup>) in the erection of the Mosque of Omar, as well as Justinian's Church of the Virgin in the erection of the Mosque of El Aksa.

At the close of the Lecture Dr. Schick invited questions, which were immediately put, and answered.

Grateful thanks were accorded to Dr. Schick for his Lecture.

On passing out each of his hearers was handed a printed paper, containing a concise "Explanation of Baurath Dr. Schick's Models."

<sup>1</sup> *Antiquities of the Jews*, book xv. chap. xi. § 5. "Shallecheth"—(literally, "a casting down");—"Parbar," and the two Gates of "Assuppm," with "the House of Assuppm" between them. (1 Chron. xxvi. 13-18.)

<sup>2</sup> I. 1, 3. Lieut.-Col. Watson's *Plan* No. 1.

<sup>3</sup> See McClintock and Strong's *Cyclopædia of Biblical Literature*, title, "Temple," pp. 250-266.

<sup>4</sup> The *Plan of Herod's Temple* gives four Gates, on the West; so does Dr. Schick's Model. The Bâb es-Sileseh is said to occupy the place of one of the Assuppm Gates.

<sup>5</sup> *Middoth*, i. 3.

<sup>6</sup> *History of the Jews*, vol. ii. book xvi. p. 331.

<sup>7</sup> *Explanation of Dr. Schick's Models*.





THE GOLDEN GATE.

## XVIII.

### Farewell to the Holy City.

THE travellers were up betimes in the morning, as the matutinal meal was fixed for an early hour, to enable them to reach the Railway Station with punctuality. All was bustle and animation at the Howard Hotel. The last purchases were made at the perennial Bazaar in the Vestibule.

Chevalier Howard had arranged to accompany the Travellers as far as Jaffa, with a view to visiting his Branch Establishment there,<sup>1</sup> and this added to the stir. The luggage had, of course, been packed by the Travellers overnight; and they had no trouble about it in the morning. This part of the arrangements was seen to by the Conductor of the Cruise, and his subordinates, one of the advantages of being "personally conducted." Waving their adieux to the Visitors to the Hotel, whose acquaintance they had made during their stay, the travellers left the Holy City, and the Arab drivers, urging their Arab Steeds to a gallop, dashed up the steep incline leading to the Jerusalem Terminus, at breakneck speed. In the style in which they came, so they departed.

The Journey from Jerusalem to Jaffa was uneventful; and only occupied three hours and a half, being downhill most of the way. The thoughts of the travellers turned rather to the stirring events crowded into the last four days than to the surrounding scenery, which was photographed on their recollection.

Everard and Mabel seemed quite absorbed in this teeming retrospect—their hearts were too full to speak.

\* \* \* \* \*

<sup>1</sup> "On one of the pleasant balconies of Howard's Hotel the traveller breathes the perfume of a bridal wreath, borne upward with the rising dew, for this balcony looks down into an orange garden."—DR. LUNN.



"Ichabod." "The Glory is departed from Israel,"<sup>1</sup> is inscribed, even on the stupendous Walls of the Temple. In "the Holy City—the new Jerusalem,"—we are distinctly told<sup>2</sup> there will be no Temple; "for the Lord God Almighty and the Lamb are the Temple of it"; "Ichabod" will continue written on the Walls of the earthly Jerusalem, for "Jerusalem, which now is, is in bondage, with her children"<sup>3</sup>; and yet the Bible teems with predictions of the restoration to Divine favour of "the Chosen People of God." Might not this be by their acceptance of Jesus as the Messiah, whose death, "*not for Himself*," was foretold, so precisely, by their Prophet Daniel<sup>4</sup>?

In a recent work, *The Modern Jew*,<sup>5</sup> it is said, "It is asserted, and, I believe, with truth, that, as each Lord's Day comes round, the Gospel is proclaimed, in more than 600 Pulpits of Europe by Jewish lips." "Zionism,"<sup>6</sup> on the other hand, aims at the re-establishment of the Jews in Palestine, *as a Nation*, unchanged and unchangeable.

The Colonies, which have been founded by the Rothschilds and other Jewish Millionaires, in the environs of Jerusalem, and, also, at Mikveh Israel, Ekron, Rishon-le-Zion, Kastinieh, Petach-Tikveh, Zichron-Jacob, Rosch-Pinah, Machanayam, Mishmar-Hayarden, and elsewhere, are in a flourishing condition. Their agricultural and other products are held in high esteem, especially the red and white wines of Rishon-le-Zion,<sup>7</sup> which have a good Market in England.<sup>8</sup>

\* \* \* \* \*

The vicissitudes of the Holy City must send a thrill of sympathy into the most callous breast. The number and severity of the Sieges, which it has undergone, have no parallel in History. Seventeen times it has been besieged. Twice its Walls have been levelled with the ground. Twice the entire

<sup>1</sup> 1 Sam. iv. 21.

<sup>2</sup> Rev. xxi. 22.

<sup>3</sup> Gal. iv. 25.

<sup>4</sup> Dan. ix. 21-26; compare St. John i. 41; iv. 25.

<sup>5</sup> P. 245.

<sup>6</sup> Nuttall's *Encyclopædia*, s.v. "Zionism." See, also, a brilliant Article in *The New Liberal Review*, No. 11, December, 1901, p. 615, by Israel Zangwill.

<sup>7</sup> The London Agents are "The Palestine Wine and Trading Company, Limited," 11, Bevis Marks, London, E.C. Mr. Eldod, Manager and Secretary.

<sup>8</sup> See as to these Colonies the speech of Sir Charles Wilson in *The Jewish Chronicle*, July 7, 1899.

City has been razed to the ground.<sup>1</sup> Upwards of a million of Jews perished in one Siege alone—the Siege by Titus,<sup>2</sup> foretold by the Prophet Daniel<sup>3</sup> as precisely as the Messiah's death.

\*       \*       \*       \*       \*

The dream of Colonel Conder is the substitution for the yoke of the Sultan of an independent Moslem State.<sup>4</sup> The Sultan might be left a bare Suzerainty, as in Egypt. It is a good illustration of the difference between the rule of the Khedive and that of the Sultan that "the Egypt Exploration Fund," as we shall presently see, can pursue its fruitful work, of Exploration, without let or hindrance, whereas "the Palestine Exploration Fund" is frequently hampered by the unwillingness of a stagnant Dynasty, and its staff of unimproving Pashas, to permit the Explorer to pursue his discoveries unmolested.

<sup>1</sup> Smith's *Dictionary of the Bible*, title, "Jerusalem."

<sup>2</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. ii. book xvi. pp. 379, 380.

<sup>3</sup> Dan. ix. 26, 27.

<sup>4</sup> *Tent Work in Palestine*, chap. xxv. p. 387.

## XIX.

### “ Home, Sweet Home ! ”

WHEN the travellers reached Jaffa there was a shower of rain, the first since they had left Paris. They were delighted, however, to find the sea as calm, as on the occasion of their landing. The *Argonaut* was in the offing; and, on braving the perils of the jagged belt of rocks, in the Arab surf-boats, they heard the distant strains of Music. The Band on board the *Argonaut*,—(which, by the way, was a first-rate one),—were playing, “ Home Sweet Home,” and the dulcet sounds of the familiar air had a soothing effect upon their minds, after the “hurry-skurry” of sightseeing. The words, “ WELCOME HOME,” were displayed, in large letters, on some bunting, which draped the Ship’s landward side. The whole of this fairy scene was happily conceived, and reflected credit on the Conductor of the Cruise, and the Captain of the noble Steam-Yacht. It has not yet been described. It has three Decks, “ Promenade,” “ Main,” and “ Lower.” It is 322 feet in length, and 40 feet in breadth. It has 3,254 Tons Register, and 4,000 Horse-Power. It has 120 Officers and Crew, and carries 200 Passengers. There were close upon that number on this Cruise; and the Dining-Saloon, extending the entire width of the Vessel, and having large ports and wide gangways, was able to seat all the Passengers, at once. Above it, with an open space in the centre, is the Music Saloon, with organ and piano, where early Morning Service was held daily by the Chaplain, when the Ship was *en voyage*. Concerts were generally held, and dances organized, on the Quarterdeck; but, occasionally,—(in boisterous weather)—the Concerts were held in the Dining-Saloon. The Promenade Deck, extending the whole length of the Vessel, afforded ample scope for outdoor games and sports, of all kinds.

The *Argonaut* had not been idle, during the absence of the bulk of its Passengers in Palestine. It had visited Port Said, which possesses the luxury of a much-needed laundry, the services of which were utilized, on behalf of the travellers. It had conveyed to Egypt that portion of the passengers whose ambition was to wander amid the Ruins of Thebes,<sup>1</sup> the Temples of Luxor,<sup>2</sup> and Karnak,<sup>3</sup> while the bulk of the Passengers were on pilgrimage in Palestine.<sup>4</sup>

It is one of the rules of the Cruise that anyone, who likes, can stay on board the Ship, and not land at all. Only one Passenger, a Clergyman, had adopted this course; and the Palestine Pilgrims found him, in solitary possession, on board! The rest had arranged to join the Palestine Pilgrims at Cairo.

<sup>1</sup> In Greek times Thebes was called "*Diospolis Magna*." Called "No-Amon" (or "Amen"), R.V.; "No.," A.V. "I will cut off the multitude of "No."—Ezek. xxx. 15. Compare Jer. xlv. 25. "Art thou" (Nineveh) "better than *populous* No, that was situate among the Rivers?" (i.e. on both sides of the Nile.—Nah. iii. 8.)

<sup>2</sup> Arabic, "El-Aqsûr," or "El-Uksûr," "The Castles."

<sup>3</sup> "El-Karnak" signifies "A Window," in Arabic.

<sup>4</sup> "Those who take the Luxor Excursion will be unable to take the Excursions in Palestine. They will proceed with the *Argonaut* direct from Jaffa to Port Said, and will be entitled to return tickets, Cairo to Luxor. On returning to Cairo this Party will join those who visited Palestine."—DR. LUNN.

## Jaffa to Alexandria.

A LECTURE ON "EGYPT." THE EXODUS AND MOUNT SINAI.

THE distance from Jaffa to Alexandria, according to Dr. Lunn's larger Map, is 260 miles. The travellers reached Jaffa from Jerusalem at 12.30 p.m.,—the *Argonaut* weighing anchor at 2.15 p.m.,—and landed at Alexandria at 12 noon the next day.

The voyage was accomplished in fine weather. The thoughts of the travellers turned from Palestine to Egypt, whose long strip of gardenland was the Oasis of the primitive world. EGYPT BECAME THE HOLY LAND, during the period of the settlement of the Israelites in Goschen.<sup>1</sup>

On the evening of the day of departure from Palestine Mr. Winterton-Wide delivered a learned Lecture, in the Dining-Saloon, on "Egypt," to the Palestine Pilgrims:—

"To Egyptologists," he said, "versed in 'the Book of the Dead,' and determined to explore the Marvellous Monuments consecrated to 'Life after Death,'—(the leading idea of the ancient Religion of the Country),—the Antiquities of Egypt possess matchless attractions. It has been well said,<sup>2</sup> that 'the Public Annals of the Country are written on the Walls of THE TEMPLES,—its private History on the Walls of THE TOMBS.'<sup>3</sup>

"It is this which has given birth to 'The Egypt Exploration Fund,' under the able direction of Professor Flinders

<sup>1</sup> *Sinai and Palestine in connection with their History*, by the Very Rev. Dean Stanley, D.D., Introduction, p. xxxi.

<sup>2</sup> Murray's *Hand-book for Egypt*, edited by Dr. Mary Brodrick, assisted by Professor Sayce and Capt. Lyons, R.E., 9th edition, p. 56.

<sup>3</sup> "Every Egyptian King seems to have begun his reign by preparing his Sepulchre."—STANLEY:

Petrie,—a Society, which has largely increased our knowledge of the History, Religion, and Architecture of the Ancient Egyptians, and which, under the enlightened sway of the Khedive, is able to pursue its investigations, without let or hindrance. From excavations at Abydos, in Upper Egypt, near Thebes and Luxor, it has recently carried back our knowledge of the History of the Country to a period antecedent to the foundation of the Memphite Monarchy by Mena, and 3,480 years before the Exodus of the Israelites from Egypt.<sup>1</sup> The Kings of the various Dynasties can, each of them, be easily recognized by his hieroglyph, enshrined in a frame, called 'a cartouche': and the same principle applies down to the time of the Roman Emperors, their style and title being set forth in the hieroglyphic inscriptions, as in the old days of independence.

"Mena was the first King of a United Egypt, and ascended the Throne, B.C. 4715. The First Dynasty (which he founded<sup>2</sup>) lasted till B.C. 4514, and included 8 Kings, groups of contemporary objects from whose Tombs at Abydos<sup>3</sup> have been discovered by Professor Flinders Petrie, and exhibited to an eager Public.<sup>4</sup>

"You will visit Memphis," said Mr. Winterton-Wide, "the first Capital of Ancient Egypt, on your way to Sakkara, the Necropolis of Memphis. It was founded by Mena, at the apex of the Delta of the Nile, on the borders of Upper and Lower Egypt, and contained 700,000 inhabitants.<sup>5</sup> Even in the age of the Emperor Augustus its circuit, including

<sup>1</sup> The great German Egyptologists, Bunsen, Lepsius, and Brugsch-Bey, concur in the approximate date of the Exodus: Bunsen, 1316; Lepsius, 1320; Brugsch-Bey, 1330 B.C. Dean Milman's *History of the Jews*, vol. i. book ii. p. 120.

<sup>2</sup> Manetho, who wrote in the Third Century, B.C., divided his *History of Egypt* into *Thirty Dynasties*.

<sup>3</sup> In the Arabic, "Arabât el-Madfuna."

<sup>4</sup> *The Royal Tombs of the First Dynasty* (1900-1), parts i. and ii., by W. M. Flinders Petrie, D.C.L., LL.D., Edwards Professor of "Egyptology," University College, London.

Speaking at the 14th Ordinary General Meeting of the "Egypt Exploration Fund," Professor Flinders Petrie said:—"The early Kings, whom we had scarcely believed in—even Mena, who had been procclaimed a mythical version of the Cretan Minos, and the Indian Manu—come now before us, as real, and as familiarly, as the Kings of the 30th dynasty, or of Saxon England."—*Times*, November 8, 1900.

<sup>5</sup> Nuttall's *Encyclopædia*, s.v. "Memphis."



gardens, lakes, villas, and sacred groves, was 150 stadia, or more than 17 miles. Its most splendid building was the Temple of the god Ptah, said to have been built by Mena himself. Memphis is repeatedly mentioned in the Bible, under the name of 'Noph': Isa. xix. 13, where the R.V. gives 'Memphis,' in the margin; Jer. ii. 16; xlv. 1; xlv. 14, 19; Ezek. xxx. 13, 16; Hos. ix. 6, where 'Memphis' alone is given. Its well-hewn blocks were used by the Mohammedan Conquerors of Egypt in the construction of their mosques, palaces, and castles at Cairo, on the opposite bank of the Nile.

"Thebes became the Capital of Egypt in the 11th Dynasty,<sup>1</sup> and is mentioned in Homer's Iliad.<sup>2</sup> It is, also, mentioned in the Bible [under the name of "No," A.V. "No-Amon."<sup>3</sup> Heb. and R.V., Nahum iii. 8; Jer. xlv. 25; Ezek. xxx. 14, 15, 16. Its hundred gates, its 20,000 chariots, vast dimensions, constantly-accruing wealth, and military power, made its name famous. 'Alone of the Cities of Egypt,' says Dean Stanley,<sup>4</sup> 'the situation of Thebes is as beautiful by nature as by art.' It was encircled by the Libyan and Arabian Mountains and adorned both banks of the Nile. What art has done for it those of our Party who are visiting the ruined Temples of Luxor and Karnak will be able to tell us, when they rejoin us at Cairo. Thebes reached the zenith of its grandeur in the 18th Dynasty, the Founder of which was Aahmes (or Amosis). He expelled the Hyksos, or Shepherd, Pharaohs—strangers from Asia, who had dominated Egypt for 500 years. He and his successors established a new Egyptian Empire, extending from the Euphrates to the Soudan. The Capital of this new Empire was Thebes. The decline of Thebes commenced with the transference of the Royal Residence to the Delta—not, indeed, to Memphis, but to Tanis, to Bubastis, to Saïs, to Alexandria. The Assyrian King Assurbani-pal razed it to the ground, B.C. 665; and the Ptolemies repeatedly captured it, when it rebelled, the last occasion being B.C. 88. In the reign of Ptolemy Lathyros (Soter II.) Thebes ceased to be a Metropolis, and became a congeries of villages.

<sup>1</sup> B.C. 3005-2778 (Petrie);

<sup>2</sup> ix. 381-384.

<sup>3</sup> So called from the god "Amon," or "Amen," worshipped there.

<sup>4</sup> *Sinai and Palestine*, Introduction, p. xl. Thebes covered ten square miles of the valley of the Nile.

"The River of Egypt<sup>1</sup> surpasses, in length, any River of the Old World; from the Victoria Nyanza to the Coast the River measures about 3,400 miles.<sup>2</sup> From Khartoum it flows 1,800 miles, in an undivided stream, to the Mediterranean Sea, and is navigable as far as the First Cataract, at Assouan. The source of the White Nile has been discovered in the Equatorial Lakes of Central Africa. 'I saw,' says Captain Speke, 'that old Father Nile, without any doubt, rises in the Victoria Nyanza, and, as I had foretold, that Lake is the great source of the Holy River, which cradled the first Expounder of our Religious Belief.'<sup>3</sup> The source of the Blue Nile<sup>4</sup> will be found in the Mountains of Abyssinia. No River can, in any degree, equal the River of Egypt, in historical and geographical interest.<sup>5</sup> Egypt is 'the gift of the Nile.'<sup>6</sup> Osiris, and Isis, the principal Egyptian deities, personify the Nile and the alluvial soil on its banks, which are so fruitful in luxuriant vegetation. It was supposed that in the great productive powers of Nature there must be both male and female qualities.

"The Nilometer<sup>7</sup> is situated on the Island of Rôda, which you will visit, when at Cairo. It is used for the purpose of measuring the height of the River Nile. The rise of the River, as measured by the graduated pillar in the centre of the square Chamber, is proclaimed by criers in the streets of Cairo, every day, during the Inundation,<sup>8</sup> This Inundation is, literally, 'water sent by God from Heaven,' as it is due to the periodical rains falling in the Lake Region of Central Africa, and amongst the Abyssinian Mountains, where the vast banks of clouds from the Indian Ocean precipitate their contents.

<sup>1</sup> Gen. xv. 18. The "flood of Egypt" is alluded to in Amos viii. 8; ix. 5; Jer. xlvi. 7, 8.

<sup>2</sup> Nuttall's *Encyclopædia*, s.v. "Nile."

<sup>3</sup> *Journal of the Discovery of the Source of the Nile*, by Capt. Speke, Gold Medal list of "The Royal Geographical Society," etc., p. 467.

<sup>4</sup> "At present the waters of the Sobat and Blue Nile are the real fertilizers of Egypt, because they alone bring down the rich alluvium washed by the rains from the Abyssinian mountains."—*From the Cape to Cairo*, by J. S. Grogan and E. H. Sharpe, chap. xxxi. p. 333. (So Baedeker, *Egypt*, p. lxii.)

<sup>5</sup> Murray's *Hand-book for Egypt*, 9th Edition, p. 19.

<sup>6</sup> Herodotus, Book ii. § 5.

<sup>7</sup> In the Arabic, "Mikyās," "Measure."

<sup>8</sup> From July till September. The Nile Crier announces the "Wefan-Nil" as soon as the water has nearly reached sixteen ells, sufficient for irrigation purposes.

"Students of Biblical Archæology will find abundant subjects of interest in Egypt, the 'Higher Critics' to the contrary notwithstanding. 'The emphatic manner in which these Critics announce, as finalities, some of the flimsiest of their speculations, provokes a smile.'<sup>1</sup> No doubt the most attractive subjects are connected with (1) the earlier History of the Patriarch Abram, who was an independent Shêkh or Emir; (2) the Vizierate of Joseph; (3) the birth and education of Moses; (4) the Oppression and (5) the Exodus of the Children of Israel; (6) the Delivery of the Law on Mount Sinai; and (7) the Flight of the Holy Family, from 'the Reign of Terror,' under Herod the Great, into Egypt."

(1) "'The Pyramids were already hoary with antiquity,' says Miss Amelia B. Edwards,<sup>2</sup> 'when Abraham journeyed into the Land of Egypt'; but it is 'through the eyes of Abraham that we first see,' says Dean Stanley,<sup>3</sup> 'the Egyptian Pharaoh.' The fair-complexioned Mesopotamian wife of the Patriarch attracted the attention of the Princes of the reigning Monarch; and she was taken into his Hareem,<sup>4</sup> and her husband loaded with presents of silver, gold, camels, sheep, oxen, he and she asses, and male and female slaves; but Pharaoh was glad to get rid of her, without recalling his presents, as he was plagued by God for her sake.<sup>5</sup> As an illustration of the fact that 'Egypt was the great corn-growing country of the Ancient World'<sup>6</sup> reference may be made to the History of this Patriarch,<sup>7</sup> who 'went down to Egypt to sojourn there, when the famine

<sup>1</sup> *A Study of the Pentateuch*, by Rufus R. Stebbins, D.D., Professor of Theology in the Meadville Theological School, p. 8.

<sup>2</sup> *Pharaohs, Fellahs, and Explorers*, pp. 38, 196.

<sup>3</sup> *Sinai and Palestine in connection with their History*, Introduction, p. xxxi.

<sup>4</sup> Sarah, though an inmate of the Hareem, was, probably, still in the probationary condition, undergoing the purification necessary for the completion of her nuptials (Esther ii. 12), and could thus be restored intact—Professor Rawlinson's *Ancient Egypt, The Story of the Nations*, § vii. p. 129.

<sup>5</sup> Gen. xii.; and xiii. 1, 2. The Pyramids date from the fourth Dynasty; Abraham's visit could not have taken place before the twelfth Dynasty.

*History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book ii. pp. 52, 57. *Undesigned Coincidences*, by the Rev. J. J. Blunt, B.D., pp. 51, 52.

<sup>7</sup> Gen. xii. 10. See Gen. xxvi. 2; Gen. xlii. 1. The royal "baker," Gen. xl. 1; "straw," Exod. v. 7; "stubble," Exod. v. 12; "kneading-troughs," Exod. viii. 3; xii. 34, point to "the staple crop."

was grievous in the Land of Canaan.' Egypt was, then as now, dependent for its fertility on the overflow of the River, on whose banks it lies.

(2) "There was a powerful 'Sacerdotal Aristocracy' in Egypt, who owned one-third of the land. When Joseph was sold, as a slave, in Egypt, the Shepherd Pharaohs were seated on the throne; and were regarded with considerable jealousy by the Sacerdotal Aristocracy. When Joseph became a Royal Favourite and was advanced to the position of Vizier, the King, to disarm their jealousy, married his Vizier to the daughter of the Priest of the Sun, who dwelt in On, called, afterwards, by the Greeks, 'Heliopolis,' 'the City of the Sun.'<sup>2</sup> The Obelisk of Heliopolis is the oldest in Egypt. It was in existence in the time of Joseph,<sup>3</sup> and for 683 years before it! The date at which Joseph was Vizier in Egypt is arrived at by inductive reasoning. The year 1320 B.C. corresponds, approximately, to the time of the Exodus in the reign of Menephtah II., the son and successor of Rameses II. If we add to this 430 years (Gen. xv. 13; Exod. xii. 40; Acts vii. 6; Gal. iii. 17), as expressing the total duration of the sojourn of the Hebrews in Egypt, we arrive at the year 1750 B.C., as the approximate date of Joseph's official career.<sup>4</sup> In an Inscription at El Kab<sup>5</sup>—(where a Hyksos Sphinx was found in 1892)—on the Tomb of Baba,—during the 17th Dynasty, B.C. 1750 (the date of Joseph's Vizierate<sup>6</sup>) we read:—

"I collected corn, as a friend of the harvest god. I was watchful at the time of sowing. And when a Famine arose, lasting many years, I distributed corn to the City, each year

<sup>1</sup> Dean Milman's *History of the Jews*, vol. i. book iii. p. 162.

<sup>2</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book ii. p. 54; and see Gen. xli. 45.

<sup>3</sup> Professor Brugsch-Bey gives B.C. 2433 as the date at which the Obelisk was erected. Joseph was Vizier of Egypt, B.C. 1750.—Dean Stanley's *Sinai and Palestine*, Introduction, p. xxxv. The drive to Heliopolis from Cairo occupies about an hour and a half.—Murray's *Guide for Egypt*, pp. 401, 402, 406.

<sup>4</sup> See *Egypt under the Pharaohs* (vol. i. chap. vi. pp. 298, 299), by Professor Henry Brugsch-Bey, 2nd Edition (translation of Philip Smith).

<sup>5</sup> *Ibid.* vol. ii. chap. xiv. pp. 103, 133.

<sup>6</sup> Joseph was "Administrator of the Granaries": "Ab-en Pirao," "Counsellor of Pharaoh," "Regent over the whole Land," like King Horemheb (18th Dynasty) before his accession to the throne. See Psalm cv. 20, 21.

of Famine.' 'In all the Land of Egypt there was bread' (Gen. xli. 54).

"The Hyksos monuments at Sâh—(Tanis)—are all distinguished by an entirely different type of face to any that can be found on other Egyptian monuments—a type, which cannot be attributed to any other period. <sup>1</sup>

(4) " 'A new King'—(Rameses II.,<sup>2</sup> 19th Dynasty)—'arose, who knew not Joseph,'<sup>3</sup> and looked with jealous apprehension on the Israelites, who had been assigned, under the 17th Dynasty, by one of the Shepherd Pharaohs,<sup>4</sup> the fertile district of Goschen,<sup>5</sup> the best land in Egypt.<sup>6</sup> At the time when the Israelites occupied the land the term 'Goschen' belonged to a region which, as yet, had no definite boundaries, and which extended, with the increase of the people, over the territory they inhabited.<sup>7</sup> It was not far distant from the most vulnerable frontier of the Delta of Lower Egypt—(as a glance at Murray's Map of 'the Suez Canal,'<sup>8</sup> will show)—and to the South of the Pelusiatic Branch of the Nile. This explains the anxiety of that '*Grand Monarque*,' Rameses II. :—'Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join, also, unto our enemies, and fight against us, and so get them up out of the land.'<sup>9</sup> Acting, deliberately, on this shrewd, but cruel, policy, Rameses II. commenced a system of Oppression, under which the Israelites groaned,<sup>10</sup> till rescued by Moses.

"There is a remarkable *consensus* of opinion among Egyptologists with regard to the identification of Rameses II.

<sup>1</sup> *Tanis*, part i., by Professor Flinders Petrie, D.C.L., LL.D., p. 10.

<sup>2</sup> Professor Flinders Petrie (*Tanis*, part i. p. 4) calls him "the ruthless appropriator of Obelisks and Statues."

<sup>3</sup> Exod. i. 8; Acts vii. 18.

<sup>4</sup> "All agree, with one voice, that Joseph ruled over Egypt under Apophis, or Apepi."—*Syncellus*, cited by Professor Brugsch-Bey; Eusebius, i. 230 (A). See Murray's *Handbook to Egypt*, p. 69 :—"B.C. 1750. Apepi I."

<sup>5</sup> Also called "Rameses," by anticipation.

<sup>6</sup> Gen. xlvii. 11.

<sup>7</sup> *The Shrine of Saft el-Henneh and the Land of Goschen*, by Edouard Naville.

<sup>8</sup> *Hand-book for Travellers in Egypt*, 9th Edition, opposite pp. 288, 289.

<sup>9</sup> Exod. i. 10. "Already the population was half Asiatic and prepared to submit itself readily to Asiatic rule."—Rawlinson's *History of Egypt*, vol. i. chap. xviii. p. 181.

<sup>10</sup> Exod. i. 11-14.



as the Pharaoh of the Oppression. This is the more interesting, as Baron Bunsen started to write his learned work, *Egypt's Place in Universal History*, with the idea that Rameses II. was *not* the Pharaoh of the Oppression, and his son, Menephtah II. was *not* the Pharaoh of the Exodus; but, before he had finished the work, he was converted, by Lepsius, to the view, that Rameses II. *was* the Pharaoh of the Oppression; and his son, Menephtah II. *was* the Pharaoh of the Exodus.<sup>1</sup>

"There is an interesting reference to the enforced labour of the Israelites in the 'Selected Egyptian Texts' of Brugsch-Bey:—'Now I have heard the message, which my Lord made, saying, 'Give corn to the men, and soldiers, AND HEBREWS, who are drawing the stone for the Great Fortress of the Palace of Rameses. I have given them their corn, every month, according to the instructions, which my Lord has told me.'<sup>2</sup>

"The site of the ancient City of Pithom, which the Israelites were forced by Rameses II. to build,<sup>3</sup> as a Treasure-City, has been identified by M. Edouard Naville.<sup>4</sup> It is in the Land of Goschen, between Tel el-Kebir, the scene of Viscount Wolseley's victory over Arabi Pasha,<sup>5</sup> and the Suez Canal at Ismaïliya. Naville has proved, conclusively, that the City of Pithom lies buried under the brow of Mashkutah, in the Wady et-Tumilat. The City was both a Store-House<sup>6</sup> and a Fortress. The enclosure, which still rises above the sand, was the defence of the City. Pithom, during the Greek period, became 'Heroöpolis,'<sup>7</sup> which the Romans abridged into 'Ero.' Pithom was built, Lepsius, thinks,<sup>8</sup> at one end of the ancient Nile Canal,—(which was constructed by the same Pharaoh-

<sup>1</sup> *Egypt's Place in Universal History*. See and compare vol. i. p. 184, with vol. iii. pp. 260 and 493, and vol. v. pp. 73-75.

<sup>2</sup> "Transcript of Papyrus of Leyden, Chabas," *Melanges*, pp. 143, 144. "Text of the Age of Rameses II. about the Hebrews," cited *Egypt's Place in Universal History*, by Baron Bunsen, vol. v. pp. 735, 736.

<sup>3</sup> See Exod. i. 11, 13, 14.

<sup>4</sup> *The Store City of Pithom and the Route of the Exodus*, pp. 6, 23-26; *A Dictionary of the Bible*, edited by James Hastings, M.A., D.D., title, "Exodus and the Journey to Canaan," 1900, citing and approving of Naville's discovery.

<sup>5</sup> September 13, 1882.

<sup>6</sup> It was used as a granary.

<sup>7</sup> See Murray's maps of "the Suez Canal" and "the Nile Delta," *Hand-book for Egypt*, pp. 289, 230.

<sup>8</sup> *Letters from Egypt, Ethiopia, and the Peninsula of Sinai*, translated by Leonora and Johanna Horner, p. 449.



Rameses II.),—and ‘Ramses,’<sup>1</sup> the other Treasure-City, which the Israelites were forced to build, at the other end of that Canal. However this may be, there can be no doubt that both Cities were founded in consequence of the construction of the Nile Canal. Naville says<sup>2</sup> that it was the French engineers who, in 1860, gave the name of ‘Ramses’ to a Station on the Ismailiya-Cairo line of Railway. As this Station adjoins Tel el-Mashkutah, and the remains of the City of Pithom, it would seem to be founded on the notion, which Naville has exploded, that we are to look for Ramses in the remains of Pithom.<sup>3</sup> Clearly, the two Cities were distinct from one another.

(3) “It was the daughter of the Pharaoh of the Oppression (Rameses II.), who took compassion on the infant Moses, when she saw him in his cradle of rushes, lined with pitch, among the flags upon the brink of the Tanaitic Branch of the Nile.<sup>4</sup> He was an infant of great beauty;<sup>5</sup> and as the Princess was, according to tradition, married and childless, and anxious for male offspring, she adopted him, as her own son, and gave him a liberal education,<sup>6</sup> which fitted him for his ‘Baptism of Fire’ at the Burning Bush,<sup>7</sup> and made him more than a match for the Sacerdotal Aristocracy of Egypt, in ‘the Field of Zoan.’<sup>8</sup> The Magic of the Egyptians Moses knew, and alone surpassed.<sup>9</sup> The name of Moses is associated with that of Jannes—(2 Tim. iii. 8)—as a celebrated proficient in magical arts, by Pliny, and

<sup>1</sup> Spelt “Raamses,” Exod. i. 11.

<sup>2</sup> *Store City of Pithom*, p. 2.

<sup>3</sup> “The theory of the French Explorers cannot be upheld.”—Murray, p. 242.

<sup>4</sup> Exod. ii. 1–10; *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book ii. pp. 68, 69; *Egypt under the Pharaohs*, by Professor Henry Brugsch-Bey, vol. ii. chap. xiv. pp. 103, 133.

<sup>5</sup> Acts vii. 20.

<sup>6</sup> Acts vii. 20–22.

<sup>7</sup> Exod. iii., iv. The Chapel of the Burning Bush is shown at the Greek monastery of St. Catherine, in the Wady ed-Dêr, near Sinai. (See Deut. xxxiii. 16.)

<sup>8</sup> Psalm lxxviii. 12, 43; Isa. xix. 11, 13; xxx. 4—(“Princes of Zoan”); Greek, “Tanis;” Arabic, “Sân.” We have evidence from the Sculptured Monuments, now existing in its ruins, that it was a flourishing city in the reign of Rameses the Great.—See Sir Gardner Wilkinson’s *Manners and Customs of the Ancient Egyptians*, vol. i. chap. i. p. 4. The earliest knowledge of Zoan that we, at present, have is the well-known statement in the Book of Numbers (xiii. 22), that “Hebron was built seven years later than Zoan.”—(Petrie, *Tanis*, p. 4.)

<sup>9</sup> *Egypt and the Hinterland*, by F. W. Fuller (1901), p. 167.

Apuleius.<sup>1</sup> The fruits of his education were further seen in his after-life. I do not often agree with M. Rénan, but I have no doubt he is correct, when he says that the mysterious Oracle by 'Urim and Thummim' was derived from Egypt. The Judgments of God, by Yea, and No were, he says,<sup>2</sup> 'at this epoch, the basis of Egyptian life.' 'The Priestly Judges of Egypt, with whose presence and garb Moses must have been familiar', says the Rev. Professor Plumptre,<sup>3</sup> 'wore, each of them, hanging on his neck, suspended on a golden chain, an Image of TRUTH, often with closed eyes, made, sometimes, of sapphire, or other precious stones, and, therefore, small. With it they touched the lips of the litigant, as they bade him speak the Truth, the whole, the perfect Truth. On the breast of well-nigh every member of the Priestly Caste in Egypt there hung a pectoral plate. In the centre of the *pectorale*, right over the heart of the priestly mummy, as the Urim was to be over the heart of Aaron,<sup>4</sup> we find what was a known Symbol of LIGHT. It represented the Sun and the Universe, Light and Life, Creation and Resurrection. It might be blue porcelain, or jasper, or cornelian, or *lapis lazuli*, or amethyst. But the Symbol, in this case, was the mystic Scarabaeus.<sup>5</sup> The Scarabaeus seemed self-generated, called into being by the Light, the child only of the Sun. It was connected with the thought of Divine Illumination, found in frequent union with the symbolic Eye, the emblem of the Providence of God.'

"'Urim' means 'LIGHT,' and 'Thummim' is translated by the LXX., 'TRUTH,'<sup>6</sup> It is, also, so translated in the Vulgate. Psalm xliii. 3, "Send out Thy Light and Thy

<sup>1</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book ii. p. 79; Pliny the Younger, xxx. 2; Apuleius, *De Magia Liber*, cap. xc.

<sup>2</sup> *History of the People of Israel*, by E. Rénan, chap. vi. pp. 229, 230. "All analogy leads us to look for the origin of Urim and Thummim in Egypt."—*Ibid.* p. 233.

"It must be allowed to be a fact that there is a very close agreement between the moral law of the Egyptians, and the principles of the Decalogue."—Rawlinson's *Ancient History of Egypt*, vol. i. chap. iii. p. 104.

<sup>3</sup> Smith's *Dictionary of the Bible*, title, "Urim and Thummim" (by Professor Plumptre).

<sup>4</sup> Exod. xxvii. 30. Urim: heart of mummy, British Museum, First Egyptian Room, cases 67, 69, 70, 88, 89, 90. Second Room: cases 68, 69, 74.

<sup>5</sup> Its glossy wing-cases reflected, brilliantly, the sun's rays.

<sup>6</sup> The exact equivalent of "Thummim" is "Perfection."

Truth,' speaks, obviously, of that which the Urim and Thummim symbolized.

"The Breastplate of Judgment,<sup>1</sup> worn by the High Priest, in the Holy of Holies, was over the Ephod,<sup>2</sup> and of gold, scarlet, purple, and fine linen, folded square, and doubled a span in length and width. In it were set four rows of precious stones, each stone with the name of a Tribe of Israel engraved upon it.<sup>3</sup> Deep set in the Choshen, between the gems representing Israel, the Urim and Thummim<sup>4</sup> symbolized that Light and Truth were the centre of the Nation's Life. Belonging to the Breastplate of Judgment, they bore witness that the High Priest, in his oracular acts, needed, above all things, spotless integrity, and Divine Illumination.

"In the blessings of Moses the Crowning Glory of the Tribe of Levi is said to be, 'Thy Thummim and Urim are with thy Holy One.'<sup>5</sup> Did not the thoughts of the Hebrew Lawgiver revert to Egypt?

"In the Second Temple, at Jerusalem, there was no Oracle by Urim and Thummim<sup>6</sup>; neither was there, of course, in the Third.

"'Moses,' says Baron Bunsen,<sup>7</sup> 'returned from the Peninsula of Sinai, whither he had fled, after the death of the King during whose reign his flight took place. This first tyrant, therefore, was Rameses II.'

"The death of this King is recorded in the 2nd Chap. of Exodus, verse 23:—'And it came to pass, in the process of time, that the King of Egypt died.'

"Menephtah II. ascended the throne—the Pharaoh of the Exodus.

(5) "With regard to the Exodus, the Dutch Theologian, Dr. Abraham Kuenen,<sup>8</sup> so admired by Bishop Colenso,<sup>9</sup> and

<sup>1</sup> Exod. xxviii. 15, 16.

<sup>2</sup> *Ibid.* verses 6–8.

<sup>3</sup> *Ibid.* verses 17–21.

<sup>4</sup> *Ibid.* verse 30; Lev. viii. 8; Num. xxvii. 21.

<sup>5</sup> Deut. xxxiii. 8.

<sup>6</sup> Ezra ii. 63.

<sup>7</sup> *Egypt's Place in Universal History*, by Baron Bunsen, vol. iii. book iv. p. 261.

<sup>8</sup> *The Religion of Israel*, translated by Alfred Heath May from the Dutch. (See also Dr. Kuenen's *Lecture on The Five Books of Moses*, p. 10.)

<sup>9</sup> Kuenen's *Pentateuch and Book of Joshua*. Translated from the Dutch, and edited, with Notes, by the Right Rev. J. W. Colenso, D.D., Bishop of Natal.

Professor Huxley,<sup>1</sup> is cited, as demonstrating that it is a fiction; but, on the contrary, he expresses his firm belief in it:—

“ ‘We may not doubt,’ he says,<sup>2</sup> ‘that the Exodus is *an historical fact*. Independently of the Pentateuch and the Book of Joshua, it is proved by the testimony of the Prophets.’<sup>3</sup> . . . ‘I accept the year 1320 B.C., as the most probable date.’<sup>4</sup>

“ Kuenen, also, recognizes<sup>5</sup> Rameses II. as the Pharaoh of the Oppression; and Meneptah II. as the Pharaoh of the Exodus!

“ May we not cite, with approval, Professor Huxley’s emphatic declaration?

“ ‘There is no living Biblical Scholar, who can ignore authorities of the rank of Kuenen.’<sup>6</sup>

“ ‘And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the Land of the Philistines, although that was near; for God said, “Lest, peradventure, the people repent, when they see war, and they return to Egypt.”’<sup>7</sup>

“ ‘To proceed straight to Canaan by the beaten track,’ says Professor Maspero,<sup>8</sup> ‘would have been to run the risk of encountering its moving hordes, and of jostling against the Egyptian troops, who still garrisoned the strongholds of the Sephelah. The fugitives had, therefore, to shun the great military roads.’

“ ‘The Northern Route from Tanis to the Syrian Coast,’

<sup>1</sup> Professor Huxley’s *Essays on Science and Hebrew Tradition*.

<sup>2</sup> *The Religion of Israel*, vol. i. chap. ii. p. 117.

<sup>3</sup> Kuenen cites, in a footnote, “Amos ii. 10; iii. 1; v. 25, 26; ix. 7; Hos. ii. 3, 15; viii. 13; ix. 3; xi. 1; xii. 9, 13; xiii. 4, 5; Isa. xi. 16; Mic. vi. 4, 5; vii. 15.”

<sup>4</sup> This is the date given by Lepsius; Bunsen gives 1316; Brugsch-Bey gives 1330 B.C.

<sup>5</sup> *Ubi supra*.

<sup>6</sup> Professor Huxley’s *Essays on Science and Hebrew Tradition*, Preface to vol. iv. p. xiii. (“The Higher Criticism has its *constructive* side.”—DAHL.)

<sup>7</sup> Exod. xiii. 17. “From the point of reunion, Rameses, . . . the borders of Canaan might have been reached, even by so great a multitude, in a few weeks.”—*History of the Jews*, vol. i. book ii. p. 89.

<sup>8</sup> *The Struggle of the Nations*, by G. Maspero, Hon. D.C.L., and Fellow of Queen’s College, Oxford, Member of the Institute, and Professor at the College of France; translated by Sayce and McClure, p. 444. (S.P.C.K.)

says M. Naville,<sup>1</sup> 'is called, in the Bible, "the Way of the Land of the Philistines." It went through several fortresses, particularly the great stronghold of Zar. The first part of it crossed a well-cultivated and irrigated land, occupied by an agricultural population, which was not a land of pasture necessary for a people of Shepherds.' . . . 'The Egyptians, issuing from Tanis and the Northern Cities, would easily have intercepted them.'

" 'The Desert offered,' continues Professor Maspero,<sup>2</sup> 'an appropriate asylum to people of nomadic inclinations; they betook themselves to it, as if by instinct; and spent a wandering life for several generations.'

" Let us here pause, for a moment, to consult an authentic document of the time of the Exodus, the Papyrus, Anastasi VI<sup>3</sup> :—

" 'We have allowed the Tribes of the Shasu of the land of Atuma<sup>4</sup> to pass the stronghold of King Meneptah of the land of Succoth (Thuku)<sup>5</sup> towards the lakes of [the locality of] Pithom (Pi-tom) of King Meneptah of the land of Succoth (Thuku), to feed, for themselves, their cattle,<sup>6</sup> on the great Domain of Pharaoh (Pir-aa).'

" The 'Shasu' were Bedouin Arabs, mentioned in Inscriptions<sup>7</sup> and Annals<sup>8</sup> to have been conquered by Menephtah's predecessors;<sup>9</sup> and, as their country was insufficient to nourish their cattle, they were obliged to ask leave of King

<sup>1</sup> *The Store City of Pithom, and the Route of the Exodus*, by Edouard Naville, pp. 23, 25. ("Palestine Exploration Fund.")

<sup>2</sup> *The Struggle of the Nations* (S.P.C.K.), p. 444. Professor Maspero is sometimes relied upon as a "Higher Critic" of the Bible, and it is, therefore, satisfactory to be able to cite passages like those given above, which vindicate so lucidly the Sacred Narrative on historical and national grounds.

<sup>3</sup> *Pap. Anastasi*, vi. p. 4; Brugsch-Bey, *Dict. Geog.* p. 642; Chabas's *Recherches pour servir à l'Histoire de la XIX. Dyn.*, p. 107.

<sup>4</sup> Otherwise "Atima," or "Atma," which Naville (p. 24) identifies with "Etham" (Exod. xiii. 20; Numb. xxxiii. 6-8), which was "in the edge of the wilderness."

<sup>5</sup> Otherwise "Thuket"; a district adjacent to Pithom (Naville).

<sup>6</sup> "Se nourir leur betail." "To feed themselves and to feed their cattle," seems a mistranslation.

<sup>7</sup> *History of Egypt*, by Professor W. M. Flinders Petrie, D.C.L., LL.D., vol. ii. (Tahuti-mes II.), p. 73 (18th Dynasty).

<sup>8</sup> *Ibid.* (Tahuti-mes III.), p. 121 (18th Dynasty).

<sup>9</sup> Seti I. also conquered the Shasu.—Rawlinson's *History of Ancient Egypt*, vol. ii. chap. xxi. p. 288.



Meneptah to allow them to share the good pastures which had been assigned to the Israelites; and that Monarch graciously acceded to their request.

"It is quite clear from the Papyrus Anastasi VI. that 'Succoth' ('Thuket') and 'Pithom' (Pi-tom) are not 'identical.'<sup>1</sup> It is most unlikely that Moses would lead the Israelites, who had just escaped from one Store-City—Rameses—to another Store-City—Pithom—recalling their slave-labour under Pharaoh's task-masters. It is equally unlikely that he would lead them to a fortified City, like Pithom. The Sacred Narrative, in its Itinerary,<sup>2</sup> 'written by Moses, by the commandment of the Lord,' says:—

"'And the Children of Israel departed from Rameses; on the morrow after the Passover they went out, with a high hand, in the sight of all the Egyptians. For the Egyptians buried<sup>3</sup> all their first-born, which the Lord had smitten among them. . . . And the Children of Israel removed from Rameses, and pitched in Succoth.'

"This language is fatal to the needless assumption that Pithom and Succoth are 'identical.' The Children of Israel could not 'pitch' in a fortified City. The name 'Succoth' means 'Tents';<sup>4</sup> it was the first *encampment* of the Children of Israel, after leaving Rameses,<sup>5</sup> where the Egyptians were assembled to see them off.<sup>6</sup> 'Tents' were exactly suited to a people of 'nomadic inclinations'—(to use Professor Maspero's phrase)—who had just recovered their liberty, and were bent upon breathing the free air of the Desert.

"To revert to the 'Itinerary' of the Children of Israel:—<sup>7</sup>

"'And they departed from Succoth, and pitched in Etham, which is in the edge of the Wilderness.'

"The language of Exodus exactly corresponds with this:—<sup>8</sup>

"'And they took their journey from Succoth, and encamped in Etham, in the edge of the Wilderness.'

<sup>1</sup> "Naville has shown Pithom to be *identical* with Succoth."—*Dictionary of the Bible*, edited by James Hastings, M.A., D.D., title, "The Exodus to Canaan." (Succoth was a district in which Pithom—a fortified city—was situated.—Naville.) <sup>2</sup> Num. xxxiii. 1-5.

<sup>3</sup> "The death of the first-born son of Meneptah II. is recorded on the monuments."—*Cambridge Companion to the Bible*, p. 90.

<sup>4</sup> *Cambridge Companion to the Bible*, p. 268. (Index of Proper Names.)

<sup>5</sup> Exod. xii. 37; Num. xxxiii. 5.

<sup>6</sup> Num. xxxiii. 3.

<sup>7</sup> Num. xxxiii. 6.

<sup>8</sup> Exod. xiii. 20.



"M. Naville<sup>1</sup> considers that the 'Etham' of the Bible is the 'Atma' of the 'Papyrus Anastasi'—the residence of the 'Shasu,' or Bedouin Arabs, conquered by Kings of the 18th Dynasty.

"The 'Itinerary' of the Children of Israel<sup>2</sup> continues as follows:—

"'And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol.'

"Compare with this the command of the Lord, as recorded in Exodus:—<sup>3</sup>

"'And the Lord spake unto Moses, saying, "Speak unto the Children of Israel, that they turn, and encamp before Pi-hahiroth, between Migdol and the Sea, over against Baal-zephon; before it shall ye encamp by the sea."'" . . 'And they did so.'

"It is most interesting, at this point, to consult the enumeration of the Latitudes and Longitudes of 'Biblical Names of Places,' given at the end of that learned Work, *The Cambridge Companion to the Bible*.<sup>4</sup> The most important of these is, clearly, 'Pi-hahioth,' 'where,' as stated in 'the Index of Proper Names,' of *The Cambridge Companion to the Bible*,<sup>5</sup> 'the Israelites crossed the Red Sea.' It will be found, on examining the Map (No. 5) of 'Egypt, Sinai, and Canaan,' attached to the *Cambridge Companion to the Bible*,<sup>6</sup> that the 30th degree of Latitude passes through the narrowest part of the Gulf of Suez, a short distance to the North of the modern town of Suez. This is the Latitude of Pi-hahiroth as given in 'the Index of Proper Names,' in *The Cambridge Companion to the Bible*.<sup>7</sup> The Longitude is given as 32°30', which would place Pi-hahiroth on the Egyptian side of the narrowest part

<sup>1</sup> *The Store City of Pithom and the Route of the Exodus*, p. 24. (See, however, *infra*.)

<sup>2</sup> Num. xxxiii. 7.

<sup>3</sup> Chap. xiv. 1, 2, 9.

<sup>4</sup> Pp. 407-412.

<sup>5</sup> "List of Biblical Names of Places" (*Cambridge Companion to the Bible*), p. 411, *sub voce* "Pi-hahiroth."

<sup>6</sup> Compare Baedeker's map of "The Suez Canal," between pp. 168, 169; Murray's map of "The Nile Delta," opposite pp. 229, 230; and Dean Stanley's map of "The Peninsula of Sinai," opposite p. 5 of his work on *Sinai and Palestine, in connection with their History*. Also Sir William Smith's "Atlas of Ancient Geography," map of "Arabia and Ethiopia," to accompany his *Dictionary of the Bible*.

<sup>7</sup> p. 262, *sub voce* "Pa-hahiroth."

of the Gulf of Suez. Pi-hahiroth was 'between Migdol and the Sea';<sup>1</sup> Murray, in his Map of the 'Suez Canal,' queries 'Ajrûd'—(which will be found on his Map,<sup>2</sup> and, also, on Dean Stanley's<sup>3</sup>) as 'Migdol.' Its position on the Maps would exactly suit the description of Pi-hahiroth, as 'between Migdol and the Sea.' Baal-zephon, 'over against' which the Israelites 'encamped,' M. Naville conjectures<sup>4</sup> to have been situated 'on the shore opposite to Egypt,'—'a Sanctuary dedicated by Asiatic nomads, of Semitic race, to their god, Baal-zephon.'

"Let us now revert to the passage, already cited:—<sup>5</sup> 'Speak unto the Children of Israel, that they *turn*, and encamp before Pi-hahiroth.' They were then 'encamped' in Etham, in the edge of the Wilderness.'<sup>6</sup> What 'Wilderness' this was we cannot be in doubt about. It was 'the Wilderness of Etham,' in which they 'went three days' journey,' after they had passed through the Red Sea.<sup>7</sup> Elsewhere<sup>8</sup> it is called 'the Wilderness of Shûr.'<sup>9</sup> *The Cambridge Companion to the Bible* gives<sup>10</sup> the Latitude of the Wilderness of Etham as 29°45', the Longitude as 33°. This would carry us a considerable distance down the Western Shore of the Sinaitic Peninsula. But it is not 'the Wilderness of Etham' that we are in search of, but 'Etham, in the edge of the Wilderness,' which would lie to the North of the Wilderness of Etham. Unfortunately, the Latitude and Longitude of 'Etham' itself are not given; but it seems perfectly clear that the Israelites were making for the Wilderness, *without crossing the Red Sea*, when the Divine Command came to them to TURN and encamp before Pi-hahiroth, on the Egyptian side of the Gulf of Suez. When Pharaoh Meneptah heard that they were

<sup>1</sup> Exod. xiv. 2.

<sup>2</sup> Murray's *Hand-book for Egypt*, pp. 288, 289.

<sup>3</sup> *Sinai and Palestine, in connection with their History*, opposite p. 5. ("Ajerûd may be a corruption of Pi-hahiroth," p. 29, *sed quære*.)

<sup>4</sup> *The Store City of Pithom, and the Route of the Exodus*, p. 24.

<sup>5</sup> Exod. xiv. 2.

<sup>6</sup> *Ibid.* xiii. 20; Num. xxxiii. 6.

<sup>7</sup> Num. xxxiii. 8.

<sup>8</sup> Exod. xv. 22.

<sup>9</sup> *The Cambridge Companion to the Bible* gives the following, in its "Index of Proper Names": s.v. "Shûr"—"Wilderness of Etham: Num. xxxiii. 8."

<sup>10</sup> "List of Biblical Names of Places," p. 409, s.v. "Etham, Wilderness of."

there, he exclaimed, 'They are entangled in the land!'<sup>1</sup> A glance at the Map will shew the meaning of this. Jebel Atâkah bars the way southwards. Its 'dark masses' tower upwards, fringing the margin of the Gulf of Suez,<sup>2</sup> and stretching away, far inwards. But its name means 'The Mount of Deliverance,'<sup>3</sup> and help came, when least expected by the Israelites.<sup>4</sup>

"From 'the Song of Moses'<sup>5</sup> we gather that the object of the Passage of the Red Sea was to strike terror into the hearts of the inhabitants of Canaan, and 'Palestina,' when they heard of 'the great work, which the Lord did upon the Egyptians'; and so facilitate the entrance of the Children of Israel into the Promised Land.<sup>6</sup>

"The Route of the Israelites, from Succoth to the Red Sea, is, with great diffidence and modesty, admirably summarized by Dean Milman:—<sup>7</sup>

"'Their first march was to Succoth, originally a place of tents, and which, probably, afterwards, grew up into a village.'<sup>8</sup> From Succoth they advanced to Etham, by some supposed to be a castle, or small town, at the extreme point of the Red Sea, by Jablonski, derived with great probability from an Egyptian word, signifying the termination of the sea. Here they were on the borders of the Desert;<sup>9</sup> should they once advance to any distance in that sandy and barren region, they were safe from pursuit. . . . On a sudden, the march of the Israelites is altered; instead of pressing rapidly onwards, *keeping the sea on their right hand*, and so heading the gulf, they strike to the South, *with the sea on their left*, and

<sup>1</sup> See Exod. xiv. 3.

<sup>2</sup> See the map of "The Gulf of Suez," in Baedeker's *Egypt*, p. 161; and the map of "The Delta," opposite the title-page. Also p. 160.

<sup>3</sup> *Sinai and Palestine, in connection with their History*, chap. i. part i. p. 28.

<sup>4</sup> Exod. xiv. 10-12.

<sup>5</sup> "The Song of Moses"—(Exod. xv. 1-21)—is associated, in the Revelation of St. John the Divine, with "The Song of the Lamb" (Rev. xv. 3). "Having survived so many ages," it "is still fresh and vivid as ever."—*History of the Jews*, vol. i. book ii. p. 95.

<sup>6</sup> The Israelites, who escaped from Egyptian bondage, had not, at this time, incurred the terrible curse, "As for you, your carcases shall fall in this Wilderness."—Num. xiv. 29, 32, 35.

<sup>7</sup> *History of the Jews*, vol. i. book ii. p. 90.

<sup>8</sup> M. Naville considers that "Succoth" ("Thuket") was 'the name of a district' (p. 23).

<sup>9</sup> "In the edge of the wilderness," Exod. xiii. 20; Num. xxxiii. 6.

deliberately encamp at no great distance from the shore, at a place called Pi-hahiroth.'

"On a mound of *débris*, to the north of Suez, is a hill, called, by the Arabs, 'Kôm el-Kolzum,' which is the site of the ancient town of 'Kolzum.'<sup>1</sup> 'Kolzum' means, in Arabic, 'Destruction,'<sup>2</sup>—a name, which has a distinct reference to the overthrow of Pharaoh's host. Kolzum occupied the site of the still more ancient Greek city of 'Clysma'—a name, which, also, carries a tradition of the disaster.<sup>3</sup> This part of the Gulf was called 'the Sea of Clysma'; and, later on, 'the Sea of Kolzum.' A great authority, Reland, in his 'Index' to *Palestine Illustrated*,<sup>4</sup> puts 'Clysma, *nomen Sinus, quem, sicco pede, permearunt Israelitae.*' Pi-hahiroth was, evidently, situated on the spot where, subsequently, the Greek City of Clysma, and, later on, the Arabic town of Kolzum, were located.

"Dr. William Smith's *Atlas of Ancient Geography*, 'Arabia and Ethiopia,' gives 'Clysma' in the place of Suez, and the 30th degree of Latitude passes through the narrowest part of the Gulf of Suez.<sup>5</sup>

"Two great authorities, cited by Dean Milman,<sup>6</sup> Niebuhr and Burckhardt, have fixed upon the narrow inlet, near the modern Suez, as the place where the Passage of the Red Sea was effected.

"Carsten Niebuhr, the great Danish Explorer, whose 'intelligence and courage' 'first opened Arabia to Europe,'<sup>7</sup> in his *Travels through Arabia*,<sup>8</sup> in 1762, says:—'Before we could reach the city'—[Suez],—'we had to cross the same arm of the sea, over which we had been ferried, when we set out on our journey; but we could find no boat on the Eastern side. Perceiving, however, that the tide was ebbing, we ventured to ford this part of the Gulf. The attempt shewed us that the waters of the Gulf are much influenced

<sup>1</sup> Baedeker's *Egypt*, p. 161.

<sup>2</sup> Murray's *Hand-book for Egypt*, p. 246.

<sup>3</sup> *Dictionary of the Bible*, edited by James Hastings, M.A., D.D., title, "Exodus and Journey to Canaan."

N.B.—Rawlinson, in his Map of "Ægyptus," places Clysma where Suez now is.

<sup>4</sup> P. 472.

<sup>5</sup> "Heroöpoliticus Sinus."

<sup>6</sup> *History of the Jews*, vol. i. book ii. pp. 93, 94.

<sup>7</sup> *Journey and Residence in Central and Eastern Arabia*, by W. G. Palgrave. Dedication "to the Memory of Carsten Niebuhr."

<sup>8</sup> *Travels through Arabia*, translated by R. H. Heron (1792), vol. i. chap. viii. p. 198: Also note to p. 198, p. 451:

by the tides ; and convinced us that, in the ebb, the Red Sea may safely be passed on foot.'

"Burckhardt, whom Dean Milman characterizes as 'intelligent, observant and accurate,'<sup>1</sup> in his *Journal of a Tour in the Peninsula of Sinai*,<sup>2</sup> says :—'That the Israelites crossed the Sea, near Suez, Niebuhr, with good reason, conjectures.'

"Dean Milman observes :—'Here Niebuhr himself forded the Sea, which is about two miles across ; but he asserts, confidently, that the channel must, formerly, have been much deeper, and that the Gulf extended much further to the North, than at present. The intelligent Burckhardt adopts the views of Niebuhr. Here, besides that the Sea is so much narrower, the bottom is flat and sandy ; lower down, it is full of sharp coral rocks, and the sea-weed, in such large quantities, that the whole Gulf is called by a name, 'Al-Souf,' which signifies 'the Weedy Sea.'

"Naville thinks<sup>3</sup> 'it is difficult not to admit that the Red Sea<sup>4</sup> extended much further North, than at present, at the time of Rameses II. It has, since then, shrunk back, as far as Suez.'

"Dean Stanley, in his hesitating and balancing way, inclines to Dean Milman's view of the place at which the Israelites passed through the Red Sea.<sup>5</sup> Some of the reasons, which he adduces, are original and striking.

"'First, we are expressly told that the agency, by which the Sea was dried up, was 'a strong East wind,'<sup>6</sup> or, according to the Septuagint, 'a strong South wind.' This compels us to select a portion of the sea where the depth is not too great to forbid the agency of wind ; and this is only at the Northern end, where the shoals are, and must always have been, sufficient to render a shallower passage possible. And it may be added that the actual description accords with this, better than with the hypothesis which would lead the army through the more Southern part of the Gulf, where they would have

<sup>1</sup> *History of the Jews*, vol. i. book ii. p. 94 ; book iii. p. 124.

<sup>2</sup> *Travels in Syria and the Holy Land*, p. 472. (Translation of W. M. Leake.)

<sup>3</sup> *The Store City of Pithom and the Route of the Exodus*, p. 7.

<sup>4</sup> "The Red Sea" is always meant by "the Weedy Sea" ("Yam-Suph"),—not the Mediterranean.—Rawlinson.

<sup>5</sup> *Sinai and Palestine, in connection with their History*, chap. i. part. i. pp. 35, 36.

<sup>6</sup> Exod. xiv. 21.



passed, not between 'walls,'<sup>1</sup> but between 'mountains,' of water, such as no faithful narrative could have failed to notice. Secondly, we are told that the host, to the number of 600,000 armed men, passed over within the limits of a single night. If so, the passage must have occurred in the narrower end of the Gulf, and not in the wide interval of eight or ten miles between the Wâdy Tamârik<sup>2</sup> and the Wells of Moses.<sup>3</sup> Indeed, it should be remembered that the notion of the Israelites *crossing* the Red Sea at its broader part is, comparatively, modern.'

" 'There is no living Biblical Scholar, who can ignore,' says Professor Huxley,<sup>4</sup> 'authorities of the rank of Wellhausen.'

" Professor Wellhausen takes what I consider the orthodox view, with regard to 'the Route of the Exodus.'

" 'The Hebrews, compelled to abandon the direct Eastward Road—(Exod. xiii. 17, 18)—turned towards the South-West; and encamped, at last, on the Egyptian shore, on the North arm of the Red Sea.'<sup>5</sup>

" Professor Wellhausen, I may add, gives the following picturesque description of 'Israel in Egypt,'<sup>6</sup> which exactly corresponds with the description given by Professor Maspero :—<sup>7</sup>

" 'Although settled within territory of the Pharaohs, and recognizing their authority, the Hebrews continued all their old characteristics—their language—their patriarchal institutions—their nomad habits of life.'

" Let us now glance, for a moment, at the Egyptian Court, at Zoan (Tanis).

" Pharaoh Meneptah, not unnaturally, refused to let the Children of Israel go,<sup>8</sup> fearing to lose the services of more than

<sup>1</sup> Exod. xiv. 22, 29.

<sup>2</sup> See Stanley's map, opposite p. 5.

<sup>3</sup> "Ayûn Mousa." *Vide infra*.

<sup>4</sup> *Essays on Science and Hebrew Tradition*. Preface to vol. iv. p. xiii.

<sup>5</sup> *Sketch of the History of Israel and Judah*, by J. Wellhausen, Professor at Marburg. Third Edition, chapter i. p. 3.

<sup>6</sup> *Sketch of the History of Israel and Judah*, chap. i. p. 2.

<sup>7</sup> *The Struggle of the Nations*, by G. Maspero, Hon. D.C.L., Fellow of Queen's College, Oxford, Member of the Institute, and Professor at the College of France, p. 444. (S.P.C.K.)

<sup>8</sup> Exod. v. 2; vii. 14, 22; viii. 15, 19, 32; ix. 7, 12, 35; x. 20, 27; xi. 10.



half a million of bondsmen, who, if they once quitted the country, and found themselves free, would not be likely to return.<sup>1</sup>

"The required permission was, at length, obtained."<sup>2</sup>

"Meneptah had scarcely yielded, when he repented of his weakness."<sup>3</sup>

"The death of the first-born Son of Meneptah is recorded on the Monuments.<sup>4</sup> This and the death of the first-born of all the Egyptians brought matters to a crisis. 'The Egyptians were urgent upon the people that they might send them out of the land, in haste, for they said :—'We be all dead men.'"<sup>5</sup>

"It is clear that the motive of Meneptah, in sending a force to intercept the Children of Israel, on their way to the Wilderness, was not vengeance, but the sordid desire to retain their services, as bondsmen, a desire which was shared by his Courtiers. 'Why have we done this, that we have let Israel go *from serving us*?'"<sup>6</sup>

"Meneptah appears before us as the meanest of Egyptian Monarchs. The character of this Prince, as described on the Monuments, corresponds with the picture drawn of him in the Bible. His lack of personal courage had been tested already. A formidable invasion had taken place, from the North-West, of native Libyan Tribes, aided, probably, by troops from Greece and Sicily. Meneptah did not go to the front, in person. He had been warned in a dream, by the god Ptah,<sup>7</sup> not to quit Memphis! The Libyans were signally defeated by his brave generals, not by him; yet he claimed the glory of the victory.<sup>8</sup> He had the meanness to inscribe it on the back of a Stèle, stolen from the Funeral Temple of Amenhotep III., and built, face inwards, into his own Funeral Temple, at Thebes!<sup>9</sup> This Stèle, known as 'the Israel Stèle,'<sup>10</sup> was dis-

<sup>1</sup> Rawlinson's *History of Ancient Egypt*, vol. ii. chap. xxi. p. 334.

<sup>2</sup> Exod. viii. 8, 25, 28; ix. 28; x. 8, 10, 11, 24; xii. 31, 32. Rawlinson's *History of Ancient Egypt*, vol. ii. chap. xxi. p. 334.

<sup>3</sup> Rawlinson's *History of Ancient Egypt*, vol. ii. chap. xxi. p. 334.

<sup>4</sup> *Cambridge Companion to the Bible*, p. 90; Exod. xi. 5; xii. 29.

<sup>5</sup> Exod. xii. 33. (Compare vi. 1.)

<sup>6</sup> Exod. xiv. 5.

<sup>7</sup> Sometimes spelt "Phthah."

<sup>8</sup> *Cambridge Companion to the Bible*, p. 90; Rawlinson's *History of Ancient Egypt*, vol. ii. chap. xxi. p. 332.

<sup>9</sup> *Ibid.* p. 328; Murray's *Hand-book for Travellers in Egypt*, pp. 399, 400; Maspero's *Struggle of the Nations* p. 436. (S.P.C.K.)

<sup>10</sup> *Vide infra.*

covered by Professor Flinders Petrie, and will be found at the Gizeh Museum, Room xxv.

"The weakness and irresolution of Meneptah can be seen, at a glance, on looking at his head, from his Monument, as reproduced, by Rawlinson, from Lepsius.<sup>1</sup> There is nothing manly in his countenance. His head might easily be mistaken for the head of a woman.

" 'There is no authority,' says Sir Gardner Wilkinson,<sup>2</sup> 'for supposing that Pharaoh was drowned in the Red Sea.'

"Rawlinson<sup>3</sup> agrees with Wilkinson, that the Pharaoh himself escaped.

" 'Neither in Exodus xiv. 23, 28, nor in the Song, which Moses sung, on the occasion of their deliverance,<sup>4</sup> is any mention made of the King's death,' says Professor Brugsch-Bey's Editor.<sup>5</sup> 'Besides the splendid tomb of Meneptah II.,—the Pharaoh<sup>6</sup> of the Exodus,—we possess a Papyrus, containing a highly-eulogistic Dirge of Meneptah, in which he is congratulated on attaining a good old age.'

"The whole coast is looked upon with awe by the Arabs, who pretend that they hear, mixed with the roaring of the waves, the wailings of the charioteers and horsemen of Pharaoh's Army.<sup>7</sup>

"There is an almost continual motion of the waters of the Bay of Birket Faraoun, which the Arabs say is occasioned by the spirits of the Drowned still moving at the bottom of the Sea!<sup>8</sup>

"The Korân has given minute particulars of the Passage of the Red Sea. 'When Moses had smitten it, it became divided into twelve parts, between which were as many

<sup>1</sup> Rawlinson's *History of Ancient Egypt*, vol. ii. chap. xxi. p. 335.

<sup>2</sup> *The Ancient Egyptians*, by Sir Gardner Wilkinson, D.C.L., F.R.S., New Edition by S. Birch, LL.D., D.C.L., vol. i. chap. ii. p. 38.

<sup>3</sup> *History of Egypt*, vol. ii. chap. xxi. p. 334.

<sup>4</sup> Exod. xv. 1-21. See, especially, verses 4, 5, 19.

<sup>5</sup> *Egypt under the Pharaohs*, by Professor H. Brugsch-Bey, 2nd Edition, translation of Philip Smith, vol. ii. chap. xiv. p. 136. (See vol. iii. p. 265.)

<sup>6</sup> The word, "Per-aa"—("Pharaoh")—does not always, indeed, imply "the King," in late times.—Dr. Budge.

<sup>7</sup> See, on these points, Dean Milman's *History of the Jews*, vol. i. book ii. pp. 95, 96.

<sup>8</sup> Burckhardt's *Travels*, p. 624.

paths,'<sup>1</sup> one path for each Tribe, an idea borrowed from the Jews.<sup>2</sup>

" 'Of all the events of the Israelite History,' says Dean Stanley,<sup>3</sup> 'there is none which, either from the magnificence of the crisis itself, or from its long train of associations, has greater interest than the Passage of the Red Sea. In the History of the Old Dispensation it took, not merely by type or prophecy, but actually, the same place as is occupied in the New Dispensation by the highest events of the Gospel History. It was the birthday of the people, and of the religion; it was the deliverance from the bondage of Egypt, of Africa, of gigantic oppression, and strange worship. It was a deliverance, not by the force of man, but by the hand of God. . . . The spray of the Red Sea is found, as it were, on the inmost hills of Palestine, and from them it has been wafted through the world. It was the greatest event which Ancient History records: its effects are still felt.' 'The Passage of the Red Sea must retain its place, among the best attested facts of History.'<sup>4</sup>

" (6) Sinai is situated on a Peninsula, which forms part of Modern Egypt, and owns the sway of the Khedive. A considerable portion of this Peninsula is known to the Arabs as 'Badiet et-Tih,'—'the Wilderness of the Wanderings.'<sup>5</sup>

" 'There can be no dispute,' says Dean Stanley,<sup>6</sup> 'as to the general track of the Israelites, *after* the Passage.'

" The leading finger-post is, that they journeyed, not in the direction of Palestine,<sup>7</sup> but towards that mysterious Mountain, where the Almighty had first made Himself known as 'Yahveh'<sup>8</sup>—'the Eternal, Self-Existent One'—to Moses.<sup>8</sup>

<sup>1</sup> *The Korân*, Sale's Edition, chap. xxvi. p. 304.

<sup>2</sup> See note (u) to chap. xx. p. 259; R. Eliezer, *Pirke*, c. 42; Al Beidâwi, *Abulfed. in Hist.* Mohammed has embellished the Scripture account of the Exodus with many fabulous additions.

<sup>3</sup> *Sinai and Palestine in connection with their History*, chap. i. part. i. pp. 33, 34.

<sup>4</sup> The new *Dictionary of the Bible* (Ed. Dr. Hastings), title, "Israel, History of." (Written by Higher Critics.)

<sup>5</sup> Murray's *Guide-book for Travellers in Egypt*, p. 534.

<sup>6</sup> *Sinai and Palestine in connection with their History*, chap. i. part i. p. 37. The "Wâdy Sadur" is reached, after leaving Ayûn Mousa. Here Professor Palmer, the *collaborateur* of Sir Walter Besant, was murdered by Arabs in August, 1882.

<sup>7</sup> Or "Jehovah."—*Cambridge Companion to the Bible*, p. 90. Exod. iii. 14.

<sup>8</sup> *History of the Jews*, by the Very Rev. Dean Milman, vol. i. book ii. p. 126.

If the Israelites were to enter the mountainous region at all, they must continue in the route of all travellers, between the Sea and the table-land of the Tih, till they entered the low hills of Ghüründel.<sup>1</sup>

"The Itinerary in Numbers, which Moses wrote by command of the Lord, is as follows : <sup>2</sup>—'And they departed from before Pi-hahiroth, and passed through the midst of the Sea into the Wilderness, and went three days' journey in the Wilderness of Etham, and pitched in Marah.'

"The account in Exodus<sup>3</sup> mentions a circumstance which should assist us in identifying Marah :—'So Moses brought Israel from the Red Sea, and they went out into the Wilderness of Shûr ; and they went three days in the Wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter ; therefore, the name of it was called 'Marah.'<sup>4</sup> And the people murmured against Moses, saying, 'What shall we drink ?' And he cried unto the Lord ; and the Lord shewed him a tree, which, when he had cast into the waters, the waters were made sweet.'

"Burckhardt's identification of Howara with Marah,' says Dean Milman,<sup>5</sup> 'is generally received.'

"The bitter Well at Marah, which was sweetened by Moses, *corresponds exactly*,' says Burckhardt,<sup>6</sup> 'with that of Howara. . . . There is no other Well, absolutely bitter, on the whole of the Coast, as far as Râs Mohammed.'<sup>7</sup>

"The water is so bitter that men cannot drink of it, and even camels, if not very thirsty, refuse to taste it.<sup>8</sup>

<sup>1</sup> *Sinai and Palestine in connection with their History*, chap. i. part i. p. 37.

<sup>2</sup> Num. xxxiii. 8. "We were, undoubtedly on the track of the Israelites."—Dean Stanley's *Extracts from Letters, etc., written on the spot*," etc.

<sup>3</sup> Exod. xv. 22-25.

<sup>4</sup> "Marah," in Hebrew, means "Bitterness." (The proper name, "Mary," is derived from it.) "Morrah," in Arabic, means "Bitter,"

<sup>5</sup> *History of the Jews*, vol. i. book iii. p. 124 note (b).

<sup>6</sup> *Travels in Syria and the Holy Land*, "Journal of a Tour in the Peninsula of Sinai," by John Lewis Burckhardt, published by "The Association for Promoting the Discovery of the Interior Parts of Africa." Translated by William Martin Leake, Acting Secretary of the Africa Association, p. 472. Stanley spells the Name of the Well "Hawaraah."

<sup>7</sup> The extreme point of the Peninsula of Sinai. See Dean Stanley's Map of the Peninsula, chap. i. part i. opposite p. 5.

<sup>8</sup> Dean Milman's *History of the Jews*, vol. i. book iii. p. 125, and

"The Arabs say that it was with the wood of a shrub or tree, called 'Elvah'—not unlike our hawthorn, in form and flower—that Moses sweetened the waters of Marah. The bitter taste is derived from sulphate of lime, and the lime would be speedily precipitated, if any vegetable substance, containing oxalic acid, were thrown into it, and the water rendered agreeable and wholesome.<sup>1</sup>

"Burckhardt says <sup>2</sup>:—'We left Suez early in the morning. . . . We halted at the Wells of Ayûn Mousa. From Ayûn Mousa we travelled fifteen hours and a quarter to the Well of Howara.' He then says:—'It appears probable that this is the Desert of three days mentioned in the Scriptures to have been crossed by the Israelites, immediately after their passing the Red Sea; and, at the end, they arrived at Marah. In moving with a whole nation the march may very well be supposed to have occupied three days.' But why should he calculate the three days' Journey of the Israelites from Ayûn Mousa, which is eight miles <sup>3</sup> South of the place where, in his own opinion, and that of Carsten Niebuhr, the Children of Israel passed through the Red Sea? As we have already seen,<sup>4</sup> the Red Sea is 'eight or ten miles' broad,<sup>5</sup> at Ayun Mousa!

"The march of the Children of Israel was never conducted in one dense column. It bore a far closer resemblance to the migration of an Arab Tribe,<sup>6</sup> whose flocks, herds, shepherds, and guards spread over the country for many miles.<sup>7</sup>

"The Itinerary in Numbers, written by Moses by command of the Lord, proceeds as follows <sup>8</sup>:—

notes to that page; Ecclesiasticus xxxviii. 5; Bruce's *Travels*, iii. p. 487.

<sup>1</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., *ubi supra*.

<sup>2</sup> *Travels in Syria and the Holy Land*, "Journal of a Tour in the Peninsula of Sinai," p. 472.

<sup>3</sup> Murray's *Handbook for Travellers in Egypt*, p. 543.

<sup>4</sup> *Sinai and Palestine in connection with their History*, chap. i. part i. p. 36.

<sup>5</sup> This is the width of the Red Sea, between Wady Tawarik to the S.E. of Jebel Atâkah and Ayûn Mousa, according to the survey by Commander Moresby and Lieut. Careless.

<sup>6</sup> 6,000 Bedouins constitute the present inhabitants of the Peninsula.—Dean Stanley.

<sup>7</sup> Dr. Kitto's *Encyclopaedia of Biblical Knowledge*, title, "Wanderings, Wilderness of."<sup>8</sup>

<sup>8</sup> Num. xxxiii. 9.



“ ‘And they removed from Marah, and came unto Elim : and in Elim were twelve fountains of water, and threescore and ten palm-trees ; and they pitched there.’

“ ‘The account in Exodus <sup>1</sup> is, practically, identical :—

“ ‘And they came to Elim, where were twelve wells of water, and threescore and ten palm-trees : and they encamped there by the waters.’

“ ‘If we admit,’ says Burckhardt,<sup>2</sup> ‘Bar Hawara to be the Marah of Exodus (xv. 23), then Wâdy Gharendal is, probably, Elim, with its wells and date-trees, an opinion entertained by Niebuhr.’

“ ‘Dean Milman says,<sup>3</sup> with emphasis :—

“ ‘*All Travellers place Elim in the Valley of Girondel, or Gharondel.*’<sup>4</sup> ‘Here,’ he continues, in a spirited passage, ‘they rested under the shade of seventy palm-trees, with twelve springs of water bubbling up around them. Nine out of the twelve Wells still remain, and the palm-trees have spread out into a beautiful Grove. . . . In this delightful resting-place the Nation reposed for a month.’

“ ‘The vegetation, fringing the Wâdy Ghüründel (and, also, the Wâdy Useit, adjoining, into which the caravan of the Israelites probably overflowed), is the first met with in the Desert ; and bears evidence of its extreme old age. The wild palms, successors of the ‘threescore and ten,’ are either trunkless, or, else, have savage hairy trunks, and branches all dishevelled. The feathery tamarisks have gnarled boughs and hoary heads, worthy of their venerable growth. The wild acacia—the tree of the Burning Bush, and the shittim-wood of the Tabernacle,—is tangled into a thicket.<sup>5</sup>

“ ‘The Itinerary in Numbers, written by Moses by command of the Lord, continues <sup>6</sup> :—

“ ‘And they removed from Elim, and *encamped by the Red Sea*. And they removed from the Red Sea, and encamped in the Wilderness of Sin.’

<sup>1</sup> Exod. xv. 27.

<sup>2</sup> *Travels in Syria and the Holy Land*, “Journal of a Tour in the Peninsula of Sinai,” p. 472.

<sup>3</sup> *History of the Jews*, vol. i. book iii. pp. 125–126.

<sup>4</sup> “Gharendal,” Burckhardt ; “Ghüründel,” Stanley.

<sup>5</sup> See *Sinai and Palestine in connection with their History*, chap. i. part. ii. p. 69.

<sup>6</sup> Num. xxxiii. 10.



"Burckhardt,<sup>1</sup> Stanley,<sup>2</sup> and Milman<sup>3</sup> are all agreed, with regard to the 'encampment by the Red Sea' taking place in the Wâdy Taiyebah, so called from its 'goodly' water and vegetation.

"The intervening cliffs forbid any direct march along the seashore from the Wâdy Ghüründel to the Wâdy Taiyebah, with its venerable palms and tamarisks.<sup>4</sup> The Israelites passed, inland, over the low hills, between the Wâdy Useit and the Wâdy Taiyebah; and, then, the view of the deep blue waters of the Red Sea once more met their eager and curious gaze, its white foam flashing in the sunlight.

"The Israelites descended the Wâdy Taiyebah to the beach,<sup>5</sup> and saw, with delight, the waves of the Weedy Sea breaking on the shell-strewn shore of this Oasis, promontory after promontory jutting out into the Sea, on each side of the Valley, while, overhead, was a sky of the deepest blue.<sup>6</sup>

"In Exodus we read<sup>7</sup> :—

"'And they took their journey from Elim, and all the congregation came into the Wilderness of Sin, which is between Elim and Sinai.'

"On leaving Wâdy Taiyebah the Israelites came out upon the Plains of El-Murkhêya and El-Markha<sup>8</sup>—a hot and weary march over a desolate expanse of flints and sand, almost without vegetation. El Markha is identified by Dean Stanley<sup>9</sup> with 'the Wilderness of Sin.'

"It was here that the events recorded in the 16th chapter of Exodus, and commemorated by the Psalmist,<sup>10</sup> occurred.

<sup>1</sup> *Travels in Syria and the Holy Land*, "Journal of a Tour in the Peninsula of Sinai," p. 475.

<sup>2</sup> *Sinai and Palestine in connection with their History*, chap. i. part i. p. 38. (See p. 17.)

<sup>3</sup> *History of the Jews*, vol. i. book iii. p. 126.

<sup>4</sup> Jebel Hammâm Firaûn is 1,570 feet high.—Murray.

<sup>5</sup> "Most delightful of all, *the certainty*—I believe I may here say *the certainty*—(thanks to that inestimable verse in Num. xxxiii.)—that here the Israelites, coming down through that very Valley, burst upon that very view."—Stanley.

<sup>6</sup> See *Sinai and Palestine in connection with their History*, by the Very Rev. Dean Stanley, D.D., chap. i. part ii. p. 70.

<sup>7</sup> Exod. xvi. 1.

<sup>8</sup> "El Murkhah."—Stanley.

<sup>9</sup> *Sinai and Palestine in connection with their History*, chap. i. part ii. p. 70. (See also, Murray's *Hand-book for Travellers in Egypt*, pp. 541, 545, 549.)

<sup>10</sup> Psalm lxxviii. 23-25, 26-29; cv. 40:

Death by starvation—the most horrible of deaths—menaced the Israelites; and their thoughts, not unnaturally, turned to the plentiful supply of food in Egypt, whose coastline might be discerned, dimly, in the distance; but God heard their cry of agony. ‘Man did eat Angel’s Food’—‘the Corn’—‘the Bread’—‘of Heaven.’ God ‘rained flesh, also, upon them, as dust, and feathered fowls, like as the sand of the sea.’

“It may interest you to know that the ‘Manna,’ which played so important a part in preserving life, during these ‘Wanderings,’<sup>1</sup> distils, at the present day, from the thorns of the tamarisk, in the month of June; and is still called, by the Bedouins of the Desert, ‘Mann.’”

“‘It accurately,’ says Burckhardt,<sup>3</sup> ‘resembles the description of Manna given in the Scriptures. Its taste is agreeable, somewhat aromatic, and as sweet as honey.’

“In the Spring of the year, too, Quails<sup>4</sup> pass, in large flocks, over the Peninsula of Sinai, on their annual migrations; they are very heavy on the wing, and are wafted about by the wind, and sometimes fall to the earth. Compare with this the description of the Psalmist<sup>5</sup>:—‘He caused an East wind to blow in the Heaven, and, by His power, He brought in the South wind<sup>6</sup>; and He let feathered fowls fall in the midst of their camp, round about their habitations.’

“El-Markha extends along the sea-shore as far as the entrance to Wâdy Firân.”

“The account in Exodus proceeds as follows<sup>8</sup>:—

“‘And all the congregation of the Children of Israel journeyed from the Wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim.’

“In the Itinerary in Numbers,<sup>9</sup> written by Moses by command of the Lord, more minute particulars are given:—

<sup>1</sup> Exod. xvi. 14-36; Num. xi. 7-9.

<sup>2</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book iii. p. 127.

<sup>3</sup> *Travels in Syria and the Holy Land*, by John Lewis Burckhardt, pp. 599, 600. The Korân speaks of the manna and quails, chap. ii. p. 7; chap. vii. p. 133 (Sale’s Edition).

<sup>4</sup> *History of the Jews*, *ubi supra*.

<sup>5</sup> Psalm lxxviii. 26-28.

<sup>6</sup> The Eastern Writers say these Quails were brought by a South Wind from Yaman.—Sale’s *Korân*, chap. ii. p. 7, note (o).

<sup>7</sup> Murray’s *Guide-book for Travellers in Egypt*, p. 549.

<sup>8</sup> Exod. xvii. 1.

<sup>9</sup> Num. xxxiii. 12-14.

“The Children of Israel took their journey out of the Wilderness of Sin, and encamped in Dophkah; and they departed from Dophkah, and encamped in Alush; and they removed from Alush, and encamped at Rephidim.”

“The Israelites, in ‘journeying out of the Wilderness of Sin’—(now known as the Plain of El-Markha<sup>1</sup>)—and leaving the inhospitable shore of the Red Sea, turned up the Valley of ‘Paran,’ now corrupted into ‘Fîrân,’ or ‘Feirân,’<sup>2</sup> and rested, first, at Dophkah, and, then, at Alush, neither of which can be identified.<sup>3</sup>

“If the Israelites had turned up the Wâdy Shellâl—(‘the Valley of Cataracts’)—ten miles before reaching the mouth of the Wâdy Fîrân, and turned down into the Wâdy Fîrân, over the Nagb Budera,<sup>4</sup> and through the Wâdy Qena, the Seh Sidra and the Wâdy Mukatteb, they would have come upon the Egyptian Turquoise Mines of Maghâra, which date back to a period antecedent to the erection of the Pyramids of Gizeh.<sup>5</sup> This is the Route of all recent travellers.<sup>6</sup>

“Dean Stanley,<sup>7</sup> who traversed this Route, saw, after ascending the Nukb Badera, or Nagb Budera, which he calls ‘a stair of rock,’ *Egyptian hieroglyphics and figures carved in the cliffs*, in a side Valley, off ‘the glorious Wâdy Sidri,’ before reaching the Wâdy Mukatteb, or ‘Written Valley.’ ‘These hieroglyphics,’ he says, ‘are amongst the oldest in the world, and were already there before the Exodus.’ The date of the Inscriptions on the rocks in the Valley of Mukatteb, and in other places mentioned by Dean Stanley, is still in dispute.<sup>8</sup>

“The Wâdy Fîrân is ‘the grandest of all the Sinaitic

<sup>1</sup> “Murkhah.”—Stanley.

<sup>2</sup> *Sinai and Palestine in connection with their History* chap. i. part. i. p. 28.

<sup>3</sup> These names of resting-places, between the Wilderness of Sin and Rephidim, are omitted in the account of the “Wanderings,” given in Exodus (xvii. 1), as unimportant.

<sup>4</sup> “Nukb Badera.”—Stanley.

<sup>5</sup> See Murray’s *Guide-book for Travellers in Egypt* pp. 550–552. The names of “Zeser” and “Sneferu,” predecessors of “Khufu,” builder of the Great Pyramid, and the name of “Khufu,” himself, are inscribed on tablets at these Mines.

“Maghara” means “a Cave.”—Murray.

<sup>6</sup> *Sinai and Palestine in connection with their History* chap. i. part i. p. 38.

<sup>7</sup> *Ibid.* part. ii. p. 71.

<sup>8</sup> *Ibid.* part. i. note A, p. 57.

Wâdies.' <sup>1</sup> A luxuriant mass of trees and vegetation is hemmed in between magnificent rugged granite cliffs. The date-bearing palm is of unusual size, and fruitfulness ; and, indeed, all the trees, common to the Peninsula, show here at their best. A varied undergrowth of herbs and grasses, moss, turf, small flowers, and marshy plants, cover the bed of the Valley, which is ' the Paradise of the Bedouin Arab.' Here and there, are clusters of rough Bedouin houses, with enclosed gardens, in which are grown maize and tobacco, irrigated by means of water raised by shalûfs. It is a beautiful spectacle to see the Mountains lit up, from top to bottom, with the red blaze, which shoots up from the watchfires of the Bedouin tents. ' So they must have shone before the Pillar of Fire.' <sup>2</sup> A glance at Dean Stanley's Map <sup>3</sup> will show that the Wâdy Fîrân transcends, with its verdant Oasis, all the Wâdies to the South of the Badiet et-Tîh.

" Ancient tradition, and most modern authors, agree in placing Rephidim at Fîrân. Its position answers all the requirements of the account of the Battle with the Amalekites. <sup>4</sup> In Exodus xvii. 9, 10, the Hebrew word used is ' Gibeah,' rightly interpreted ' Hill.' The Hebrew word, ' Hor,' (or ' Har,') is invariably used for a ' Mountain.' Every one, who has seen the Valley of Fîrân, will, at once, recognize the propriety of the term, ' Hill,' as applied to the rocky eminence from which Moses viewed the Battle, and on which stood, in early Christian times, the Church and Palace of the Bishops of Paran. <sup>5</sup> The ruins of ecclesiastical structures still exist on the summit of the Hill. <sup>6</sup> This Hill, which is on the right side of the Wâdy Fîrân, opposite the hillock, ' El-Maharrad,' (on which, too, are the ruins of ecclesiastical structures,) is

<sup>1</sup> See, as to this, Murray's *Guide-book for Travellers in Egypt*, pp. 553, 558, 560.

<sup>2</sup> *Sinai and Palestine in connection with their History*, chap. i. part ii. p. 73.

<sup>3</sup> *Ibid.* part i. opposite p. 5.

<sup>4</sup> Murray's *Guide-book for Travellers in Egypt*, p. 541 ; Exod. xvii. 8-16.

<sup>5</sup> *Sinai and Palestine in connection with their History*, by the Very Rev. Dean Stanley, D.D., chap. i. part i. pp. 41, 72 ; Appendix, pp. 494, 497.

<sup>6</sup> Murray's *Hand-book for Travellers in Egypt*, pp. 556, 557. Antoninus Martyr (A.D. 600) states that a Chapel stood on the spot where Moses viewed the Battle.

now called 'Jebel et-Tahûna.'<sup>1</sup> It is conical, in shape, and about 600 feet high, and in full view of the Valley, in which the Battle between the Israelites, under Joshua, and the Amalekites, under their Shêkhs, was fought. Access to the Hill would be easy to Moses, Aaron, and Hur, from a point lower down the Wâdy Fîrân; and, from its summit, they could witness, in its minutest details, the Battle raging below.<sup>2</sup>

"The attitude of Moses, during the Battle of Rephidim, was that of Prayer. 'He raised his hands,' says Dean Milman,<sup>3</sup> 'in earnest supplication to Heaven'; and, when they grew 'heavy,' Aaron and Hur supported them, on either side. 'And Joshua discomfited Amalek with the edge of the sword.'<sup>4</sup> A 'Vendetta' was established against the Amalekites<sup>5</sup> :—

" 'Remember what Amalek did unto thee, by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore, it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the Land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of<sup>1</sup> Amalek from under Heaven.'

"This Vendetta was afterwards carried out by Gideon,<sup>6</sup> by<sup>7</sup> Saul,<sup>7</sup> by David,<sup>8</sup> by the Simeonites.<sup>9</sup>

"The Amalekites, in the strategical position, which they had taken up in the Valley, before they attacked the Israelites, cut off all access to the Water-Supply,<sup>10</sup> so that 'there was no water for the people to drink.'<sup>11</sup> Parched with thirst, the people contended<sup>12</sup> with Moses, and were 'almost ready to

<sup>1</sup> "The Mountain of the Windmill."

<sup>2</sup> See Murray's *Hand-book for Travellers in Egypt*, pp. 556, 557. On a low neck of land, which connects the hillock, El-Maharrad, with the Wâdy, are the ruins of the old Episcopal City of Paran, mentioned in the Second Century.

<sup>3</sup> *History of the Jews*, chap. i. book iii. p. 128.

<sup>4</sup> Exod. xvii. 8-16.

<sup>5</sup> Deut. xxv. 17-19. A grandson of Esau was named "Amelek,"<sup>2</sup> Gen. xxxvi. 12; called "Duke Amelek," verse 16. But see Gen. xiv. 7.

<sup>6</sup> Judges vi. 3, 33; vii. 12; x. 12.

<sup>7</sup> 1 Sam. xiv. 48; xv.

<sup>8</sup> 1 Sam. xxvii. 8, 9; xxx. 1-18.

<sup>9</sup> 1 Chron. iv. 42, 43.

<sup>10</sup> Murray's *Hand-book for Travellers in Egypt*, pp. 553, 554.

<sup>11</sup> Exod. xvii. 1; Num. xxxiii. 14.

<sup>12</sup> "Meribah" means "Contention."



stone him.' <sup>1</sup> Happily, by Divine intervention, <sup>2</sup> the thirst of the people was quenched, before the Amalekites attacked them.

The sin of Amalek—a sin so offensive in God's sight as to be treasured up in judgment against that Race, causing Him, eventually, to destroy them utterly—derived its heinousness from this very thing, that the Amalekites were here endeavouring to dispossess the Israelites of a vital blessing, which God had sent to them by *miracle*. In fighting, therefore, against Israel, they were fighting against God. <sup>3</sup>

"At a sharp angle of the Valley, on its right bank, is a large block of fallen granite, called, 'Hesy el-Khattatin,' which is declared by the Bedouin Arabs to be the very Rock, riven by Moses with the rod, with which he smote the Nile. <sup>4</sup>

"The water gushed forth, in refreshing streams; and to 'spiritual meat' was added 'spiritual drink.' <sup>5</sup>

"The phrase, 'the Rock in Horeb,' presents no difficulty, as the term, 'Horeb,' is a general term, applied to 'the whole granite District of the Peninsula.' <sup>6</sup> Mount Serbâl is thus included in the term. It rises to the height of 6,760 feet above the level of the Mediterranean Sea, <sup>7</sup> and of 4,000 feet above the Wâdy Fîrân <sup>8</sup>; and was, undoubtedly, identified as Sinai by all known Writers before the time of the Emperor Justinian. <sup>9</sup> Its claim is now exploded <sup>10</sup>; but the magnificence of the view from its summit is extolled by modern Writers <sup>11</sup>; and the

<sup>1</sup> Exod. xvii. 2-4.

<sup>2</sup> *Ibid.* 5-7.

<sup>3</sup> *Undesigned Coincidences of the Writings both of the Old and New Testament an Argument of their Veracity*, by the Rev. J. J. Blunt, B.D., Margaret Professor of Divinity, part. i. § xvi. 66-71.

<sup>4</sup> Murray's *Hand-book for Travellers in Egypt*, p. 553; Exod. xvii. 1-7.

<sup>5</sup> 1 Cor. x. 1-4. The Korân says "that there gushed out of the Rock twelve fountains, and men knew their respective drinking-places."—Korân, chap. vii. p. 133 (Sale's Edition).

<sup>6</sup> See Murray's *Hand-book for Travellers in Egypt*, p. 541; *Sinai and Palestine in connection with their History*, chap. i. part. i. p. 41.

<sup>7</sup> See the "Combined View" of the Mountains of Egypt, Sinai, and Palestine, facing the Title-page of *Sinai and Palestine*.

<sup>8</sup> Murray's *Hand-book for Travellers in Egypt*, p. 554.

<sup>9</sup> *Sinai and Palestine in connection with their History*, chap. i. part. i. p. 40.

<sup>10</sup> Murray's *Hand-book for Travellers in Egypt*, pp. 554, 555.

<sup>11</sup> *Ibid.* pp. 555, 556; *Sinai and Palestine in connection with their History*, chap. i. part. ii. pp. 72, 73.



Sinaitic Inscriptions there have puzzled the best-informed critics.<sup>1</sup>

"At Rephidim an interesting visit was paid to Moses by Jethro, the pastoral Chieftain, whose daughter Moses had married, and who brought with him Zipporah, the wife, and Gershom and Eliezer, the sons of Moses.<sup>2</sup> By the advice of this Chieftain a system was introduced, by which the judicial labours of Moses were greatly lightened, Judges being chosen by him to decide minor matters, the 'great matters,' only, being reserved for his own decision.<sup>3</sup>

"The final stage of the Journey of the Children of Israel from Suez to Sinai is thus epitomized in the Itinerary in Numbers,<sup>4</sup> written by Moses by command of the Lord<sup>5</sup> :—

"'And they departed from Rephidim, and pitched in the Wilderness of Sinai.'

"The account in Exodus is as follows<sup>6</sup> :—

"'In the third month, when the Children of Israel were gone forth out of the Land of Egypt, the same day came they into the Wilderness of Sinai. For they were departed from Rephidim, and were come to the Desert of Sinai, and had pitched in the Wilderness; and there Israel camped before the Mount.'

"The scene of the Delivery of the Moral Law, which lies to the South of the 'Wilderness of the Wanderings,' is shut in, as it were, from all the world by the colossal wall of Jebel et-Tih, and the Gulfs of Suez and 'Akabah.' Its distinguishing characteristics are Solitude, Silence and Grandeur. The deep stillness and consequent reverberation of the human voice have given rise to weird explanations, on the part of the Arabs, of 'the mysterious noises,'<sup>7</sup> from time to time heard by them.

"The Desert of Sinai and its approaches offer a marked contrast to Rephidim, appropriately called, 'the Resting

<sup>1</sup> *Sinai and Palestine in connection with their History*, chap. i. part. ii. p. 73.

<sup>2</sup> *Exod.* xviii. See chaps. ii. 15-22; iii. 1; iv. 18-26.

<sup>3</sup> As to this memorable visit, see Dean Milman's *History of the Jews*, vol. i. book iii. p. 129.

<sup>4</sup> *Ibid.* verse 2.

<sup>5</sup> *Num.* xxxiii. 15.

<sup>6</sup> *Exod.* xix. 1, 2.

<sup>7</sup> Dr. Kitto's *Encyclopædia of Biblical Knowledge*, title, "Sinai." See, also, title, "Wanderings, Wilderness of."

<sup>8</sup> *Sinai and Palestine in connection with their History*, chap. i. part i. pp. 13, 14.

Places,' embowered in palm-groves, in the verdant Valley of Fîrân. The verdure gradually ceases, on leaving the Oasis, and approaching the Wilderness, till, at last it disappears altogether, and the Route becomes barren and desolate. El-Buwêb forms the Gate of the Wâdy Fîrân, through which the Road passes into the Wâdy Solâf; and, a short distance farther on, is the mouth of 'the longest, widest, and most continuous of all the Valleys' <sup>1</sup>—the Wâdy esh-Shêkh,<sup>2</sup> which leads, by a circuitous route, to the Wilderness, or Desert, of Sinai, now known as 'Er-Râhah.'<sup>3</sup>

"Amongst all the pilgrims, who visited Mount Sinai, for so many centuries, hardly one noticed, and not one paid any attention to, the great Plain of Er-Râhah. And yet it is the very feature which must strike any thoughtful observer as the point, in the whole range, the most illustrative of Israelite History.<sup>4</sup> With the Wâdy el-Dêr, on one side, and the Sêh Leja, on the other, Er-Râhah is capable of holding three millions of people,<sup>5</sup> the highest figure at which the Children of Israel have been put, at the Exodus.<sup>6</sup> It was here, that (as stated in the Sacred Narrative<sup>7</sup>), 'Israel camped before the Mount.'

"Râs el-Sûfsâfeh towers above the Plain of Er-Râhah; and is visible, against the sky, in lonely grandeur, from end to end of the whole Plain—the very image of 'the Mount that might be touched,'<sup>8</sup> and from which the Voice of God might be heard, far and wide, over the stillness of the Plain below.

"The Ordnance Survey of the Royal Engineers, reproduced by Murray,<sup>9</sup> attaches the name of 'Mount Sina' to the whole

<sup>1</sup> *Sinai and Palestine in connection with their History*, chap. i. part i. p. 42.

<sup>2</sup> Murray's *Hand-book for Travellers in Egypt*, pp. 559–561. ("The Valley of the Saint.")

<sup>3</sup> The position of Er-Râhah will be best realized by a glance at the "Plan of Mount Sinai and of the surrounding Valleys and Hills," given by Murray, from the Ordnance Survey of the Royal Engineers: "Er-Râhah" means "The Plain of Rest."

<sup>4</sup> *Sinai and Palestine in connection with their History*, chap. i. part. i. p. 44.

<sup>5</sup> Murray's *Hand-book for Travellers in Egypt*, p. 576.

<sup>6</sup> "Their number amounted to 600,000 adult males; which, according to the usual calculations, would give the total sum of the people at 2,500,000, or 3,000,000."—Dean Milman's *History of the Jews*, vol. i. book ii. p. 89; Exod. xii. 37.

<sup>7</sup> Exod. xix. 2.

<sup>8</sup> Heb. xii. 18.

<sup>9</sup> *Hand-book for Travellers in Egypt*, on pp. 559, 560.

of the range, at the extreme ends of which are the two peaks, Jebel Mousa, 'the Mountain of Moses,' and Râs el-Sûfsâfeh, 'the Willow-Head'; but these peaks are about ten miles distant from each other, according to the scale attached to the Map. Evidently, they cannot both be the scene of the Giving of the Law. Happily, there is no difficulty in choosing between them.

"The Emperor Justinian decided in favour of Jebel Mousa; and, in the year A.D. 530, built a Church, dedicated to the Virgin, at the foot and on the slopes of that Mountain, and a Fortress, for its protection from the Saracens. The Church, which is remarkable for its massive grandeur, still exists. It belongs to the Greek Church, and contains Thrones for the Greek Patriarch of Jerusalem and the Archbishop, who is the head of the Greek Community. A legate appeared at the Council of Constantinople, A.D. 536, representing, 'Holy Mount Sinai.' The Greek Monastery of the Transfiguration, now of St. Katherine, so familiar to travellers<sup>1</sup> in the Peninsula of Sinai, is the Fortress of the Emperor Justinian. The *entente cordiale* between the Greek Monks and the Mohammedans is a singular feature in the History of the Monastery. High, beside the Church, towers a Mosque, no longer, indeed, used, as the Greek Monks allow the Mohammedan devotees to pray inside the Monastery, side by side with Christian Pilgrims.<sup>2</sup>

"The traditional claim of Jebel Mousa (next to Mount Serbâl) to be considered the scene of the Giving of the Law has been, summarily, dispelled by Dean Stanley,<sup>3</sup> who lays aside his habitual hesitancy, when he deals with this subject. He personally examined the Wâdy Sebâîyeh, at its foot, both from above, and also from below, and, 'instantly,' arrived at the conclusion that three millions of Israelites could never have encamped in the Wâdy Serbâîyeh; there would have been no room for them. Every reasonable person must agree with this conclusion.

"The reputation, however, of Jebel Mousa was enhanced

<sup>1</sup> A Letter of Introduction must be obtained from the Agents of the Monastery at Suez, or Cairo.

<sup>2</sup> See, on this subject, *Sinai and Palestine in connection with their History*, chap. i. part i. pp. 51-56; Murray's *Hand-book for Travellers in Egypt*, pp. 567-574.

<sup>3</sup> *Sinai and Palestine in connection with their History*, chap. i. part ii. p. 76.

by the ascription to it of the events recorded in the 19th Chapter of the 1st Book of Kings; and the Cave is pointed out, in which Elijah 'lodged,' and from which the Prophet emerged, when he heard 'a Still Small Voice.'<sup>1</sup> The Cave is beneath a Mosque, on the top of Jebel Mousa.<sup>2</sup>

"Immediately opposite Râs el-Sûfsâfeh rises Jebel *Sena*, at the end of the elevated plateau of the Jebel el-Furei'a. This, and not Serbâl, or Jebel Mousa, 'may have a better claim than the Râs el-Sûfsâfeh,' says Dean Stanley,<sup>3</sup> 'from the fact that it commands both the Wâdy er-Râhah and the Wâdy es-Shêkh, and that, alone of these peaks, it appears to retain a vestige of the name of *Sinai*.' It is impossible, however, to ignore the circumstance that 'Jebel *Sena*' has never been put into competition with Mount Serbâl, Jebel Mousa, and Râs el-Sûfsâfeh; and we may, therefore, without compunction, put aside this 'pious opinion' of Dean Stanley, derived from the name and situation of the peak.

"Jebel Katherin,<sup>4</sup> which is 8,536 feet<sup>5</sup> above the level of the Mediterranean Sea,<sup>6</sup> and so looks down upon the central Sinaitic cluster, has never had any claim to be the scene of the Giving of the Law. The relative positions of Jebel Katherin and Jebel Mousa will be seen, at a glance, on inspecting Dean Stanley's Map of 'Traditional *Sinai*.'<sup>7</sup> The former lies to the South-West of the latter; and, from its summit, the Peninsula of Sinai is seen, from Gulf to Gulf, with its labyrinth of Mountains and Valleys, spread out in panoramic sublimity.

"The highest peak of the whole range—'the Mont Blanc of those parts'—is 'the unknown and unvisited Um Shaumer,'<sup>8</sup>

<sup>1</sup> 1 Kings xix. 8-13.

<sup>2</sup> Beside the Mosque is a Chapel, near a "Clift in the Rock," where Moses was placed, "while the Glory of the Lord passed by."—Exod: xxxiii. 22. See Murray's *Hand-book for Travellers in Egypt*, pp. 574, 575.

<sup>3</sup> *Sinai and Palestine in connection with their History*, chap. i. part i. p. 42; and see the Map of "Traditional *Sinai*," facing this page.

<sup>4</sup> "Katarina," Murray; "Katereena," Cook.

<sup>5</sup> Murray's *Hand-book for Travellers in Egypt*, p. 577. Cook's *Egypt*, p. 317.

<sup>6</sup> See "the Combined View" of the Mountains of Egypt, Sinai, and Palestine, facing the Title-page of *Sinai and Palestine*.

<sup>7</sup> Facing p. 42 of *Sinai and Palestine*.

<sup>8</sup> *Sinai and Palestine in connection with their History*, chap. i. part i. pp. 17, 39, note (1); part ii. p. 73. "Um Shaumer" means, "Mother of Fennel."

which darts upwards, from the hot, brown Plain of El-K'âa, bordering the Red Sea, to the gigantic height of about 9,000 feet above the level of the Mediterranean<sup>1</sup>; and is 'far removed from any conceivable track of the Israelites.'

"Râs el-Sûfsâfeh is 7,350 feet above the level of the Mediterranean Sea,<sup>2</sup> and is, consequently, higher than Mount Serbâl. It is not quite so high as Jebel Mousa; but the difference is slight, 208 feet.<sup>3</sup> Its summit is lost amid the clouds.

" 'Sinai,' says Professor Wellhausen,<sup>4</sup> 'was the Olympus of the Hebrew population,—the earthly Seat of the Godhead; and, as such, it continued to be regarded by the Israelites, even after their settlement in Palestine (Judges v. 4, 5).

" 'The Israelites,' says Dean Milman,<sup>5</sup> 'had been accustomed only to the level of the great Egyptian Valley, or to the gentle slopes, which skirted the pastures of Goschen; they had been travelling over the flat sands, or moderate inequalities, of the Desert; the entrance into a wild and rugged mountainous region, the peaks of which were lost in the clouds, must, in itself, have excited awful and appalling emotions. How much more so, when these high and frowning precipices had been haunted by the Presence of their God!'

"No one can fail to realize how suited is the whole of the magnificent scenery around him to be the theatre of the majestic events, described in the Sacred Narrative,<sup>6</sup> as attendant upon the Delivery of the Moral Law.

"I should like to linger in this sacred spot; but I have already dwelt too long upon that branch of Biblical Archæology,

<sup>1</sup> See "the Combined View" of the Mountains of Egypt, Sinai, and Palestine, facing the Title-page of *Sinai and Palestine*.

<sup>2</sup> See "the Combined View" of the Mountains of Egypt, Sinai, and Palestine, facing the Title-page of *Sinai and Palestine*.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Sketch of the History of Israel and Judah*, by J. Wellhausen, Professor at Marburg, 3rd edition, chap. i. p. 20.

<sup>5</sup> *History of the Jews*, vol. i. book iii. pp. 132-136.

<sup>6</sup> Exod. xix. 16-20; xxiv. 9-11, 15-18; xxxi. 18; xxxiv. 4-8, 29, 30. "All the requirements of the Bible narrative are well met."—Murray's *Hand-book for Travellers in Egypt*, p. 576. And see Dr. Kitto's *Encyclopædia of Biblical Knowledge*. "The low line of alluvial mounds at the foot of the Cliff exactly answers to the 'bounds,' which were to keep the people off from 'touching the Mount.'"<sup>1</sup> "The Plain itself presents a long, retiring sweep, against which the people could 'remove, and stand afar off.'"<sup>2</sup> "The details of the Plain remarkably coincide with the scene of the Worship of the Golden Calf."—Stanley.



which is connected with (5) the Exodus and (6) the Delivery of the Law on Mount Sinai" (Cries of "No, No!"), "and must hasten on.

"During their forty years' Wanderings the former generation of Hebrews gradually passed away, and a new race sprung up, trained to the bold and hardy habits of the Wandering Arab. The free air of the Desert had invigorated their frames; and the canker of Slavery had worn out of their minds; while they retained much of the Arts and Knowledge acquired in Egypt.<sup>1</sup>

"They moved direct upon the Promised Land from the Peninsula of Sinai, by way of Kadesh Barnea, at the close of their forty years' Wanderings, but their progress was barred by the Edomites,—(Num. xx.),—who refused to give them free passage through their territory; so they turned back, and, rounding the Southernmost spur of Mount Seir,<sup>2</sup> at Elath, near the top of the Gulf of 'Akab'a, presented themselves on the Eastern frontier of Edom, which was quite open and unprotected. The Edomites, thus cleverly outflanked, no longer opposed the progress of the Hebrews, who, soon after, vanquished Sihon, King of the Amorites,<sup>3</sup> and Og, the King of Bashan,<sup>4</sup> and encamped at the foot of Mount Nebo, amid the acacia groves of the Jordan Valley,<sup>5</sup> where Balaam reluctantly blessed them. 'There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.'<sup>6</sup>

"(7) Pass we now from this Prophecy of the Messiah to the Messiah Himself.

"Nothing could be more natural than the Flight of the Holy Family into Egypt. Bethlehem was the first halting-place

<sup>1</sup> See Dean Milman's *History of the Jews*, vol. i. book iv. pp. 198, 199.

<sup>2</sup> Num. xxi. 4; Deut. ii. 1, 8; *History of the Jews*, vol. i. book iv. pp. 199, 200. "Mount Seir" is still called "Djebel Sheva."—Milman.

<sup>3</sup> Num. xxi. 21-31; Deut. ii. 26-37; iv. 45, 46; Psalm cxxxv. 11; cxxxvi. 19.

<sup>4</sup> Num. xxi. 33-35; Deut. iii. 1-17; iv. 47; Psalm cxxxv. 11; cxxxvi. 20.

<sup>5</sup> Num. xxii. 1; Deut. iv. 49. "The place of the *Burial of Moses* was unknown; lest, perhaps, the impious gratitude of his followers might ascribe Divine Honours to his name, and assemble to worship at his sepulchre."—Milman.

<sup>6</sup> Num. xxiv. 17. See xxii.-xxiv. for the overtures of Balak, King of the Moabites, to Balaam, the Prophet, and the result. See, also, Num. xxxi. 8, for his fate.



on the road from Jerusalem to Egypt. The monition to flee was Divine <sup>1</sup>; but the Route was the ordinary one of caravans.

"You will visit, at Cairo, the crypt of the old Coptic Church of 'Abu Sargah,'—(also called 'St. Mary's'),—which represents the Hiding-Place of the Holy Family, during their residence in Egypt. It is one of 'the Chief Objects of Interest in Cairo.' <sup>2</sup> The Church is the oldest Coptic Church in the East; and is decorated with some exquisite mosaics, of very quaint design.

"About half a mile from the Matariyeh Railway Station is a magnificent sycamore, carefully railed in, said to be the Tree, under which the Virgin, with Joseph, and the Holy Child Jesus, rested, in their Flight into Egypt. It is within two miles of the ancient Obelisk of Heliopolis. 'There is little doubt,' says Dr. Lunn, <sup>3</sup> 'that it is planted on the site of an older Tree.' 'Close by,' adds Dr. Lunn, 'is the Virgin's Well, which, naturally, has earned peculiar sanctity, as the Well in which the Holy Child was bathed, the water being, undeniably, fresh, instead of salt, or brackish, as are most wells in the Delta.' "

A unanimous vote of thanks was accorded the able Lecturer.

The Palestine Pilgrims, shortly after, retired to rest.

\* \* \* \* \*

Alexandria was built, B.C. 333, by Alexander the Great, and named after him. It became a great Naval Station, and the Chief Port of Egypt. Professor Brugsch-Bey says, <sup>4</sup> that "Alexandria was one of the Capitals of the World. Her foundations were laid from the destroyed Temples and Monuments of Saïs, which" received "a new destination in the construction of the Royal Palaces, Temples, Fountains, Canals, and other Public Works."

<sup>1</sup> "Behold, the Angel of the Lord appeared to Joseph in a dream, saying, 'Arise, and take the Young Child, and His Mother, and flee into Egypt.'"—St. Matt. ii. 13.

<sup>2</sup> *The Visitor's Guide to the Chief Objects of Interest in and around Cairo*, presented by E. M. Malluk & Co., The Round Point, Mousky Street, Cairo; *Great Cities of the Near East*, by Dora M. Jones; p. 25 of Dr. Lunn's *Winter Holidays*, 1900; Murray's *Hand-book*, p. 383; Cook's *Hand-book*, p. 154; *Cairo of To-day*, p. 101; Baedeker has confounded "Abu Sargah" with "Mari Girgis," *Egypt*, p. 68.

<sup>3</sup> *How to Visit the Mediterranean: A Guide-book to Jerusalem, Cairo, Constantinople, Athens, and other Places of Interest on the Littoral of the Mediterranean*, p. 251. See, also, *The Visitor's Guide to the Chief Objects of Interest in and around Cairo*, presented by E. M. Malluk & Co., The Round Point, Mousky Street, Cairo.

<sup>4</sup> *Egypt under the Pharaohs*, vol. ii. chap. xix. p. 289.

Memphis and Thebes, in their palmiest days, never presented so much luxury and magnificence as Alexandria. It possessed the largest Library of Antique Literature in the world. Its Schools of Learning far outshone anything that Heliopolis could boast. The Septuagint Translation of the Old Testament from the original Hebrew and Chaldee, was composed at Alexandria. The City contained half a million of inhabitants, at the time of the Ptolemies.<sup>1</sup>

When Amru, the General of the Conquering Caliph Omar, took the City, A.D. 641, he found there 4,000 Palaces, 4,000 Baths, and 12,000 Gardens.

The City is still a great Emporium of Commerce, and has much less of an Oriental aspect than Cairo. (This is due to its being in constant touch with Europe.) There can, however, be no doubt that Alexandria has been injuriously affected by that remarkable highway to India and China, the Suez Canal, which has diverted the volume of Trade into another channel.

\* \* \* \* \*

Five Hotels, in Cairo, had been selected by Mr. Connop Perowne—the Grand Hotel, the Eden Palace Hotel, the Hotel Continental, the Hotel d'Angleterre, and the Hotel du Nil; and large posters were displayed, on the Notice Board of the *Argonaut*, requesting each of the travellers to enter up his name under the Hotel of his choice.

As the *Argonaut* approached the coast of Egypt, which is low, like that of Palestine, the attention of the travellers was arrested by the Lighthouse at the extremity of the "Râs et Tîn," ("Cape of Figs"),<sup>2</sup> built by Mehemet-Ali, 180 feet above the sea-level, with a twenty second revolving light, visible twenty miles off. The Palace of Râs et Tîn next appeared in view. It was, also, built by Mehemet Ali, about half a mile from the Lighthouse, at the end of the Rue Râs et Tîn, on the narrow strip of land which forms a natural barrier between the Mediterranean and the Western, or Eunostos Harbour of Alexandria. The Hareem, which cannot, like the Palace, be inspected, adjoins it. An artificial barrier next came in view—the breakwater, erected in 1873, two miles in length. It is composed of nearly 27,000 blocks of concrete,

<sup>1</sup> It now contains 319,000 inhabitants. N.B.—Alexandria is mentioned in the New Testament: Acts vi. 9; xviii. 24; xxvii. 6.

<sup>2</sup> The ancient name is "Point Eunostos."

or artificial stone, weighing 20 tons each, offering to the sea a rugged slope, which effectually breaks up the waves, and affords calm water inside. This breakwater completely protected the shipping, in the Western, or Eunostos, Harbour, the masts of which could now plainly be seen from the decks of the *Argonaut*. The sun was shining brightly, as the Steam-yacht rounded the end of the breakwater, and made for the Quay in front of the New Custom-House. Boats came alongside, with Dr. Lunn's name painted upon them, and decorated with flags. The boatmen's attire was picturesque—white jerseys and wide white Turkish trowsers. Cook's boatmen could, also, be seen; but they did not, like Dr. Lunn's, come alongside the *Argonaut*.

The Letters for the Palestine Pilgrims, which had reached Alexandria, from home, were handed up; and proved to be numerous. Everard eagerly perused his Mother's Letter, which had been awaiting him, at Alexandria, for some time :—

*Monday.*

“ MY OWN DEAREST ONE,

“ You will have left the Holy City, when this reaches you, and have turned your face towards Home and me,—never, I trust, to part from me again. I fancy I can see your dear face irradiated with Divine Light, like the brow of the Hebrew Lawgiver, after communion with his God. Men will take knowledge of you that you have been with Jesus.

“ And, now, you are about to visit the Ancient People, visited successively by Abraham, Joseph, Moses, and ‘the Holy Child Jesus.’ How vividly the Land of the Pharaohs will bring before you the Bible Narrative, on which modern Archaeologists have thrown so much light, especially that great German Egyptologist, Brugsch-Bey, whom it does one good to read, after the halting accents of our own Writers.

“ I have no news of any importance to convey to you, except that I am eagerly longing for your return.

“ Your fond, loving Mother,

“ ALICE STANTON.

“ To the Rev. Everard Stanton, M.A.”

Before disembarking, the Travellers noticed a Mole, 3,700 feet long, extending from the ancient foreshore, across the Harbour, about half way to the Râs et-Tîn Point, completely protecting the new line of Quays, at right angles to which it projected, as the breakwater protected the shipping. There was not the same pulling and hauling at the legs of the passengers, as at Jaffa.

## XXI.

### Alexandria.

THERE was not much to see in Alexandria; but four hours were set apart for inspecting it: the train did not start for Cairo till 4.15 p.m. To facilitate sight-seeing, carriages were placed at the disposal of the Palestine Pilgrims by the Conductor of the Trip, Mr. Connop Perowne; and were awaiting their arrival on the New Quay, to take them for a drive to Pompey's Pillar; the Mahmûdiyya Canal; the Garden of Sir John Antoniadis; and thence to the Station. Great annoyance was saved by the arrangement that "all luggage" should "be taken from the steam yacht through the Custom House to the Station, free of charge."<sup>1</sup> The Custom House is now happily entrusted to English Officials, whose chief solicitude is, naturally, bestowed upon guns, gunpowder, and cigars!

The Palestine Pilgrims were, at once, struck with the fact, that the formation of the skull of the Egyptians was decidedly of a Caucasian type. (It seemed as if the Valley of the Nile belonged to Asia rather than to Africa.<sup>2</sup>) A further acquaintance with the inhabitants convinced them that there was a striking resemblance between the Egyptians and *Asiatics* as to their manners and customs. The *Ethiopic* (or Negro) characteristics were conspicuous by their absence.<sup>3</sup>

The Palestine Pilgrims were, also, struck by the circumstance that fully one-half of the shops in Alexandria were distinguished by French signboards, a relic of the Occupation of the City by Napoleon the Great, in 1798,<sup>4</sup> and subsequent assertions of French influence.

<sup>1</sup> Dr. Lunn's *World Travel, Itinerary*, p. 1.

<sup>2</sup> Pliny, v. 9.

<sup>3</sup> See Sir Gardner Wilkinson's *Manners and Customs of the Ancient Egyptians*, *passim*.

<sup>4</sup> The windmills erected by Napoleon I. on the site of the ancient Necropolis, for grinding corn for the garrison, may still be seen.

The Italians had, also, many signboards, and there were signboards in Arabic; but the English names over the shops were still few, although Egypt is certainly becoming Anglicized.

"Pompey's Pillar," says Dr. Lunn, "is a singularly beautiful monument,<sup>1</sup> owing to its great height,<sup>2</sup> simplicity of form, and elegant proportions"; and he adds, sarcastically:—"This famous monolith has, of course, no more to do with Pompey than has Cleopatra's Needle with the Conqueror of Anthony."<sup>3</sup>

The Mahmûdîya Canal, which supplies Alexandria with Nile water, is bordered, for some distance, with the Mansions and Gardens of the wealthy inhabitants of Alexandria. Two hundred and fifty thousand men were forced to labour in digging it; and it cost £300,000. It was constructed eighty years ago by Mehemet Ali; and was named after the Sultan, Mahmûd II. It is 50 miles long and 100 feet broad, and, commencing near the Rosetta Branch of the Nile, it skirts the Railway to Cairo for a considerable distance.

While the travellers were driving alongside the Canal, the Villa and Gardens of Sir John Antoniadis came in view; and were visited by the travellers.

"In the native part of the town," says Dr. Lunn,<sup>4</sup> "may still be seen evidence of the disastrous *Bombardment of Alexandria*, during the Rebellion of Arabi Pasha." This suggested to some of the travellers the idea of paying a visit to the premises, in the Rue Constantinople, of Marcus, the Alexandrine Agent of "Milner's Safe Company," through whose instrumentality so much valuable property had been rescued from the conflagration, caused by the bombardment. Mr. Pegla, Mr. Marcus' partner—(who is also his brother-in-law)—received the travellers very courteously; and informed them that Milners' were doing a brisk business in safes, but that their chief occupation was making Strong Rooms for the Banks. It transpired, in the course of the conversation, that no business is transacted in Alexandria, and Cairo, between 1 and 3 p.m., those hours being sacred to Luncheon!

<sup>1</sup> The Shaft is of beautiful red granite, highly polished.

<sup>2</sup> The total height of the Column is 98 feet 9 inches; the Shaft is 73 feet high.

<sup>3</sup> *How to Visit the Mediterranean: a Guide-book to Jerusalem, Cairo, Constantinople, Athens, and other Places of Interest on the Littoral of the Mediterranean*, p. 235.

<sup>4</sup> *Co-operative World-Travel*, 1900, p. 28.



"Be sure to call at our Cairo Establishment, in the Hosh Issa, Rue Neuve," exclaimed Mr. Pegla, as he politely bowed the Travellers out. "You will find Mr. Cesare Massiah there."

Thanking Mr. Pegla for his attention, the Travellers proceeded direct to the Gare du Caire.

In Dr. Lunn's *Itinerary*, it is laid down (p. 1) that "at the Station passengers must claim their own baggage, registering heavy baggage (at their own expense), and taking their small hand-baggage into the carriages reserved for the Party." This was the only point at which the travellers were, necessarily, left to their own resources: at every other point they had been "personally conducted."

The hysterical shouting and vociferating of the Arab Officials at the Terminus was perfectly deafening. Notwithstanding the din, little or no progress was made. The porters were on the broad grin, enjoying the discomfiture of the travellers immensely. Everard could clearly see his large box—which fitted his cabin in the *Argonaut* so exactly)—in the custody of a porter, who affected not to understand a word he said. A stalwart Arab whispered in Everard's ear:—"Leave it to me," and named the amount of "Baksheesh" which would conciliate "the good graces" of the sarcastic official. Everard handed it to the Arab; and with the rapidity of lightning a "transformation scene" occurred; the porter became most reasonable, and even polite; the registration was comfortably effected, and, the demands of the intermediary having been satisfied, Everard found himself at liberty to take his seat in the train.

Mr. Winterton-Wide, who spoke Arabic fluently, and knew the cupidity of the natives,<sup>1</sup> had safely piloted Florence and Mabel Gordon past the "shoals and quicksands" of registration; and Everard entered the carriage in which the trio were seated, just before the train moved off.

<sup>1</sup> Even babies in arms, just able to speak, hold out their hands, clamouring for "Backsheesh" in Egypt:

## XXII.

### Alexandria to Cairo.

THE line from Alexandria to Cairo was the first Railway constructed in the East.<sup>1</sup> It accomplishes the distance between Alexandria and Cairo—130 miles—in three hours and a half, and is, therefore, much swifter than the Railway from Jaffa to Jerusalem. The Terminus of the Gare du Caire adjoins the Moharren Bey Gate, and the line runs parallel with the Rosetta line as far as the second Station, Sîdi Gâber. The first Station, Hadra, is near the site of the Egyptian “Eleusis.”<sup>2</sup> On parting from the Rosetta line, the Railway to Cairo wheels round to the right, and skirts the Lake Mareotis<sup>3</sup> for many miles. This Lake is really an Inland Sea, being 40 miles long by 18 broad.<sup>4</sup> It is separated from the Mediterranean Sea by a narrow strip of land, through which a Canal has been cut at El-Meks. The Lake is 8 feet below the level of the Mediterranean Sea.

The Mahmûdiya Canal, which supplies Alexandria with Nile water, is crossed by the Railway to Cairo shortly after leaving the Station, Sîdi Gâber; and the Railway runs along its Southern bank to the Abû Homs Station, which the Canal, with a sudden bend, reaches, flowing to the South-West from the Rosetta Branch of the Nile, at Atfeh (“El-‘Atf”).

Manchester men would take an interest in inspecting the cotton fields, which first appear at the Kafr el-Dawar Station,<sup>5</sup> on the borders of Lake Mareotis, and continue, for some distance, on the right of the line. The first Station, at which the Express stops, is Damanhûr.

<sup>1</sup> A.D. 1855.

<sup>2</sup> See map of “the Environs of Alexandria,” in Baedeker’s *Egypt*, facing p. 17.

<sup>3</sup> In the Arabic, “El Maryût.”

<sup>4</sup> See Nuttall’s *Encyclopaedia*, p. 419, *sub voce* “Mareotis, Lake.”

<sup>5</sup> This station is reached before the Station “Abû Homs.”

"This was the Capital of Nome XV., of *Lower* Egypt, in the twenty-sixth Dynasty,"<sup>1</sup> observed Mr. Winterton-Wide. "It is now the Capital of the Province of Behêreh, in Lower Egypt."

"What is its present population?" inquired Florence.

"According to the last Census it contains 32,200 inhabitants," replied Mr. Winterton-Wide.

"Were there not two towns with the same name, 'Hermopolis,' in Ancient Egypt?" inquired Everard.

"Yes," replied Mr. Winterton-Wide, "and this was one of them. Both were the seats of the worship of the god 'Thoth,' or 'Thut.' It was to this god that the Ancient Egyptians attributed the invention of picture-writing.<sup>2</sup> The name 'Hermopolis' was assigned by the Greeks to the two towns on account of some supposed resemblance between their god 'Hermes, (or Mercury) and the Egyptian god, 'Thoth,' or 'Thut.'"

"This, I think," said Everard, "was 'Hermopolis Parva'; the Hermopolis in Upper Egypt was 'Hermopolis Magna.'"

"Quite correct," said Mr. Winterton-Wide. "Is it not a queer mixture of Greek and Latin? Hermopolis Magna was the Capital of the XVth Nome in *Upper* Egypt."<sup>3</sup>

The Express, on leaving Damanhûr, passed through a richly-cultivated plain of the Delta to Teh el-Bârûd, the Junction with an alternative Route to Cairo. The train did not stop at Teh el-Bârûd; but Mr. Winterton-Wide availed himself of the opportunity of discoursing learnedly on the adjacent ruins of Naucratis, "the only Free Port in Ancient Egypt," discovered by Professor Flinders Petrie.

"That it should have been a Port at all," said Mr. Winterton-Wide, "is remarkable, considering that it is more than fifty miles from the Mediterranean Sea. Vessels were taken to the Canopic Mouth of the Nile, and the cargo was brought from thence by the Canopic Branch of the Nile, in boats, to Naucratis.<sup>4</sup> If vessels attempted to unload their cargoes any-

<sup>1</sup> *Egypt under the Pharaohs*, by Professor Brugsch-Bey, 2nd Edition, vol. ii. p. 292 (B.C. 650-527).

<sup>2</sup> Murray's *Hand-book for Egypt*, p. 88.

<sup>3</sup> Its modern name is "Eshmûnên."

<sup>4</sup> Herodotus, ii. 178 *et seq.*; *Egypt's Place in Universal History*, by Baron Bunsen, iii. 620.

where else, it was an infringement of the privileges of Naucratis, and was not permitted."

"When was this important *entrepôt* founded?" inquired Mabel.

"It was founded during the twenty-sixth Dynasty by Greek Settlers, who made it the most important commercial town in the Empire.<sup>1</sup> The 'Father of History' says that 'in ancient times there was no Factory but Naucratis in the whole of Egypt.'"

The Delta between Teh el-Bârûd and the next Station, Kafr ez-Zayyât, is also richly cultivated, and studded with trees, including tamarisks. Before Kafr ez-Zayyât is reached the Railway crosses the Rosetta Branch of the Nile by a magnificent iron bridge, of twelve spans, which opens for the passage of large vessels. It cost £400,000.

This was the second Station at which the Express stopped.

From Kafr ez-Zayyât a Mail Steamer runs to Atfeh, where, as we have seen, the Mahmudiya Canal diverges from the Rosetta Branch of the Nile. The fourth stopping place on the River between Kafr ez-Zayyât and Atfeh is Sa el-Hagar.

Mr. Winterton-Wide observed:—

"Within three hours, by steamer, from this place are the ruins of '*the Holy City, Saïs*,'<sup>2</sup> still designated by the old Egyptian name, 'Sa.' Professor Brugsch-Bey informs us<sup>3</sup> that 'the City of Saïs formed the last revered Divine Sanctuary of the Pharaohs and the new Capital of the Kingdom, whence the Kings issued their edicts to the land.' It was 'the mysterious City' of the Egyptian Athena,<sup>4</sup> 'Nit.'<sup>5</sup> The great Saite Dynasty is sandwiched between two equally well-known Dynasties, the Ethiopian<sup>6</sup> and the Persian.<sup>7</sup> Psammetichus I., of Saïs, succeeded in freeing Egypt from the Ethiopian yoke; and establishing the twenty-sixth or Saite Dynasty, B.C. 664; and Cambyses, the Son of Cyrus, defeated Psammetichus III.

<sup>1</sup> B.C. 650-527. Professor Rawlinson (*History of Ancient Egypt*, vol. ii. p. 466) places the foundation in the reign of Psammetichus I.; Bunsen (vol. ii. p. 620) in that of Amasis.

<sup>2</sup> *Egypt under the Pharaohs*, by Professor Brugsch-Bey, 2nd Edition, vol. i. p. 340.

<sup>3</sup> *Ibid.* p. 288.

<sup>4</sup> Or "Minerva."

<sup>5</sup> Or "Neith," *Ibid.* p. 327. She was armed with bow and arrow.

<sup>6</sup> The 25th Dynasty.

<sup>7</sup> The 27th Dynasty.

at Pelusium, B.C. 525, and reduced Egypt to the position of a Persian Province, interfering, however, as little as possible with its Ancient Religion and internal economy.

“Saïs took the place of Memphis and of Thebes during the Saite Dynasty. Memphis and Thebes,—those ancient seats of splendour;—had then become depopulated and deserted. When Alexander the Great entered Egypt as a Conqueror, B.C. 332, Saïs, in its turn, became deserted and forlorn. Alexandria, the New Capital, succeeded to the inheritance of Memphis, Thebes and Saïs.”<sup>1</sup>

Eleven miles from Kafr ez-Zayyât the train stopped for the third time, and the male Travellers enjoyed the luxury of stretching their legs. Tanta is the Capital of the modern Province of Gharbiya, and contains 57,300 inhabitants. From it Railways branch to Damietta and Ashmûn. Tanta is chiefly celebrated for its Moslem “Fairs,” in honour of Seyyid Ahmed el-Badawi, a Mohammedan Saint of great renown, who flourished in the thirteenth century. These “Fairs” are held in January, April and August. It is estimated that half a million Pilgrims—many of them bigoted fanatics—attend the “Fair” in August alone; and “Nazarene” Ladies are not advised to visit Tanta at that time! The Mosque of the Saint has been restored; and it is very handsome.

The train, after quitting Tanta, passes through a tract of country of great fertility, and abounding in mills for cleaning cotton; and reaches the small station of Birket ez-Saba, after crossing the Great Bhar Shibîn Canal. The Damietta Branch of the Nile is next reached; it is crossed by a Bridge, as magnificent as that at Kafr ez-Zayyât, over the Rosetta Branch of the Nile.

Benha<sup>2</sup> then appears in view. It is the Capital of the modern Province of Kaliûbiya, and is connected by rail with the Suez Canal and Damietta, viâ Zagazig. Its chief article of trade is blood-oranges, with which it supplies the Cairene Market. Orange Groves surround it.

Mr. Winterton-Wide here observed:—

“The adjoining village of Kom el-Atrîb occupies the site

<sup>1</sup> See *Egypt under the Pharaohs*, by Professor Brugsch-Bey, vol. i. pp. 288, 289.

<sup>2</sup> The full name in Arabic is “Benha el-Asal,” “Benha of the Honey.”

of the Metropolis of Nome X. in Lower Egypt;<sup>1</sup> and preserves its Greek name, Athribis; you can see the ruins of this Ancient City from the train, to the North-East of Benha. They are cut in two by the Railway. A Monument was found here of a Granite Lion, bearing the name of 'Rameses II.,' the Pharaoh of the Oppression.

"The Temple of Horus, the Son of Isis and Osiris,—the god of the Country,—was formerly surrounded with Walls here."

Near the ruins of Athribis the Bahr-Muizz, which represents the ancient Mendesian Branch of the Nile, flows to the North-East, from the Damietta Branch, and empties itself into the Mediterranean between Damietta and Port Said. It is used as a Canal.

The train had now a straight run of nineteen miles to Kalyûb, passing, on its way, the small Station of Tûkh el-Melk. Before reaching Kalyûb, the Libyan Chain of Mountains appeared in the distance, behind the Pyramids of Gizeh, the latter eliciting a cry of delight from Mabel and Florence.

"It is a fine phrase—that of Professor Brugsch-Bey<sup>2</sup>—'the Pyramids are regularly-crystallized *mountains*, lifting themselves up towards the blue vault of Heaven,'" said Mr. Winterton-Wide. "There is one point, upon which all Egyptologists are agreed, and that is, that the Pyramids of Gizeh date from the *Fourth* Dynasty.<sup>3</sup>

From Kalyûb a Branch line runs to Zagazig, and another to the "Barrage du Nil," which is one of the sights included in the Itinerary of Cairo. It is the largest weir in the World, and its object is to keep the water of the Nile at the same level in all seasons.<sup>4</sup>

After leaving Kalyûb, the Mokattam Hills, to the East of Cairo, and the Citadel, built by Saladin, at a lower level, in front of them, came in view, together with the slender Minarets

<sup>1</sup> See *Egypt under the Pharaohs*, by Professor Brugsch-Bey, vol. ii. pp. 348, 418.

<sup>2</sup> *Egypt under the Pharaohs*, vol. i. chap. viii. p. 69.

<sup>3</sup> B.C. 3733 to B.C. 3633 (Brugsch-Bey). This carries us back long before the visit of Abraham to Egypt.

N.B.—Dr. Wallis Budge, of the British Museum, agrees with other learned Egyptologists that the Pyramids date from the *Fourth* Dynasty.

<sup>4</sup> See Baedeker's *Egypt*, pp. 105, 106; see, also, Murray's *Hand-book for Egypt*, pp. 420-422.



of the Mosque of Mehemet Ali adjoining. After noting these distant objects, the beauty of the scenery, between Kalyûb and Shubra, next attracted the attention of the travellers.

They realized that they were approaching the most important City in Africa. Woods, Gardens, Villas, succeeded each other in pleasing variety.

The Vice-regal Gardens of Shubra, laid out by Mehemet Ali, and the Khedive's Palace,<sup>1</sup> soon appeared in sight, approached by a broad Avenue, several miles long, shaded by beautiful lebbek-trees—(better known elsewhere under the name of "acacias")—and by sycamores.

"It is all very beautiful," said Mr. Winterton-Wide; "but it pales, in interest, when compared with the ruins of Heliopolis, which lie over yonder, due East of Shubra. As I stated in my Lecture, Heliopolis can be reached from Cairo by road, in an hour and a half; but it may, also, be reached by a suburban Railway, which runs from the Port Limoun<sup>2</sup> Station to El Matariyeh."<sup>3</sup>

"But what are those vast structures yonder, to the left?" inquired Mabel.

"Barracks, occupied, jointly, by Egyptian and English troops," replied Mr. Winterton-Wide. "There are, also, Rifle Ranges in that direction, an Artillery Practice-Ground, Cavalry and Artillery Stables, a Vice-regal Military School, English and Egyptian Military Hospitals, and an Artillery School (at the Polygon). You will, probably, find an English Regiment quartered in the Citadel."

It was now 8 p.m.

The train began to slacken speed, and soon entered the Principal Station of the Egyptian Capital.

<sup>1</sup> "Kasr en-Nuzha," in the Arabic.

<sup>2</sup> Or "Lêmûn."

<sup>3</sup> The Gardens of Matariyeh produce the balsam-plant, called, in the Bible, "the balm of Gilead."—Jer. viii. 22; xlv. 11.

## XXIII.

### Cairo.

THE arrangements, on arrival at Cairo, were quite perfect. The reason was that the Porters of the five selected Hotels were in waiting at the Terminus, and quite justified the language of Dr. Lunn's *Itinerary*: "All luggage can be entrusted to the porters of the different Hotels." They took possession of those hard-won *indicia*—the Receipts for Registered Luggage; and claimed it without difficulty, the name of the Hotel being attached to the luggage. Thus Dr. Lunn could add, with truth: "Omnibuses will convey the passengers *at once* to the Hotels, where Dinner will be ready."

Cairo,<sup>1</sup> the diamond-stud on the handle of the fan of the Delta, situated between the Nile and the Mokattam Hills, represents a series of Cities, founded, successively, on the same site. The remains of former Cities are included in it, old walls, old gateways,<sup>2</sup> narrow streets, and latticed houses, Palaces, and four hundred Mosques. These still represent the brightest period of Saracenic Art.<sup>3</sup>

The City, however, long antedates the Conquest of Egypt by Amru, the General of the Khalif Omar, A.D. 640. At a very remote period a City lay on the East bank of the Nile, opposite the Pyramids of Gizeh, called, "Khere-ohe," or "Place of Combat." The Greeks gave the City the fanciful name of "Babylon";<sup>4</sup> and the Romans built a fortress, known as

<sup>1</sup> "El-Kâhira," or "Masr el-Kâhira," or "Masr," in the Arabic. "Kâhir" means "The Victorious."

<sup>2</sup> Near the centre of the city are two old gates, the "Bâb ez-Zuwêla, and "Bâb el-Khalk," the former being very picturesque, with its massive towers.

<sup>3</sup> Nuttall's *Encyclopaedia*, s.v. "Cairo."

<sup>4</sup> The salutation in 1 Peter v. 13, "The Church that is at Babylon saluteth you," is said to refer to the Christian community within this City"; *sed quære?*

“The Castle of Babylon,” on the same site. One of the three Legions, stationed in Egypt by the Romans, was quartered in this Castle in the time of the Emperor Augustus. The Castle of Babylon is still standing, and is one of the sights of Old Cairo. (It is situated to the South of Old Cairo.<sup>1</sup>) Its solid walls and strong round towers, testify to its former strength. Babylon was made the Capital of Egypt by the Khalif Omar. The modern City of Cairo only dates from A.D. 969.<sup>2</sup> Saladin enclosed it by a wall, A.D. 1166; and, as already stated, erected the Citadel.

The population is now over half a million. The Esbekiya Gardens are the centre of the Modern City, and were laid out by Ismaïl Pasha in 1867. They are a favourite Promenade, especially when an English Military Band is playing. The principal Hotels, including those selected by Mr. Perowne, are situated in the vicinity of these Gardens; and the Hotel Omnibuses, awaiting the travellers, speedily conveyed them to their respective destinations.

The Chaplain's Party betook themselves to the Hotel, which Mr. Perowne selected for himself—the Hotel du Nil. Mr. E. A. Reynolds-Ball says, in his *Cairo of To-day*,<sup>3</sup> “This Hotel, well-known to scholars, literary men, and Egyptologists, boasts of a famous garden, one of the most beautiful and striking in Cairo.” Baedeker<sup>4</sup> says of this Hotel:—“Hotel du Nil, near the Muski, recently rebuilt, with a pleasant Garden, Terrace, and Belvedere, good Cuisine.” Murray says,<sup>5</sup> it is “chiefly frequented by Germans”; and the travellers had an impressive illustration of this, as, on the evening of their arrival, the leading German Residents, ablaze with Orders and Decorations, were holding a Banquet, in honour of the Emperor William's Birthday. The Band of the Seaforth Highlanders (whose Regiment was quartered in the Citadel) were discoursing excellent music in the antechamber. “God save the Queen” was performed, in the course of the evening, more than once.

<sup>1</sup> In the Arabic, “Masr el-Atika.”

<sup>2</sup> It was founded by Gohar, the General of the Fatimite Khalif Muizz.

<sup>3</sup> Second edition, part i. v. *Hotels and Hotel-Life*, p. 53.

<sup>4</sup> *Egypt: a Hand-book for Travellers*, 4th Edition, p. 23.

<sup>5</sup> Index and Directory, p. 989, of his *Hand-book for Travellers in Lower and Upper Egypt*.

Everard found himself in very comfortable quarters. His bedroom was as large as an ordinary drawing-room. It contained, amongst other things, a sofa, writing-table, arm-chair, mirror, and a large bed, enveloped in mosquito curtains, so as to be a protection against these Egyptian pests. The Arab man-servant and the French chambermaid, told off to wait upon him, seemed on excellent terms with each other; and performed their respective duties admirably.

The *cuisine* justified the praise of Baedeker.

As soon as the German Residents had "ach-ached" to their hearts' content, and the Band of the Seaforth Highlanders had played "God save the Queen" for the last time, the Palestine Pilgrims retired to rest, as they had to be up early in the morning, to visit the Pyramids of Gizeh.

By a very sensible arrangement the Parties staying at the Grand Hotel and the Eden Palace Hotel were bracketed together, for the purpose of sight-seeing, while those staying at the Hôtels Continental, d'Angleterre, and du Nil, were similarly bracketed together. The two groups never visited the same sights on the same day; indeed, the sights were visited by the two groups in inverted order. Thus, crowding was avoided, and the convenience of the Pilgrims promoted.

## XXIV.

### The Pyramids of Gizeh.

ON the following morning the Palestine Pilgrims, at the Hôtel du Nil, Hôtel d'Angleterre and Hôtel Continental, were waked at 6.30 a.m., breakfasted at 7.30 a.m., and were all ready to start at 8.30 a.m. for the Pyramids of Gizeh.

"The drive," says Dr. Lunn,<sup>1</sup> "to the foot of the Great Pyramid, along a well-made road, ten miles in length, and shaded with trees all the way, takes about an hour and a half." Before reaching it the travellers from the Hôtel du Nil, and, in a lesser degree (the distance being shorter), those from the Hôtel Continental and Hôtel d'Angleterre, traversed the principal thoroughfares of the Capital, *en route* to the Great Iron Bridge across the River Nile. On their way they passed through the Ismaîliya Quarter, which lies between the Esbekiya Gardens and the Nile, and contains many Palaces, the principal ones belonging to the Khedive, and to Members of the Royal Family. The Palaces are lovely, but modern. The French Embassy is extremely handsome. It cost half a million! Beautiful Arab horses, with long tails, attracted the travellers' attention; also camels laden with clover.

"The town is clean, but the people are dirty," observed the dragoman of the Chaplain's Party, sententiously.

The Great Nile Bridge, which connects Gezîreh<sup>2</sup>-Bûlâq with the City of Cairo, is 420 yards in length. There was, formerly, a distinct town—Bûlâq—on this Island; but Bûlâq

<sup>1</sup> *How to Visit the Mediterranean: a Guide-book to Jerusalem, Cairo, Constantinople, Athens, and other Places of Interest on the Littoral of the Mediterranean*, ("Cairo,") p. 249. So, also, *Cairo of To-day*, by E. A. Reynolds-Ball, B.A., F.R.G.S., part ii. i. "The Pyramids of Gizeh," p. 119.

<sup>2</sup> "Gezîreh" means, in Arabic, "Island."<sup>21</sup>



THE GREAT PYRAMID AND THE MENA-HOUSE HOTEL.





is now, practically, part of Cairo, and the most fashionable part, possessing a Race-Course, and Golf, Polo, Cricket, and Tennis Grounds. The Gezîreh Palace Hotel, which is one of the sights of Cairo, and which Everard Stanton, and Mabel, and Florence Gordon, subsequently visited, is situated on this Island, in the midst of beautiful Gardens. The West Branch of the Nile separates the Island from the left Bank of the River, and is spanned by a smaller Bridge. After crossing the last-mentioned Bridge the road turned sharply to the left; and the procession of carriages passed through a beautiful Avenue of lebbek-trees, the approach to the Vice-regal Palace of Gizeh, in the pleasure-grounds of which orange and lemon trees were growing.

"We shall visit the Museum in this Palace later in the day," said the dragomans.

"Is this the Museum," inquired Florence, "which contains the Mummies of the Pharaohs?"

"Yes," replied Mr. Winterton-Wide, "and the jewellery here from Royal Mummy-cases is worth hundreds of thousands of pounds. Three thousand pounds has been offered for a single gold necklace, and refused."

"How nice it will be to see all this jewellery," presently, exclaimed Florence, with feminine appreciation.

Just then the procession of carriages turned to the right, inland, and then to the left, towards the Village of Gizeh, and crossed the Railway, which, as we have seen, leaves the main line from Alexandria to Cairo at Teh el-Bârûd on its way to Upper Egypt, and which has a Station at Gizeh. Then the road described by Dr. Lunn was reached. It runs perfectly straight from Gizeh to the foot of the Great Pyramid.

The embankment, on the top of which the road runs, is a very broad and substantial one. The tramway from Cairo to the Pyramids occupies one side of the road. The fields on either side were covered, at this season of the year, with the fertile alluvial soil, left, as a deposit, by the Inundation of "the River of Egypt," in the previous autumn; and rich clover grew luxuriantly on the alluvial soil.

"Any one, who gets ground here, gets six per cent. for his money," said the dragomans, enthusiastically.

The Great Pyramid loomed large against the Libyan chain of mountains, and, with the second and third Pyramids,

absorbed the attention of the Travellers during the remainder of the drive.

The most recent *Dictionary of the Bible*<sup>1</sup> says, that "the Fourth Dynasty has left a Memorial more indelible than that of any that followed it." Egyptologists and Guide Books are unanimous in their conclusion<sup>2</sup> that the Great Pyramid was erected by Khufu, better known as "Cheops"; the Second Pyramid by Khaf-ra, better known as "Cephren"; and the Third Pyramid by Men-kau-ra, better known as "Mykerinos"; all of the Fourth Dynasty.

"What is the height, perpendicularly, of the Great Pyramid?" inquired Mabel.

"Four hundred and fifty-one feet," replied Mr. Winter-ton-Wide.

"And of the Second Pyramid?"

"Four hundred and fifty feet."

"And of the Third Pyramid?"

"Two hundred and four feet. Although not half the height of the other two, it excels them in beauty of execution."

"What was the object of these Pyramidal structures?" inquired Florence.

"They are Sepulchral Monuments of early Kings, built by them during their lifetime. Each King began to build his Pyramid, when he ascended the Throne. He continued enlarging it, till he felt that his career was drawing to a close."<sup>3</sup>

"The Pyramid-builders of Gizeh must have been powerful monarchs," observed Everard, "with myriads of slaves at their command."

"The Father of History, you will recollect, says<sup>4</sup> that there were 100,000 men employed by Cheops, each gang working for three months in each year, for twenty years, in constructing

<sup>1</sup> Edited by the Rev. Dr. Hastings. Title, "Egypt."

<sup>2</sup> Dr. Budge, of the British Museum, agrees with this. See Professor Lepsius' *Letters from Egypt*; letter v. p. 59. According to Professor Brugsch-Bey, Khufa (Cheops) flourished B.C. 3733; Khaf-ra (Cephren), B.C. 3666; and Men-kau-ra, B.C. 3633. Professor Flinders Petrie puts the reigns somewhat earlier.

<sup>3</sup> This is Lepsius' theory. See his *Letters from Egypt*, letter vii. pp. 65, 66. Professor Flinders Petrie dissents from this view, however, with respect, at all events, to the Great Pyramid: "That it could not have been designed for any much smaller size is shown conclusively by the *internal passages*."—*History of Egypt*, vol. i. chap. iii. p. 38.

<sup>4</sup> Herodotus, ii. 124 *et seq.*

the Great Pyramid. They, no doubt, laboured during the Inundation, when field-work was at a standstill."

"Was the Sphinx," said Florence, "built before, or after, the Pyramids of Gizeh?"

"The Sphinx," said Mr. Winterton-Wide, "is older than the Pyramids of Gizeh.<sup>1</sup> There is an Inscription of the time of Cheops, which refers to the Sphinx as then existing."<sup>2</sup>

"What is the height of the Sphinx?"

"Sixty-six feet, from the pavement on which the forelegs rest to the crown of the head."

At this moment the travellers came in sight of the Mena House Hotel, which is thus described by Baedeker:<sup>3</sup>

"Mena House Hotel, near the Pyramids of Gizeh, an extensive establishment, with various '*dépendances*,' Swimming and other Baths, Stables and Riding-course, Carriages and Cycles for hire; recommended to invalids." "The purity of the air is marked. The medical and sanitary arrangements are excellent; and there is a resident Nurse, under the orders of the Physician, who resides there."<sup>4</sup>

"Luncheon will be served here at 12.30," observed the dragomans. "The Party will leave the Mena House Hotel at two o'clock, and drive back to the Gizeh Museum."

"This does not leave much time for inspecting the Pyramids of Gizeh," said Everard.

"And the Sphinx," added Mabel.

The procession of carriages had now advanced to the Great Pyramid, and the travellers, at a signal from the dragomans, dismounted, and were introduced to the Shêkh of the Bedouins, a venerable-looking man, in the full costume of the Desert. His hand had to be crossed with "baksheesh" by the dragomans of the Party; and it was by him that the Arab guides were assigned to the travellers, desirous of ascending the Great Pyramid.

<sup>1</sup> This is the view of Mariette Pasha, the eminent French Egyptologist, the founder of the Gizeh Museum. Professor Flinders Petrie (*History of Egypt*, vol. i. chap. iii. p. 52), says:—"No tombs at Gizeh are older than Khufu" ("Cheops").

<sup>2</sup> *Selected Egyptian Texts*, No. 1.

<sup>3</sup> p. 24 ("Cairo") and p. lxxvi. ("Climate"), *Egypt as a Health Resort*.

<sup>4</sup> "The mean maximum temperature is 69° in December; 66° in January, 72° in February, 74° in March, and 80° in April;" "mean minimum for the four months, December to April, 50°."

A lady, wishful to perform this feat, had frequently three guides assigned to her, two holding her under the arms (one on each side), and one propelling her from behind ! A gentleman-climber was usually content with two, one on each side.

Pay nothing till you come down," whispered the drago-mans.

The asseverations of the youthful guides were most edifying, the phrase which they were never tired of repeating being, " We will take as much care of you as the apple of our eye ! " When it is considered that many of the stones of the Great Pyramid are 4 feet high, the necessity for pulling and hauling at the travellers must be obvious. A great strain is put upon his chest-muscles, while the traveller is suspended in mid air, with one foot resting against the huge stone, engaged in the effort of finding a spot, higher up, against which to plant the disengaged foot !

The descent is, generally, considered more perilous than the ascent. " Great care," says Dr. Lunn,<sup>1</sup> " must be taken in the descent; and even the most experienced mountaineer should not attempt it, unaided. If he does, and if there is any wind, he may possibly reach the bottom quicker, *but with a broken neck.*" Dr. Lunn is quite right in impressing the traveller with the need for assistance, in descending. The Arabs, who assist the Traveller in ascending, are ready to assist him, also, in descending ; and it would be the height of folly to discard their aid. Everard, however, found that the secret of a safe descent was chiefly to be sought in descending, with your face to the Pyramid, as you mounted. If the traveller descends, with his face outwards, so as to be able to see to the bottom of the Pyramid, when he is hundreds of feet above it, the force of attraction may defy the effort of the guides to hinder him from being drawn from their supporting arms and precipitated downwards, especially if he has a tendency to lightness of head.

All the members of the Party, who ascended the Great Pyramid, were importuned, on descending, by their Arab assistants, for " Baksheesh." A perfect Babel of sound arose ; no matter what the traveller gave, the Arab guides were

<sup>1</sup> *How to Visit the Mediterranean : a Guide-book to Jerusalem, Cairo, Constantinople, Athens, and other Places of Interest on the Littoral of the Mediterranean*, p. 249.

dissatisfied, and raised a horrid din. Everard, having given what he thought reasonable, in doles, managed to escape from his persecutors, by accepting the offer of a ride to the Sphinx on the back of a camel, a mode of locomotion, which he had not previously tested.

It is very easy to mount, as the camels kneel; but the sudden jerk upwards, when the camels rise, is a little alarming. Anxious to earn "baksheesh," the Bedouins walked on each side of Everard, holding him on by the legs, a quite unnecessary ceremony, as he was competent to keep his seat, unaided. As long as "the Ship of the Desert" was "in full sail," there was no danger; the danger was when the camel knelt down, to enable the traveller to alight, at the end of the journey. There is fortunately a pommel which protrudes from the camel's harness at the neck, and to this the Traveller can cling for protection, when the animal suddenly flops down upon its knees, to enable him to dismount. The hind legs remain unmoved during this process, so that the head of the camel is several feet lower than his hind quarters. It is only by clinging to the pommel that the rider can avoid being jerked over the camel's head.

A glance at the Plan of "the Pyramids of Gizeh," designed by Professor Lepsius, and reproduced by Baedeker,<sup>1</sup> will show better than any description, the Route from the Great Pyramid to the Sphinx, which Everard pursued on camel-back in advance of his Party.

It will be seen that the Second and Third Pyramids lie in a different direction from the Sphinx.

The Sphinx has not been built in courses. Its whole mass—lion's body and human head—is entirely carved in unmoved native rock. It must have been a knoll of rock, which ran out to a headland from the spur of the Pyramid-plateau.<sup>2</sup>

In spite of all injuries it preserves an impressive expression of strength and majesty—the union of intellect and physical force:—the eyes have a thoughtful, far-away expression,<sup>3</sup> the lips wear a half-smile, and the whole face is of a graceful and beautiful type.

<sup>1</sup> Between pp. 112 and 113 in Baedeker's *Egypt*, 4th Edition (1898).

<sup>2</sup> *History of Egypt*, by Professor Flinders Petrie, vol. i. chap. iii.

p. 51.

<sup>3</sup> "Staring right on, with calm, eternal eyes."



Dean Stanley alludes <sup>1</sup> to the Divine Honours paid to the Sphinx, traces of which distinctly remain. Between the leonine paws of the Sphinx is a carefully-laid pavement, at the end of which is an open Temple; from its granite altar incense went up grateful to the Sphinx's gigantic nostrils!

In 1856 Dean Stanley wrote, "What must the sight of that colossal statue have been when on its head there was the Royal Helmet of Egypt." In 1896 the Royal Helmet, i.e. the Stone Cap, was discovered at the foot of the Sphinx, during some successful excavation by Colonel Raun.

There is a larger granite Temple, which was discovered by Mariette Pasha in 1853, in front of the Sphinx. The simple and majestic building itself is lined with immense blocks of red granite from Assouan, and in places with magnificent blocks of white alabaster. One of the granite blocks measures 18 feet in length by 7 feet in height! In the centre of the building, reached by skew-passages, are two Halls, which together form the letter "T"; one, which forms the head of the T, 79 feet in length by 23 feet in width; the other, which forms the stem of the T, 57½ feet in length, and 29 feet in width. Several statues of Khaf-ra ("Cephren") the builder of the Second Pyramid, were found by Mariette Pasha in a well in this building.

A favourable spot was selected by a photographer for reproducing "the Palestine Pilgrims" in a large group, many of them mounted on camels, others standing, others reclining in the intervals. The Pyramids of Gizeh formed a gigantic background, the Sphinx was in the foreground.

The return journey to the Great Pyramid was effected by many on donkey-back. Everard found this a pleasant mode of locomotion; the donkeys were quite as good as the "Jerusalem ponies"; and their energies were stimulated by a judicious supply of luxuriant clover, which they ate with relish.

From the platform of the Great Pyramid the travellers wended their way to the Mena House Hotel, hard by, where Luncheon was awaiting them. Mr. Vernon was the first to enter, and what was his surprise to be accosted by his name! It was the Head Waiter, who recognized Mr. Vernon as a well-

<sup>1</sup> *Sinai and Palestine in connection with their History*, "Introduction," "The Pyramids."

known supporter of "the Young Men's Christian Association," to which the Head Waiter belonged in England. He had heard Mr. Vernon speak, when presiding over a meeting of the Society. The Hall Porter also, recognized Mr. Vernon, having been valet at a boarding-house frequented by Mr. Vernon. How small the world is !

The travellers quite filled the largest room in the Hotel ; and did full justice to the viands, so plentifully provided for them by Mr. Perowne's direction.

There is a Church of England Chapel at the Mena House Hotel, at the entrance to which was the following announcement conspicuously displayed :—

"The Anglican Bishop *at* Jerusalem will preach the Sermon next Sunday morning, at this Chapel, at 11 a.m."

Two other announcements attracted attention at this Hotel. One was as follows :—

"St. Mary ☒ Cairo. Haret ul Awayed, opposite the Bank of Egypt, 10.30 a.m., 6 p.m., N. Odeh,<sup>1</sup> Chaplain to Bishop Blyth, and Priest in Charge.

"E. S. PALMER,  
"Chaplain."

The remaining announcement was :—

"Gymkana.

"Dribbling Race, Watering over Race, Pigsticking, House-keeper's *Steaks* (!), In and out Race, Dog Show."

The carriages were in readiness after luncheon to take the travellers back to Cairo, stopping, for some time on the way, at the Gizeh Museum.

<sup>1</sup> Mr. Odeh is an Arab:

## The Gizeh Museum.

FLORENCE was no little pleased at the speedy realization of her hopes of seeing the Jewellery from the Royal Mummy cases, and carried off Mr. Vernon to the Room, numbered "VII.," which, as appeared from the Catalogue, contained her treasures.

Everard and Mabel bent their steps, with most of the Party, to Room "LXXXIV." "Royal Mummies," in order to see Seti I., the son of Rameses I. (the Founder of the 19th Dynasty), and Rameses II., surnamed "the Great," "the Pharaoh of the Oppression," son of Seti I., and better known to the Greeks as "Sesostris."

Room No. VII. was on the Ground Floor, in the extreme corner, to the left of the Entrance. "No. 1348" attracted Florence's particular attention. It contained golden ornaments belonging to the Princess Sat-Hathor, daughter of King Usertesen II., and sister of King Usertesen III.; all of the 12th Dynasty. The gold Ornaments of this Princess are thus summarized by Professor Flinders Petrie<sup>1</sup> :—

"A pectoral of gold, richly inlaid with minute work in Cornelian and light and dark blue stone, and the cartouche of Usertesen II., surmounted by a *neb neteru*, and supported, on either side, by a hawk on *nub*, with the sun and uræus behind. Bracelets, necklaces of gold cowries, pendants of lions and lions' claws in gold, and strings of beads in gold, amethyst and emeralds, make up this splendid equipment of a Princess."

Professor Flinders Petrie<sup>2</sup> gives an illustration of another golden pectoral, inlaid with gems, found by Mr. de Morgan in

<sup>1</sup> *History of Egypt*, by Professor Flinders Petrie, D.C.L., LL.D., 4th Edition, vol. i. pp. 177-8 (12th Dynasty). Usertesen II. reigned B.C. 2681-2660. Usertesen III. reigned B.C. 2660-2622.—Petrie.

<sup>2</sup> *History of Egypt*, vol. i. p. 177 (fig. 105).

the same casket with the pectoral of the Princess Sat-Hathor, and supposed to belong to her sister.<sup>1</sup>

At the top is a Vulture, with outspread wings, representing Nekhbet, the Patron-Goddess of King Usertesen III., with the cartouche of that Monarch below it. To the right and left of the picture are two hawk-headed sphinxes, as symbols of the King, each trampling under foot two prostrate foes.

Florence was delighted with these "Exhibits," and, also, with the romantic account of their discovery by Mr. de Morgan, so recently as 1894. They were found by him in the Tomb of Usertesen III., known as "the North Brick Pyramid," at Dahshûr, in a subterranean gallery, with Tomb-chambers, in which the female members of the Royal Family were buried.

To get to these Royal Tomb-chambers you must be lowered down a shaft 30 feet deep, at the bottom of which is the entrance to the passages leading to them! The Tomb of Usertesen III. had been ransacked by robbers; but it was left for Mr. de Morgan, by careful calculations, to discover the whereabouts of these Jewels<sup>2</sup>!

Professor Flinders Petrie says:—<sup>3</sup> "This Jewellery is a treasure only paralleled by that of Aah-hotep." Again:—<sup>4</sup> "The name of Aah-hotep is familiar, in connexion with the beauty of her Jewellery, which, till the discoveries at Dahshûr, has been a unique treasure. The coffin, containing the Mummy and Jewellery, was found, slightly buried in the ground, at Draa-abul-Nega, the northern and most ancient end of the cemetery of Thebes, where lie the tombs of the 11th Dynasty." Again:—<sup>5</sup> "This coffin was only found accidentally by some natives in 1860: was confiscated by the Mudir of Qeneh; and, lastly, seized by Mariette Pasha for the new Museum."

Aah-hotep was one of the great Queens of Egyptian History, important as the historic link of Dynasties. She was the wife of Sequenenra III.,<sup>6</sup> of the 17th Dynasty,<sup>7</sup> who was succeeded by their eldest son, Kames,<sup>8</sup> who was followed by

<sup>1</sup> The name of the Princess Sat-Hathor's sister was "Sents' Senb," according to Petrie. With this Murray agrees, pp. 497, 498.

<sup>2</sup> See Murray's *Hand-book for Travellers in Egypt*, pp. 497, 498. Baedeker's *Egypt*, pp. 144, etc. *History of Egypt*, vol. i. p. 176 (12th Dynasty).

<sup>3</sup> *History of Egypt*, vol. i. p. 177 (12th Dynasty).

<sup>4</sup> *Ibid.* vol. ii. p. 10 (17th Dynasty).

<sup>5</sup> *Ibid.* p. 12.

<sup>6</sup> Also called Ta-Aā-Qen.—Petrie.

<sup>7</sup> B.C. 1610-1597.

<sup>8</sup> Reigned B.C. 1597-1591.

Se-khent-neb-ra, the second son, the last King of the 17th Dynasty.<sup>1</sup> The third son, Aahmes,<sup>2</sup> or Amosis, conducted to a successful issue "the great War of Independence, which was the most glorious page of Egyptian History," and established the powerful 18th Dynasty. The Hyksos Conquerors—Shepherd-Kings—ruled Egypt 511 years—the old Theban Royal Race holding sway over Upper Egypt, as their tributaries. Aahmes, or Amosis, not only succeeded in finally throwing off the suzerainty of the Hyksos Kings, but, also, in driving them out of the Nile Valley, and chasing them, across the Desert, into Palestine,<sup>3</sup> and beyond it. Queen Aah-hotep lived, it is said, to witness the triumphs of her youngest son. No wonder that "every Shepherd" was an "abomination unto the Egyptians."<sup>4</sup> The name reminded them of more than 500 years of foreign domination!

This digression has been introduced to show that Queen Aah-hotep, who lived to the age of 100, was "the Historic link of Dynasties." To return to her Jewels, Florence found them in the same Room, glass-case K, Nos. 946 to 964. Dr. Lunn<sup>5</sup> calls "the collection" "beautiful." Professor Flinders Petrie<sup>6</sup> seems fairly staggered by its exuberant magnificence. "To enter on a full list of the treasure here," he says, "would be too lengthy."

The inlaid gold axe (Scale 1:5), and inlaid gold dagger (Scale 2:5), found within the wrappings of the mummy of Queen Aah-hotep, he enables his readers to form some judgment of by illustrations.<sup>7</sup> Both bear the name of her youngest son, the Conqueror, "Aahmes"<sup>8</sup>; the axe has a handle of cedar-wood, encased in gold; the solid gold head is covered with enamelled ornamentation. The dagger and sheath, both of gold, are a model of grace; the top of the richly-jewelled hilt is formed of four female heads, in gold, the centre-piece of the blade is in damascened bronze; the

<sup>1</sup> Reigned 1591-1587 B.C.

<sup>2</sup> Reigned 1587-1562 B.C. Baedeker (*Egypt*, p. xcvi.) includes his reign in the 17th Dynasty, contrary to the usual arrangement.

<sup>3</sup> *History of Egypt*, vol. i. chap. x., 15th to 17th Dynasties. The Hyksos; vol. ii. 17th and 18th Dynasties.

<sup>4</sup> Gen. xvi. 34.

<sup>5</sup> *How to Visit the Mediterranean*, p. 245.

<sup>6</sup> *History of Egypt*, vol. ii. p. 12 (17th Dynasty). The gilded coffin-lid of this Queen is No. 1251; the coffin itself is No. 1172.

<sup>7</sup> *History of Egypt*, vol. ii. p. 11.

<sup>8</sup> *Ibid.* p. 12.



junction of the blade and hilt is covered with a head of Apis. On the mummy were found three bracelets and a diadem, all with the name of "Aahmes" inscribed upon them. One of the bracelets is composed of beads of gold, cornelian, and *lapis lazuli*; another is double-hinged, with delicately-engraved gold figures on blue enamel, representing (twice) King Aahmes, kneeling, with the earth-god, Keb, behind him, and two hawk-headed, and two jackal-headed, genii; another is adorned with turquoises; in front is a Vulture, with wings of gold, inlaid with gems. The diadem is richly-ornamented, with a cartouche of Aahmes, and sphinxes. On the mummy was, also, found a pliable gold chain, 36 inches long, pendent from which is a Scarabæus, with wings of blue glass paste, striped with gold; and the name of "Aahmes" on the fastening.

These are the Jewels of Queen Aahhotep, picked out by Professor Flinders Petrie; but with them were found valuables, with the name of her eldest son "Kames," on them. Professor Flinders Petrie gives an illustration of one of them:<sup>1</sup> an exquisite gold model of a barque, with rowers. This was loose in the Queen's Coffin, and is supposed to have been put there for safety.

Mr. Vernon shared in Florence's admiration for these Exhibits.<sup>2</sup>

<sup>1</sup> *History of Egypt*, vol. ii. p. 12. And see Baedeker's *Egypt*, p. 80, as to the Jewels.

<sup>2</sup> "We have now in our hands the beautifully-wrought jewellery and gold work, the minutely-engraved ivories, the toilet-objects of Menes, the Founder of the Monarchy, and his successor, fashioned more than 6,500 years ago."—Letter of Professor Flinders Petrie to the *Times*, March 9, 1901.

N.B.—In his *Royal Tombs of the Earliest Dynasties*, part ii. (1901), Professor Flinders Petrie has minutely described these "finds," and presented us with illustrations of "the Ivory and Ebony Tablets" of Menes (plates iii. and iv.) and "the Ivory Carvings" of King Zer—"Athothis"—"Teta"—his immediate successor (plates v., vi., xxxiv., xxxv.); but his most conspicuous achievement has been the discovery in the Tomb of King Zer of the arm of the Queen of that Monarch, with four beautiful bracelets encircling it—"the oldest jewellery known—some 2000 years before that from Dahshûr"—(pp. 16-19). Of this "find" Professor Petrie gives a splendid illustration—(coloured to imitate the gold and gems)—forming the Frontispiece of the new volume. Here, at the crystallizing point of Egyptian art, we see the unlimited variety and fertility of design,—the purest handiwork. The technical perfection of the soldering has never been excelled, as the joints show no difference of colour, and no trace of excess.



Let us now follow the bulk of the travellers into Room LXXXIV., "Royal Mummies," which is on the First Floor.

Dr. Lunn truly writes:—"Most Visitors consider the greatest object of interest is the collection of Mummies of the ancient Sovereigns of Egypt of the seventeenth to the twenty-first Dynasties, which were discovered by Professor Brugsch-Bey in 1881, near Thebes, one of the most important 'finds' in the whole History of Egyptian antiquarian research. Even the most unimaginative of tourists must be impressed at beholding *the actual features* of 'the Pharaoh of the Oppression,' now brought to light after the lapse of " (more than) "3,000 years!"

Everard and Mabel approached the table on which "the actual features" of the "Pharaoh of the Oppression" were exposed to view, with a feeling akin to awe.

More than 3,000 years had, indeed, rolled away, since that recumbent figure had been the terror of the Children of Israel, as described in the first chapter of Exodus, "making their lives bitter with hard bondage";<sup>2</sup> and attempting to murder, not merely their first-born sons, like Herod subsequently, but their whole male issue.<sup>3</sup>

"What a hard, stern face it is," exclaimed Mabel.

"The lower jaw," said Everard, "is massive and powerful. It looks as if it were carved out of iron."

The rest of the Party gathered round, and gave vent to similar exclamations. The honour paid by him to those who fought courageously is one of the many proofs of the civilized habits of the Egyptians, contrasting, strongly, with the atrocious cruelties practised by the Assyrians and other Asiatic Conquerors, who tortured and flayed alive those who opposed them, as the Turks have done in more recent times.<sup>4</sup>

"Even Professor Kuenen,"<sup>5</sup> said Mr. Winterton-Wide, "agrees with the great German Egyptologist, Professor Brugsch-Bey, Professor Lepsius, and Baron Bunsen, that Rameses II. was 'the Pharaoh of the Oppression.' Strange

<sup>1</sup> *How to Visit the Mediterranean*, p. 245.

<sup>2</sup> Exod. i. 7-14.

<sup>3</sup> Verses 15-22.

<sup>4</sup> *The History of Herodotus*, by George Rawlinson, M.A., vol. iii. p. 168, note. Layard, *Nineveh and Babylon*, p. 456, gives a picture, from the Monuments, of two Captives being flayed alive, their limbs being held apart by pegs.

<sup>5</sup> *The Religion of Israel*, vol. i. chap. ii. p. 121.

as it may appear, this Monarch is justly styled by Dr. Lunn,<sup>1</sup> 'the greatest of all Egyptian Pharaohs.'<sup>2</sup> His long reign of sixty-seven years<sup>3</sup> enabled him to leave marvellous memorials of his victorious career. The number of his monuments, which still exist, cover the soil of Egypt, and render it difficult, from their almost countless numbers, for the student of Egyptology to know where to begin.<sup>4</sup> Rameses the Great appears before our eyes as a Champion of the first rank on land, fighting on his war-chariot, represented in heroic form, with his warriors by his side. His ships, on the other hand, measured themselves, in seafights, with the most powerful maritime nations of Antiquity, for the dominion of the Sea.<sup>5</sup> Egypt is still dominated,<sup>6</sup> in every part by the Royal Splendour of this 'Smiter of Nations.' The god Ptah, the Egyptian Vulcan, on a memorial-tablet, addresses him as follows:—'The great Kings of all Nations lead to thee a captive people.' Egypt, indeed, ruled the world either directly or through its vassals, and from the mountains of Abyssinia to those of Cilicia, her armies held the nations in awe.<sup>7</sup> Like Abydos and Memphis, Thebes was the object of the especial care of Rameses the Great; but Zoan (Tanis) was his favourite Royal Residence. Zoan, on the Tanaitic Branch of the Nile, commanding the Eastern frontier of Egypt, was the Key to that Country.<sup>8</sup> There had been an influx of Asiatic immigrants, chiefly of Semitic origin, Egypt offering a ready asylum to discontented or needy fugitives, who saw in the great Monarchy a sort of fairyland of wealth, culture, and wisdom. The immigration of Jacob's sons, with their extensive households, is but a single instance of what was perpetually occurring in this quarter.<sup>9</sup> The state of things

<sup>1</sup> *Co-operative World Travel*, "Excursion to Luxor," Descriptive Itinerary, p. 12.

<sup>2</sup> "Pir-ao" means, literally, "great house." (Brugsch-Bey, and Dr. Budge.)

<sup>3</sup> In the 25th Room, at the Gizeh Museum, is a stèle, mentioning the 67th year of Rameses II. (No. 168).

<sup>4</sup> *Egypt under the Pharaohs*, by Professor Henry Brugsch-Bey, vol. ii. chap. xiv. p. 33.

<sup>5</sup> *Ibid.* p. 67.

<sup>6</sup> See *Tanis*, part i. (2nd Edition) by Professor Flinders Petrie "Introduction," p. 2.

<sup>7</sup> *The Struggle of the Nations*, by Professor Maspero, D.C.L., Fellow of Queen's College, Oxford, p. 270.

<sup>8</sup> *Egypt under the Pharaohs*, by Professor Henry Brugsch-Bey, vol. ii. pp. 74, 89, 93.

<sup>9</sup> Rawlinson's *History of Ancient Egypt*, vol. i. chap. xviii. p. 180.

thus existing was well calculated to facilitate hostile occupation of the more Eastern portion of the Delta.”<sup>1</sup>

“It was in ‘the Field of Zoan,’<sup>2</sup> was it not, that God, through Moses, ‘wrought signs and wonders’ in the sight of Pharaoh?” said Mabel, inquiringly.

“Certainly: but the Pharaoh, in whose sight these ‘signs and wonders’ were ‘wrought,’ was Meneptah II., ‘the Pharaoh of the Exodus,’ not Rameses II., whose death is recorded in the second chapter of Exodus.<sup>3</sup> Even Dr. Kuenen<sup>4</sup> agrees with Brugsch-Bey, Lepsius, and Bunsen, that Meneptah II.<sup>5</sup> was the Pharaoh of the Exodus.”

“From the mention of ‘Zoan,’” said Everard, “it would seem that this Frontier City was still the favourite residence of the Egyptian Monarchs.”

“No doubt; and the Land of Goschen, where the Children of Israel resided,<sup>6</sup> from the time of the Hyksos (or Shepherd) Kings, lay to the South of it, and to the North of the Fresh-Water Canal of Sesostris.<sup>7</sup> The Railway from Ismailiya to Cairo is on the Southern border of it.”<sup>8</sup>

“Has the Mummy of Meneptah II. been discovered?” inquired Mabel.

“Not yet,” said Mr. Winterton-Wide, “but Egyptologists are on its track.”<sup>9</sup>

<sup>1</sup> *Ibid.* p. 181: Rameses II. and his successor erected fortifications in the region of Thuket, in which the Store City of Pithom existed, at the time of the Exodus.—Naville’s *Store City of Pithom*, p. 23.

<sup>2</sup> Psalm lxxviii. 12, 43. The present desolation of Zoan (Tanis—“San”) shows how completely the prophecies against it have been fulfilled. Ezek. xxx. 14; Isa. xix. 11; xxx. 4.

<sup>3</sup> Verse 23.

<sup>4</sup> *The Religion of Israel*, vol. i. chap. ii. p. 121.

<sup>5</sup> This name is variously spelt. Dean Bullock, of Cairo, spells it as in the text, MS. *penes me*. Professor Petrie spells it, “Mer-en-ptah”; Murray, “Mer-en-Ptah”; Miss Paterson spells it, MS. *penes me*—“Mereneptah”; Baedeker spells it, “Merneptah”; Brugsch-Bey, “Mineptah”; Professor Rawlinson and Bunsen, “Meneph-tah.”

<sup>6</sup> Gen. xlvii. 6, 11. “The Land of Goschen” is called, by anticipation, “the Land of Rameses” (verse 11).

<sup>7</sup> “Rameses the Great was identical with Sesostris.”—B. G. Niebuhr’s *Lecture on Ancient History*, i. 61.

<sup>8</sup> See the map of “The Suez Canal,” Murray’s *Hand-book for Travelers in Egypt*, p. 288.

<sup>9</sup> At the time of this story the Mummy was undiscovered. “The mummy of Mereneptah has,” since, “been discovered, and was unrolled, I think, last year, by the authorities at the Gizeh Museum,

"Is there anything in the Museum specially to connect the Children of Israel with Menepthah II.?" inquired Everard.

"Yes, the famous 'Israel Stèle,' discovered by Professor Flinders Petrie, in 1896, in the ruins of the Temple of Menepthah II., at Thebes.<sup>1</sup> The history of this Stèle is a curious one. It stood, originally, in the Funeral-Temple of Amenhotep III., a King of the 18th Dynasty, and was carved by him with a view to commemorate his gifts to the Temple of Amen. His son, Amenhotep IV. (or "Akhenaten"), who abandoned the Worship of Amen, erased the greater part of the Inscription. Seti I., of the 19th Dynasty, whose Mummy we shall presently see, recut the Stèle, and added a line of his own. Menepthah II. carried the Stèle off, and built it, face inwards, into the wall of his Funeral-Temple, and inscribed on the back of it an account of his 'crushing defeat of the Libyans,' adding (amongst other things): 'Canaan is a prisoner, as far as the disaffected are concerned; the inhabitant of Ascalon is led away; Gezer is carried into captivity; THE ISRAELITES ARE DESTROYED, AND HAVE NO LONGER SEED.' I give you the translation from memory. You will find it in Professor Maspero's *Struggle of the Nations*.<sup>2</sup> Commenting on the 'Israel Stèle, Professor Maspero says,<sup>3</sup> that 'the evidence of the triumphal Inscription, lately discovered by Professor Petrie, seems to confirm the view of accredited Historians<sup>4</sup> that the Exodus took place in the reign of Menepthah II.' The Pharaoh of the Exodus, no doubt, concluded that, *as the Israelites did not return to Egypt*, they had all perished in the Wilderness, with their wives and children. The Egyptians, indeed, did not inquire what had become of their escaped slaves till the time of the Ptolemies.<sup>5</sup> We will now proceed

where, I believe, it still is.—(Signed) EMILY PATERSON, Sec. Egypt Exploration Fund, 3, 12, 1900.<sup>12</sup> MS. *penes me*.

<sup>1</sup> See Article by Professor Flinders Petrie in the *Contemporary Review*, No. 365, p. 622. The Stèle is in Room xxv. at the Gizeh Museum, and is of black syenite (granite).

<sup>2</sup> p. 436. Murray (pp. 399, 400) translates the passage relating to the Israelites: "The People of Israel is spoiled; it hath no seed."<sup>1</sup> Baedeker (p. 84) renders it:—"Israel is wasted, and his seed is brought to nothing."<sup>2</sup>

N.B.—The Stèle further states: "Khâti is at peace." "Khâti" meant "the Hittites."<sup>3</sup>

<sup>3</sup> *The Struggle of the Nations*, p. 443.

<sup>4</sup> Lepsius, Brugsch-Bey, Bunsen, etc.

<sup>5</sup> *The Struggle of the Nations*, p. 448.

to the table on which is placed the Mummy of Seti I.<sup>1</sup> (or Meneptah I.), the son of Rameses I., and father of Rameses II., and grandfather of Meneptah II., all of the 19th Dynasty."

There was a general move to the table indicated.

Rameses I. was the maternal grandson of Amenhotep III., of the 18th Dynasty.<sup>2</sup>

"The regard of Rameses I. for the Sun-god 'Set' is especially indicated," said Mr. Winterton-Wide, "by the name which he gave his eldest son, 'Seti,' more fully 'Seti-Meneptah, the Set-Worshipper, beloved of Ptah.'"<sup>3</sup>

"In personal appearance," continued Mr. Winterton-Wide, "Seti I. seems not to have been remarkable. The monuments give him a fairly good forehead, a rounded depressed nose, a heavy chin, and a calm, open expression."<sup>4</sup>

"Although Seti I. has 'a heavy chin,'" said Everard, "one looks at him in vain for any indication of an inflexible will, as in the iron jaw of his son, Rameses II."

"Yet Seti I.," said Mr. Winterton-Wide, "played an important part in the History of Egypt. He was, indeed, the most illustrious and celebrated Hero of the New Empire.<sup>5</sup> He proceeded, in all the pomp of triumph, through Syria and Palestine, everywhere receiving the submission and homage of the inhabitants.<sup>6</sup> But the military triumphs of Seti I. were eclipsed by his great works. The Grand 'Hall of the Columns,' in the Temple at Karnak—the chief glory of that magnificent edifice, which is supported by 164 massive stone pillars—was designed by him, in its entirety, and, for the most part, constructed by him,<sup>7</sup> and if it had stood alone, would have sufficed to place him in the first rank of builders. It is a masterpiece

<sup>1</sup> Sometimes spelt "Sethos," e.g. in Baedeker's *Egypt*, p. xcix.

<sup>2</sup> Baron Bunsen's *Egypt in Universal History*, vol. iii. § iv. p. 155.

<sup>3</sup> Rawlinson's *History of Ancient Egypt*, vol. ii. chap. xxi. p. 287.

<sup>4</sup> *Ibid.*, p. 299, with head of Seti I. from Lepsius.

<sup>5</sup> Baron Bunsen's *Egypt's Place in Universal History*, vol. iii. § iv. p. 155.

<sup>6</sup> Rawlinson's *History of Ancient Egypt*, vol. ii. chap. xxi. p. 291.

<sup>7</sup> *Ibid.* p. 294; Murray's *Hand-book for Travellers in Egypt*, pp. 837-838; Baedeker's *Egypt*, pp. 237-239; Dr. Lunn's "Excursion to Luxor," *Co-operative World Travel*, pp. 13, 14. His son, Rameses II., completed the Hall, which Lepsius (*Letters from Egypt*, p. 282) styles: "The mightiest hall of pillars which was ever seen, in Egypt, or, indeed, in any country."<sup>11</sup>



of the highest class—so vast as to overwhelm the mind of the spectator; so lavishly ornamented as to excite astonishment and admiration; so beautifully proportioned as to satisfy the requirements of the most refined taste; so entirely in harmony with its surroundings as to please even the most ignorant. Egyptian architectural power culminated in this wonderful edifice—its supreme effort—its crown and pride—its greatest and grandest achievement. The ‘Hall of Columns’ is not, only, the most sublime and beautiful of all the edifices there grouped together, so as to form one vast unrivalled Temple, but it is the highest effort of Egyptian architectural genius.”<sup>1</sup>

Mr. Fairlie, one of the Luxor Pilgrims, who had returned to Cairo, here went into ecstasies over the “Hall of Columns,” at Karnak, which he had just visited.

“Did Seti I.,” inquired Mabel, “erect any Pyramid in his own honour?”

“No,” replied Mr. Winterton-Wide; “the Pyramids antedate his time; but he constructed for himself a most magnificent and elaborate Tomb. This Excavation in the solid rock, known as ‘Belzoni’s Tomb,’ from the name of its discoverer,<sup>2</sup> still, from its gorgeous and important representations, forms the chief attraction of all who visit ‘the Valley of the Tombs of the Kings,’ at Thebes.<sup>3</sup> His glorious reign cannot have lasted long,<sup>4</sup> because his edifices, as well as his Tomb itself, were finished by his illustrious son and successor, Rameses II.

“Are the mummies of any other Kings of Egypt kept in this Room?” inquired Mabel.

“Yes,” replied Mr. Winterton-Wide; “there will just be time to see the mummy of the most famous Warrior-King of the 20th Dynasty.”

The Travellers moved to the table, on which the mummy of Rameses III.<sup>5</sup> lay exposed to view.

<sup>1</sup> Rawlinson’s *History of Ancient Egypt*, vol. ii. chap. xxi. p. 294.

<sup>2</sup> A.D. 1817. Murray’s *Hand-book for Travellers in Egypt*, p. 858; Baedeker’s *Egypt*, p. 265; Dr. Lunn’s *Excursion to Luxor*, p. 20; Rawlinson’s *History of Ancient Egypt*, vol. ii. chap. xxi. p. 295.

<sup>3</sup> *The History of Egypt*, by Professor Henry Brugsch-Bey, vol. ii. pp. 25, 295, 296.

<sup>4</sup> He reigned for nine years.—See Baron Bunsen’s *Egypt’s Place in Universal History*, vol. iii. § iv. p. 155.

<sup>5</sup> No. 1182.



"Where was this Mummy found?" inquired Everard, in a whisper.

"In the coffin yonder,<sup>1</sup> of the most famous of Egyptian Queens, Nefertari, at 'Deir el Bahri,'"<sup>2</sup> replied Mr. Winterton-Wide. 'His Tomb was discovered by the well-known Traveller, Bruce, amongst 'the Tombs of the Kings.'"<sup>3</sup>

"Would you kindly give us an outline of the History of this King?" said Mabel.

Mr. Winterton-Wide continued:—"Setnekt, of obscure origin, was the Founder of the 20th Dynasty. His reign was short. He associated with himself, in the government of Egypt, his son, Rameses III.<sup>4</sup> After the death of Setnekt, Rameses III. reigned alone thirty-one years. In his thirty-second year he associated his son, Rameses IV., with him in the government.<sup>5</sup> The calendar, set up at Medinet-Abu, is thought to prove that he ascended the throne B.C. 1311.<sup>6</sup> As he died in his thirty-second year, his death would fall into B.C. 1279 or 1280.<sup>7</sup> The date is important in relation to the Conquest of Canaan by Joshua. According to the Egyptian Monuments, the last Campaign of the Egyptian Kings in Palestine before Shishak (who captured Jerusalem in the fifth year of Rehoboam, son of Solomon,<sup>8</sup>) was that of Rameses III., in B.C. 1281. Joshua passed the Jordan in the beginning of the forty-first year of the Exodus, B.C. 1280. The Israelite Conquest was only possible, after peace had been made be-

<sup>1</sup> No. 1173. See a picture of this coffin, Fig. 12, in the *History of Egypt*, by Professor Flinders Petrie, D.C.L., LL.D., vol. ii. p. 41.

<sup>2</sup> *Ibid.* p. 40; *How to Visit the Mediterranean*, by Dr. Lunn, p. 246. Her mummy, unfortunately, decomposed through neglect.

<sup>3</sup> "Bibân el-Molûk." Murray's *Guide-book for Travellers in Egypt*, pp. 865, 866. (*Vide* the plan.)

<sup>4</sup> "The two are exhibited on the rock behind Medinet-Abu, as on an exact equality."—Rawlinson's *History of Ancient Egypt*, vol. ii. chap. xxii. p. 367.

<sup>5</sup> *History of Egypt*, by Professor Brugsch-Bey, vol. ii. chap. xv. p. 143.

<sup>6</sup> Lenormant, *Manuel d'Histoire Ancienne*, vol. i. p. 444.

<sup>7</sup> Rawlinson's *History of Ancient Egypt*, vol. ii. chap. xxii. p. 384. (Note.)

<sup>8</sup> 1 Kings xiv. 25, 26 (see chap. xi. 40); 2 Chron. xii. 2-9. The triumphal Monument of Shishak, commemorative of this victory, still exists at Karnak. The name of Shishak ("Sheshong") occurs in the 22nd Dynasty.

tween the Canaanites and Rameses III.<sup>1</sup> Rameses III. was the Rhampsinitos of the Greeks.”<sup>2</sup>

After the travellers had emerged from Room LXXXIV., with its priceless treasures of “Royal Mummies,” Mr. Winter-ton-Wide conducted them to other parts of the Gizeh Museum.

The Ancient Egyptians did not confine their attention to human beings; they embalmed cats and dogs, goats and monkeys, fawns, birds, and sacred crocodiles. The Egyptian deities were, oddly enough, frequently represented with the head of the animal sacred to them; and the Egyptian artists managed the transition from the animal’s head to the human body with remarkable skill.<sup>3</sup> The ram was held sacred to Amen (or “Ammon”); the hawk was sacred to Horus; the bull was sacred to Ptah; the cat was sacred to Bast; the ibis and baboon were sacred to Thoth (“Hermes”); the hawk and beetle were sacred to Ra; the ass was sacred to Set; the cow and the asp were sacred to Hathor (“Aphrodite”). Local honours attached to lions, crocodiles, hippopotami, wolves (or jackals), ibexes, antelopes, goats, ichneumons, shrew-mice, vultures, frogs, certain snakes, and certain kinds of fish.

“The Religion of the Egyptians,” says the great Philologist, Max Müller, “was not, from the first, a mere worship of brutes. Egyptian zoolatry belonged to a period of decay, and was based upon symbols derived from mythology.”<sup>4</sup>

The cat cemeteries of Bubastis, Sakhâra, and Beni-Hasan, the crocodile-graves of Ombos, and the Ibis-graves of Ashmunên, date from this late epoch.<sup>5</sup>

The travellers, after inspecting some other human mummies, examined some mummified specimens of Old-World deities, incarnate in animal forms.

<sup>1</sup> *Egypt’s Place in Universal History*, by Baron Bunsen, vol. v. pp. 73-75.

<sup>2</sup> Herod. ii. 121. *The History of Egypt*, by Professor Brugsch-Bey, vol. ii. chap. xv. p. 139.

<sup>3</sup> *Religion of the Ancient Egyptians*, by Professor Steindorff; Baedeker’s *Egypt*, p. cxxxvii.

<sup>4</sup> *Introduction to the Science of Religion*, by the Right Hon. Max Müller, Lecture iii. p. 100; Le Page Renouf’s *Hibbert Lecture* of 1879; De Rongé sur “La Religion des Anciens Egyptiens,” in *Annales de Philosophie Chrétienne*, November, 1869.

<sup>5</sup> *Religion of the Ancient Egyptians*, by Professor Steindorff; Baedeker’s *Egypt*, p. cxxxvii.

Then followed a more general survey of the interesting Exhibits of the Museum. Scarabaei, chairs, camp-stools, tables, scissors, wooden knives, wooden frames of beds, pillows, tapestry carpets, fancy work in ivory, shoe strings, linen and papyri<sup>1</sup> (some painted), "ushabti,"<sup>2</sup> gold leaf, found on mummies, seals, baskets, combs, hatchets, sandals, and ornaments of every kind, were noticed, all of them thousands of years old!

Branches of sycamore were exhibited, found with the mummy of Pinotem I., of the 21st Dynasty,<sup>3</sup> in a perfect state of preservation. Also a bouquet of the 20th Dynasty, the age of Rameses III. Also honeycombs and seeds, found in a sarcophagus 4,000 years old; a fresco bird of the fifth Dynasty,<sup>4</sup> wooden images, representing (1) the ancient Egyptian method of baking bread; (2) a luggage porter. Also, a great variety of amulets.<sup>5</sup> But the strangest Exhibit was *Mutton*, put in the coffin of Thothmes I.,<sup>6</sup> who flourished B.C. 1541-1516,<sup>7</sup> and belonged to the 18th dynasty; the mutton was, therefore, more than 3,400 years old!<sup>8</sup>

<sup>1</sup> One of these papyri gives an account of the Wanderings of the Children of Israel. It is the property of "The Archaeological Society of Cairo."

<sup>2</sup> "The figures placed with the dead were called 'ushabtis'; they were supposed to do for the Dead, in Hades, all the work that must otherwise fall to his lot."—Dr. Wallis Budge's *Dwellings on the Nile*, chap. viii. p. 164 ("Religious Tract Society").

<sup>3</sup> This Dynasty lasted from B.C. 950 to B.C. 663. It was overthrown by Shishak (Sheshong), who founded the 22nd (or Libyan) Dynasty, and captured and pillaged Jerusalem; 1 Kings xiv. 25-28; 2 Chron. xii. 2-9. *Vide supra*.

<sup>4</sup> B.C. 3721-3503 (Professor Flinders Petrie).

<sup>5</sup> Room LXIII. (See list in Cook's *Egypt*, pp. 128, 129.)

<sup>6</sup> Tahutmes, Petrie; Thutmosis, Baedeker.

<sup>7</sup> *History of Egypt*, by Professor Flinders Petrie, LL.D., D.C.L., vol. ii. p. 29.

<sup>8</sup> The miscellaneous collection brings home to the visitor's mind the Wise Man's saying:—"The thing that hath been it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."—Eccles. i. 9:

## XXVI.

### The Gezîreh<sup>1</sup> Palace Hotel.

THE dragoman who had charge of the Chaplain's Party, pressed Everard and Florence and Mabel Gordon so hard to visit the Gezîreh Palace Hotel, on their way back to Cairo, that they yielded to his solicitations.

He conducted them into the innermost *penetralia* ; and his companions found that he was a *persona grata* with the Establishment.

The late Ismail Pasha, the grandfather, and the late Tewfik Pasha, the father of the Khedive, lived here successively. The latter died January 7, 1892. The old idea that the spirit of the departed owner haunts the place where he resided, when in the flesh, led to the Sale of the former Vice-Regal Chateau of Gezîreh, along with the adjacent buildings, and beautiful Park, for £80,000 sterling, to a Limited Hotel Company in 1893. The Chateau was erected in the sixties, and "fitted up with fabulous splendour."<sup>2</sup> It is situated, amid beautiful gardens, on the island of Gezîreh-Bûlaq, which—(as already stated)—is surrounded by the Nile, and united by the Great Iron Bridge across the "River of Egypt" with the Capital of Egypt.

The Sèvres China is a special feature of the Chateau. The dragoman pointed out three jars of Sèvres China which cost £2,000 sterling ! The Ballroom is one of the most magnificent in the world. It is illuminated, like the rest of the Hotel, by a brilliant Electric Light, and the hangings are sumptuous. Perhaps, however, the gem of the whole building is the Ladies' Private Drawing-room, looking out on the Nile.

<sup>1</sup> "Ghezîreh," Cook ; "Gezîra," Murray ; "Ghesîreh,"<sup>2</sup> Dr. Lunni ; The word, which is Arabic, means, as already stated, "Island."

<sup>2</sup> Baedeker's *Egypt*, p. 73.

Among the statues of the Hotel is a figure of "Despair," given to Tewfik Pasha, when he lost his mother by the Emperor Napoleon III. There are, also, Pictures of Ismail Pasha, and of Tewfik Pasha, on the walls. The dragoman pointed out the mysterious light in the latter picture. The Picture was for sale. There is, also, a picture of "Bluff King Hal" of England, and of his second wife, Anna Boleyn, mother of our Queen Elizabeth.

Amongst the curiosities of the Hotel are corals, brought from the Red Sea, malachites, and chairs of petrified wood.

Three hundred Ladies lived in the Hareem of Tewfik Pasha. One of his amusements was to teach them to swim, in the lake adjoining it.

## XXVII.

### Cairo Again.

#### I. THE HÔTEL DU NIL. LOVERS' LETTERS.

ON his return to the Hôtel du Nil Everard found that the Bishop in Jerusalem had called and left his card upon him. The Bishop's Diocese comprises, not only the Holy Land, but Mesopotamia, Asia Minor, Chaldaea, Abyssinia, Cyprus, *and Egypt*.

The Menu, this evening, at the Hotel du Nil, comprised the following :—<sup>1</sup>

- "Potage Carbure.
- "Filet de Barbue à la Riche.
- "Roast-beef à la Jardinière.
- "Petits patés à la Parisienne.
- "Celeris demi-glacé.
- "Pibel rôti.
- "Salade de saison.
- "Crème à la Nesselrode;
- "Dessert.
- "Café à la Turque."

After the repast the gentlemen adjourned to the famous garden, "one of the most beautiful and striking in Cairo,"<sup>2</sup> to smoke the fragrant "weed," "*Io Bacche!*"

As for Everard, he—(after finishing his cigarette)—slipped away, to his room, and, seated in the arm-chair by the fire, remained buried in thought. The words :—"NEVER I TRUST TO PART FROM ME AGAIN," in his Mother's Letter, handed to him at Alexandria, had sunk, deeply, into his inmost being. He felt that the time had, at length, arrived, when he ought, in all Justice to Mabel and himself and consideration for his Mother, to inform her of the sincere attachment for Mabel, which

<sup>1</sup> MS. *penes me*.

<sup>2</sup> *Cairo of To Day*, by E. A. Reynolds Ball, B.A., § v., p. 53.



seemed to occupy so large a space in his future,—now that he had entered upon the homeward Journey, having accomplished the object for which he had left home.

Rousing himself from his reverie, and wheeling his arm-chair to the writing-table, he wrote as follows :—

HÔTEL DU NIL, CAIRO.

“ Saturday.

“ MY DARLING MOTHER,

“ I think I can see the love-light kindling in your eyes, as you penned your delightful Letter.

“ Dean Stanley has beautifully said : ‘ Egypt became the Holy Land during the period of the settlement of the Israelites in Goshen.’ As I am now absorbed in the contemplation of that period, which covered a space of 430 years, and which one of the passengers has so well described to us in a Lecture, which he delivered on board ship, the day that we left Jaffa, I am thoroughly realizing the force of Dean Stanley’s words.

“ I quite agree with your estimate of Professor Brugsch-Bey, who, in his loyalty to the Bible, does honour, like Lepsius and Baron Bunsen, to his German Fatherland. So do Haver-nick, Keil, and Hengstenberg.

“ You refer to ‘ the halting accents of our own Writers.’ I have just had an illustration of this. One of the passengers —(not the Lecturer)—lent me the 7th Edition of a Work, entitled, *An Introduction to the Literature of the Old Testament*, written by Dr. Driver, a Canon of Christ Church, Oxford, who is, also, Dr. Pusey’s successor in the Regius Professorship of Hebrew. Judge of my astonishment and disgust, when I found that it was a mere *réchauffé* of ‘ the clever tricks of legerdemain ’<sup>1</sup> of the ‘ Higher Critics ’ of the Continent, and, more particularly, of the Dutch Theologian, Professor Kuenen !

“ Professor Kuenen makes no secret of the source from whence he derived his ideas.<sup>2</sup> A French physician, named ‘ Astruc,’ in 1753, wrote a learned work, entitled, *Conjectures sur les Memoirs Originaux, dont il paroît que Moÿse s’est servi, pour composer le Livre de Genesis*. Professor Kuenen thus

<sup>1</sup> This is a phrase of the Rev. W. H. Green, D.D., Professor in the Princeton Theological Seminary, in his “ Preface ” to *Moses and the Prophets*.

<sup>2</sup> See *The Five Books of Moses*, a Lecture, translated by J. Muir, D.C.L., p. 5.

summarizes Dr. Astruc's views :—‘ Moses had before him *older accounts*,<sup>1</sup> regarding the Patriarchal era, and had, out of them, formed a whole, which now lies before us, in the Book of Genesis. This he infers from the repetitions, which occur in that Book, but, especially, from *the different names, whereby the Deity is designated*.’

“ The fact of a document, or tradition, being *earlier* than Moses does not lessen the authority of the Hebrew Law-giver, but rather increases it.<sup>2</sup>

“ But, alas ! for the perverted ingenuity of Man ! From exactly the same premises as the learned French Physician, Dr. Astruc, Professor Kuenen—(with Professor Wellhausen and Dillman)—draws exactly the opposite conclusion, namely, that the Book of Genesis and, indeed, the whole Pentateuch—(or ‘ Hexateuch ’)—were ‘ compiled ’ *many centuries after* the time of Moses !

“ Professor Green has well said :—<sup>3</sup> ‘ Professor Kuenen builds castles in the air, and produces histories, which have, positively, no basis whatever, but his own exuberant fancy.’ Yet Professor Driver has no hesitation in adopting Kuenen, as his ‘ Guide, Philosopher, and Friend.’<sup>4</sup>

“ Before closing this letter I desire, in all filial duty, to announce to you, my Darling Mother, that I have formed a sincere attachment for one of my fellow-passengers, Miss Mabel Gordon, who is animated by the same enthusiasm as myself for the Holy City. I have not yet asked her to be mine ; but I know, by unmistakable signs, that she has given me her heart, and only awaits my initiative to give me her hand. I will present her to you, Darling Mother, when I return.

“ With deep devotion,

“ Your fond loving Son,

“ EVERARD.”

\* \* \* \* \*

<sup>1</sup> Dr. Cunningham Geikie, in his new work, *The Bible by Modern Light*, chap. i. p. 9—(“ Creation to the Patriarchs ”)—says :—“ Moses evidently availed himself of *existing documents*, as in the story of the Creation.”<sup>2</sup>

<sup>2</sup> *Old Testament Difficulties*, by Dr. Winnington-Ingram, now Bishop of London, S.P.C.K., chap. iii. p. 25.

<sup>3</sup> *Moses and the Prophets*, p. 47.

<sup>4</sup> Compare, e.g., Driver, chap. i. p. 10, with Kuenen's *Historico-Critical Inquiry into the Origin and Composition of the Hexateuch*, pp. 63, 64.

Mabel, unaware of this missive, wrote to her Parents, by the same Post, confessing, as a Maiden, suffused with blushes, best might, her love for Everard.

## 2. A MEMORIAL CHURCH : ALL SAINTS, CAIRO (GENERAL GORDON).

The whole of the Palestine Pilgrims, and, also, the Luxor Excursionists, attended Divine Service, next morning—(which was a Sunday)—at All Saints Church, “the Memorial Church of the English in Cairo,” in the Grande Route de Bûlâq.

This Church sprang from the initiative of Dean Stanley, when he visited Egypt, in Company with H.R.H. the Prince of Wales,<sup>1</sup> in 1862.—It was not till 1876, however, that it was consecrated by Dr. Gobat, Bishop of the Anglican Church in Jerusalem, as Bishop of the Diocese.

It is a handsome Church, with a nave and aisles; and contains 450 seats, of which 226 are appropriated to the use of Residents in Cairo.

The Church was crowded, to its utmost extent, on the occasion of the visit of the Palestine Pilgrims, and Luxor Excursionists.

The Incumbent, the Very Rev. Dean Butcher, preached an extremely able Sermon, which excited the enthusiasm of the travellers.—A quotation from Lord Beaconsfield supplied one of the happiest passages.

The Service was choral, but free from any taint of Ritualistic innovation, and was thoroughly appreciated by the travellers.

After the Service they inspected the various memorial windows, tablets, and brasses, with which the Church literally teems. They are mostly associated with the memory of gallant officers, who fell in various Egyptian Campaigns, notably at Tel-el-Kebir, and in the Soudan. But the most interesting Memorial is that immediately over the Font, erected by Brindley, the Sculptor, as a monument to General Gordon, who fell at Khartoum. The inscription is the last sentence in Gordon's Journal :—<sup>2</sup>

“ I HAVE DONE MY BEST FOR THE HONOUR OF OUR COUNTRY.”

<sup>1</sup> Now King Edward VII. *Vide supra*.

<sup>2</sup> See the full entry, p. 395 of Gordon's *Journal*, edited by A. Egmont Hake.

In the afternoon the travellers again assembled at "All Saints Church, to listen to the Right Rev. Dr. Blyth, Bishop in Jerusalem." It was a Charity Sermon, in which the leading proposition was that the Visitors to Cairo did not contribute adequately to the maintenance of the Church Services, the burden of contributing being cast, out of all proportion, on the English Residents. Bishop Blyth suffered from cataract in both eyes; <sup>1</sup> and, try how he might, his Lordship could not get the gas-burner, attached to the pulpit, to cast a sufficient light upon the pages of his MS. The Bishop, (as his Lordship afterwards explained,) felt that the appeal, on so delicate a matter, demanded the most painstaking consideration; each word required to be carefully weighed.

In the course of the evening Signor Giuseppe Cuxxi <sup>2</sup> visited the Hôtel du Nil, and was introduced to Everard. He had been one of the Mahdi's prisoners and had been beaten, by order of the Mahdi, on his bare back. His chains were still in his possession. Signor Cuxxi showed Everard an autograph letter of General Gordon, valued at £100. It was dated "Berber," and had reference to an invitation to him to act as Her Majesty's Consular Agent, there.

### 3. THE STATELY MOSQUES OF CAIRO.<sup>3</sup>

Next day an indispensable visit was paid to certain selected Mosques. As already stated, there are 400 Mosques in Cairo, and it was of course impossible to visit them all.

Two Mosques, one just outside, the other inside, the Citadel—(which the travellers were about to visit)—one 540 years old, and a triumph of Saracenic Architectural Art—the other comparatively modern, and Turkish, and somewhat tawdry,—were, emphatically, "the Show Mosques" of Cairo.

The Mosque "Sultân Hasan," <sup>4</sup>—(or "the Superb Mosque,")—was visited first, as it lies in the direct Route from the Hotel to the Citadel, in the Place Sultân Hasan. The preliminary ceremony of putting sandals, or slippers, over the boots, or shoes, of the Visitors had to be gone through, as at Jerusalem,

<sup>1</sup> The cataract has since been removed from one eye.

<sup>2</sup> Gordon denounces one "Cuzzi," as a "traitor," who "betrayed Berber to the Mahdi."—*Journal*, pp. 22, 23, 24, 57, 210, 524.

<sup>3</sup> Mr. E. A. Reynolds-Ball considers the Mosques so important that he devotes a whole Chapter to them.

<sup>4</sup> "Gâmia es Sultân Hasan."<sup>3</sup>

before they were allowed to enter the Mosque of the Sultân Hasan, the Arab assistants having been duly primed with baksheesh.<sup>1</sup> This Mosque marks the reign of the Mameluke Sultân Hasan, A.D. 1347-1361. "It is regarded," says Murray, "as one of the most superb Monuments of Mohammedan architecture."<sup>2</sup> "It is the finest existing Monument of Byzantine-Arabian architecture," says Baedeker.<sup>3</sup> The massive gateway, 66 feet high, is of considerable importance in the History of Art, for it has been, more or less, closely imitated in the entrances to many other Egyptian and even Persian Arabian Mosques.

"The Minaret," says the *Art Journal*,<sup>4</sup> gracefully converted from a square at its base to an octagon in its upper part, is the loftiest in existence, measuring 280 feet. . . . The outer walls of this Stately Mosque are nearly 100 feet in height, and they are capped by a Cornice 13 feet high, projecting 6 feet,<sup>5</sup> formed of stalactite, which has ever since been a marked feature in Arabian Architecture."

Both Murray<sup>6</sup> and Baedeker<sup>7</sup> give a Plan of the Interior. It consists of an hypæthral Court, 117 feet in length, and 105 feet wide, with a square recess, on each side, covered by a noble and majestic arch.<sup>8</sup> In the centre of the Court is the "Mêda," or fountain for ablutions, and the "Hanefîyeh," or drinking-fountain. The Sanctuary ("Lîwân el-Gâmia") contains the Prayer-Recess—"Mihrab"), which faces Mecca (S.E.) the Stand for the reader of the Korân, (Dikkeh) and the ivory Pulpit—(Mimbar). A fine wooden door, inlaid with gold and silver, and mounted with bronze, leads from the Sanctuary into the Mausoleum of the Sultân Hasan, who was assassinated in 1361. The Mausoleum is simple, but the Dome over it is 180 feet high, and there is ornamentation, high up, under the Dome and wood, inlaid with turquoise, and other precious

<sup>1</sup> "The attendants at the Mosque entrances expect  $\frac{1}{2}$ -1 piastre for supplying slippers."—*The Continental Bradshaw*, p. 706.

<sup>2</sup> Murray's *Hand-book for Travellers in Egypt*, p. 354; so, also, Cook, p. 107.

<sup>3</sup> Baedeker's *Egypt*, p. 49.

<sup>4</sup> Cited by Mr. Reynolds-Ball, B.A., in his *Cairo of To-day*, § vi. pp. 63, 64.

<sup>5</sup> "Height of Walls, with cornice, about 113 feet. Projection of cornice, 6 feet"—(Murray).

<sup>6</sup> Pp. 353, 354.

<sup>7</sup> p. 49.

<sup>8</sup> Murray's *Hand-book for Travellers in Egypt*, p. 355, 356.



stones. The blocks used in the erection of this noble edifice were brought from the Pyramids. The huge proportions of the building, combined with the masterly execution of the details, produced on the travellers an impression of great Majesty.

A bullet struck the Mosque, from the Mokattam Hill, when Napoleon I. bombarded Cairo, and the mark of it is still shown to travellers by the dragomans.

In the square adjoining the Mosque of the Sultân Hasan the Pipers of the Seaforth Highlanders were vigorously discoursing, to a wondering crowd of Orientals, the ear-splitting music of the bagpipes, so melodious to Scottish ears !

From the Mosque of the Sultân Hasan the travellers were conducted by the dragomans through the Bab-el 'Ayab to the Citadel, inside which, as already mentioned, the Mosque of Mehemet Ali is situated ; and, before being permitted to enter it, the preliminary ceremony of donning sandals, or slippers, had, again, to be submitted to by the Travellers at the hands of the Arab Attendants, and more baksheesh had to be expended by the dragomans.

The tall graceful minarets of the Mosque of Mehemet Ali are the most conspicuous landmark of Cairo, for miles round ; and oscillate, in an alarming manner, when touched incautiously.

" This beautiful Mosque," says Mr. Reynolds-Ball, in his *Cairo of To-day*,<sup>1</sup> is " often called ' the Alabaster Mosque ' ; and ' was built, it is said, in a spirit of cynicism, by the Grim Old Sultan,<sup>2</sup> on the very threshold of the Scene of the Massacre of the Mamelukes.' " <sup>3</sup>

The Mosque was built in 1829 on the site of an old Palace of Saladin, which was blown up in 1824. A glance at Baedeker's Map <sup>4</sup> will show that it consists of two Courts, the Anterior —(Sahn el-Gâmiâ) and the Interior Court, which is entered through the centre of the Eastern Gallery of the Anterior Court. In the Anterior Court there is a Clock, presented to Mehemet Ali by King Louis Philippe. It is in a Chinese Pavilion in the Gallery at the West End, facing the marble Fountain of Ablutions (" Hanefijeh "). The Anterior Court

<sup>1</sup> p. 89.

<sup>2</sup> Mehemet Ali, the Founder of the present Egyptian Dynasty.  
*Vide infra*.

<sup>3</sup> *Cairo of To-day*, § ix. p. 89.

<sup>4</sup> Baedeker's *Egypt*, p. 51.



is paved with handsome white Marble, and the Pillars are built, and the Walls are lined, with Oriental alabaster.

The Interior Court produces a very striking impression. At the South-East angle a golden grille encloses the Tomb of Mehemet-Ali, where the lamps are kept perpetually burning. The Pulpit immediately adjoins the Tomb. The decorations of the Mosque have a tawdry effect, and do not satisfy artistic taste. The Mosque is surmounted by a large dome, supported by four large piers, and embraced by four half domes. Above the angles are, also, four smaller domes.

The Carpets of the Mosque are like the Carpet, which goes to Mecca. Each Carpet cost £1,000. During Ramadân Moslems come here, and pray, and light lamps. A Solemn Service is held, in memory of the Founder of the Reigning Dynasty. The Khedive, his great grandson, comes to this Mosque, three or four times a year. Twelve lamps of pure gold are then lighted.<sup>1</sup>

#### 4. THE CITADEL <sup>2</sup> OF CAIRO.

The Cairene Acropolis is a mediæval structure, erected by Saladin, A.D. 1166, the materials being brought from some small demolished Pyramids at Gizeh. It commands the City, but is itself commanded by a fort on the Mokattam Hills, which rise immediately above it.<sup>3</sup>

The Seaforth Highlanders formed the garrison of the Citadel; and the travellers, as they issued from the Mosque of Mehemet Ali, met a detachment of that distinguished Regiment, on their way to relieve the sentries on guard.

Everard's bosom swelled with pardonable pride, on witnessing this spectacle—so eloquent of Britain's Sway "from Cairo to the Cape."—Sultan and Khedive, have alike learned to bow to the inevitable; and the Conquest of the Soudân by the Anglo-Egyptian Army has completed the lesson. The former Palace of Mehemet Ali in the Citadel is now used as "Officers' Quarters."<sup>4</sup>

<sup>1</sup> The Mosque of Amru was, subsequently, visited, but it is situated in Old Cairo, and falls, naturally, under that heading.

<sup>2</sup> In Arabic, "El-Kalâ."

<sup>3</sup> This fort was erected by Mehemet Ali, and, by means of a battery planted on it, he compelled Khurshîd Pasha to surrender the Citadel.

<sup>4</sup> So *Cairo of To-day*, by E. A. Reynolds-Ball, B.A., § ix., "The Citadel," p. 86.

The dragomans took the travellers direct from the Mosque of Mehemet Ali to "Joseph's Well,"—"Bir Yûsuf,"—observing that "this was the Well into which the Patriarch Joseph, who afterwards became Vizier of Pharaoh, was put by his brethren, as narrated in the 37th Chapter of Genesis." Needless to say, this was utterly wrong. The "Joseph," after whom the Well was named, was Saladin, whose name was "Joseph"! The Well is 350 yards deep, and there are 50 yards of water in it. If a stone is thrown into it, it takes fifteen seconds for the sound of the splash it makes to reach the top!

The Bâb el-'Azab, through which the travellers had entered the Citadel, is a fine specimen of Saracenic architecture. It is in the form of an elliptic arch, with two enormous brick-work towers, built in alternate bands of red and white.<sup>1</sup> A steep, narrow, and crooked lane, between lofty Walls, which leads from the Bâb-el-'Azab to the highest part of the Citadel, was the scene of a terrible tragedy, on the 18th of March, 1811.

Everard, who had heard of this event, invited the dragoman of the Chaplain's party to briefly describe it.

"The Mamelukes," said the dragoman, "were slaves—(as the word 'Mamlûk' imports<sup>2</sup>)—purchased by the Sultans, and trained as soldiers to form their body-guard, and the nucleus of their Army. One of them usurped the throne. The Mameluke Dynasty lasted from A.D. 1240 to A.D. 1517. The Mameluke guards succeeded, during this time, in getting possession of almost the whole of the supreme power. In 1517 Cairo was taken by storm, by the Turks; and, thenceforth, Egypt became a Turkish Pashalic; but the Egyptian Pasha was obliged to obtain the consent of the 24 Mameluke Beys, who governed the Provinces, to any new measure. These Beys collected the taxes, commanded the Militia, and merely paid tribute to the Pasha. When Mehemet Ali was appointed Pasha of Egypt, he found the Mameluke Beys so rebellious and such an impediment to all progress, that he considered their extermination and that of their numerous followers as essential to the well-being of Egypt, and to his own safety. He invited the Beys and their followers to a grand banquet at Cairo, for the purpose of consultation and

<sup>1</sup> Cook's *Tourist's Hand-book for Egypt*, p. 103:

<sup>2</sup> It means, "owned."

festivity. The Beys, unsuspectingly, came, proud of the Pasha's invitation, and, after a very sumptuous repast, were requested, by the Pasha, to parade in the Court of the Citadel. They entered by the Bâb-el-'Azab, and found themselves in the narrow lane, or defile, through which we passed, just now. The portcullis fell behind the last of the splendid throng, mounted on their magnificent chargers. Volley after volley suddenly flashed forth from behind the ramparts, aimed by an unseen foe. All the Mamelukes perished, save one, Emin Bey, who, spurring his charger over a heap of his slaughtered comrades, sprang upon the battlements to which the lane led. The noble steed again obeyed the spur, and leapt over the battlements, bearing his rider with him.—The horse was crushed by the stupendous fall, but the rider escaped, unhurt, and fled, first, for sanctuary, to a Mosque, and, then, to the Desert. Yonder," concluded the dragoman, "is the spot, from which he sprang into the air. It is still known as 'The Bey's Leap.'"

#### 5. AMONGST THE CAIRENE MAUSOLEA.

Adjoining the Acropolis is the Necropolis or "City of the Dead," which the travellers visited. The term includes "The Tombs of the Caliphs," to the North-East, and "The Tombs of the Mamelukes," and the Tombs of the Reigning Dynasty, to the South-East of Cairo.

The Titles, "Tombs of the Caliphs," and "Tombs of the Mamelukes," are, alike, misleading. Real "Tombs of the Caliphs," i.e. of the Fatimide Dynasty, A.D. 969 to 1169, once existed here, but are no longer to be found at Cairo, the site having been turned into a Bazaar! The so-called "Caliphs" were merely Mameluke Sultans, of the Circassian Slave Dynasty, who ruled Egypt from 1382 to 1517. "The Tombs of the Mamelukes" are a century older than "the Tombs of the Caliphs," being the Tombs of the Mameluke Sultans, of the Baharide Slave Dynasty, who ruled Egypt from A.D. 1250 to A.D. 1381, and who were as much (or as little) entitled to be called "Caliphs," as the Mameluke Sultans of the Circassian Slave Dynasty.<sup>1</sup> The murdered Mamelukes are buried in the Necropolis.

<sup>1</sup> See, on these points, chap. x. of *Cairo of To-day*, by E. A. Reynolds-Ball, B.A., pp. 92-97; and Murray's *Hand-book*, pp. 409, 410.

Usually, the bodies of the Mohammedan Dead, at Cairo, are washed, and placed, naked, in green silk, to sleep till the Last Day, when CHRIST will come to judge them. Owing to the quality of the ground, the bodies, which are kept dry, are completely parched up, after twelve years.

The respect, in which Tombs are held, in Egypt, is well illustrated by the fact, that the Jewels stored away in the Tombs of the Reigning Dynasty are worth several millions sterling; and no one thinks of invading the sanctity of these Tombs, to gain possession of this hidden Treasure.

The travellers spent most of the time at their disposal in examining the Tombs of the Reigning Dynasty, their curiosity being whetted by the revelation that millions of pounds' worth of jewellery were stored away in them.

The Monuments of Hosh el-Pasha are of white marble, executed by Greek and Armenian Sculptors, and are ornamented with a rich profusion of gilding and painting. They include, amongst others, the Tomb of the mother of Ibrahim Pasha (the adopted son of Mehemet Ali), the Tomb of the mother of Abbas Pasha (grandson of Mehemet Ali), the Tomb of Mehemet Ali himself, the Tomb of Tusûn Pasha (son of Mehemet Ali and father of Abbas Pasha), and <sup>the</sup> the exquisite Tomb of the mother of Tewfik Pasha, which is covered with gold inside, and stamped with Arabic characters.

There are two Mosque-tombs in the Cairene Necropolis, which have double domes, the large and imposing Mosque-tomb of the Sultan Barkûk, founder of the Circassian Mamelûke Slave Dynasty, and the Mosque-tomb of the Reigning Dynasty, built by Mehemet Ali.

On their way back to their Hotels the travellers passed an Oriental funeral procession. Two Greek priests, *in their robes*, occupied the first carriage. On the box-seat a huge Cross was carried by a Verger. Two more Greek priests, robed, occupied the second carriage, in front of which another large Cross was similarly, carried. The Carriages of the deceased's friends followed. Then came an *open* hearse, with the coffin, on which wreaths of flowers were piled. Watchers, with large wax candles, sat at each corner of the hearse.

"What an eloquent testimony to the absolute freedom of worship, which exists in Egypt under the protection of Britain!" exclaimed Everard, who had uncovered in the presence of

the Dead. "This is a Mohammedan City ; but all denominations of Christians are as safe in Cairo, as in England."

"What a contrast to other parts of Turkey!" exclaimed Mabel.

"Armenia, for example," said Everard, with a sigh.





THE MOSQUE OF AMRU.





## XXVIII.

### Old Cairo.

#### I. THE MOSQUE OF AMRU.

**I**N the afternoon the Travellers drove, in carriages provided for them by Mr. Perowne, to Old Cairo, built by Amru, the victorious General of the Khalif Omar, A.D. 640, on the Site of the Graeco-Roman City of Babylon, the Citadel of which he captured. It is called "Old Cairo," in contradistinction to the Fatimide City, the modern Cairo, which only dates from A.D. 969, as already stated.

The Mosque of Amru was erected by the General whose name it bears, A.D. 642, on the site of his tent (Forstat). The Mosque is still held in the greatest Veneration by the Cairenes, who call it, "The Crown of Mosques."<sup>1</sup> This important Monument of Arabian Art is, however, abandoned to desolation; it is open to the sky, carpetless, and dilapidated.<sup>2</sup>

And this is the more singular, as a prophecy, implicitly believed in by devout Moslems, predicts the downfall of the Moslem power, whenever the Mosque shall fall into decay!

A forest of Columns still remains, originally 366 in number, now 249, chiefly monoliths, of marble, granite, porphyry and cipolin, brought from the ruins of Memphis and elsewhere.<sup>3</sup>

The columns support rows of arches in the Colonnades, which surround each side of an open Court ("Sahn"<sup>4</sup>). On the south side some of the large lower arches are pointed, the earliest prototype, it is said, of the Norman arch. The Court has recently been planted with trees. The Hanafîya, Dikka, and Minbar, occupy their usual places.

<sup>1</sup> *Cairo of To-day*, by E. A. Reynolds-Ball, B.A., § xi. p. 99:

<sup>2</sup> The last repairs were made a hundred years ago.

<sup>3</sup> *Cairo of To-day*, § xi. p. 100.

<sup>4</sup> *Ibid.* p. 101.

Needless to say, the Mosque is a happy hunting ground of dragomans.

"Do you observe those two pillars near the South entrance, placed very close together?"<sup>1</sup> inquired the dragoman of the Chaplain's party.

All eyes were turned in the direction indicated; and inquiring glances were fixed upon the speaker.

"The space between the two columns is known," continued the dragoman, "as 'the Needle's Eye.' The tradition is, that none, but a True Believer of the strictest integrity, can squeeze through between the columns."

"But the space has been walled up," exclaimed Everard.

"Yes, that was done by the order of Ismail Pasha, the grandfather of the Khedive, who saw, at a glance, that his portly form could not stand the test."<sup>2</sup>

This sally elicited a titter of amusement.

Having scored his point, the dragoman proceeded:—

"Do you see the Column of grey marble, yonder, in front of the Minbar, or Pulpit?"

"Certainly."

"Let us examine it more minutely," said the dragoman, moving in the direction of the Column, followed by a curious audience. "Can you trace the outlines of a whip, or 'kurbatsh,' in the veining of the marble?"

The audience bent forward, and clearly discerned the outlines of a whip in the veins of a lighter colour than the rest.

"The Mosque is modelled after the Kabba at Mecca; and Amru requested the Khalîf Omar to do him a great favour,—namely, to order this grey marble Column, which was at Mecca, to betake itself to Cairo, which the Khalîf did. The Column refused, at first, to obey the Khalîf's order; whereupon he struck it with his whip, or 'kurbatsh,' and, then, the Column meekly obeyed. It passed, miraculously, from Mecca to Cairo; but it still bears the mark of the Khalîf's whip."<sup>3</sup>

The audience were greatly tempted to titter again; but

<sup>1</sup> See the "Plan of the Mosque of Amru" ("Amr"), given by Murray's *Hand-book*, pp. 379, 380.

<sup>2</sup> *Cairo of To-day*, § xi. p. 100.

<sup>3</sup> See *Cairo of To-day*, § xi. pp. 99, 100.

restrained themselves, out of deference to the many "True Believers" around them; and contented themselves with a smile of incredulity.

## 2. THE COPTIC CHURCH AT ABU SARGAH.<sup>1</sup>

Interesting as the Mosque of Amru undoubtedly is, it pales before another still more venerable survival of the Ecclesiastical Past—the Coptic Church of Abu Sargah, "the prototype of the ancient Coptic Churches."<sup>2</sup> "Its style may be described as Egypto-Byzantine"; the Church clearly antedates the Moslem Conquest, and, consequently, the Mosque of Amru.

A Plan of the Church is given by Mr. Butler, the author of that excellent monograph, *The Ancient Coptic Churches of Egypt*.<sup>3</sup>

A Plan of the Church is, also, given by Baedeker, (p. 69) under the erroneous heading, "Mari Girgis" ("St. George's"). St. George was the Patron Saint of the Copts, and his likeness, with the traditional dragon, appears on "some interesting panels";<sup>4</sup> but the Church is dedicated, not to "St. George," but to "St. Sergius!"

The hêkal, or Sanctuary, is, as in Greek Churches, separated from the Choir by a curtained wall, or screen, richly adorned with magnificent specimens of carving. "The hêkal screen," says Mr. Butler,<sup>5</sup> "is of very ancient and beautiful workmanship; pentagons, and other shapes of solid ivory, carved, in relief, with arabesques, being inlaid and set round with rich mouldings. The upper part of the screen contains square panels of ebony, set with large Crosses of solid ivory, most exquisitely chiselled with scroll-work, and panels of ebony carved through in work of the most delicate and skilful fashion.

Seven steps of white and coloured marble, rise grandly,

<sup>1</sup> The usually accurate Baedeker has, somehow, confounded the Church of Abu Sargah ("St. Sergius"), with the Church of "Mari Girgis" ("St. George"), p. 68 of *Egypt*.

<sup>2</sup> *Cairo of To-day*, part i. § xi. p. 103.

<sup>3</sup> Chap. iv. p. 182. The Churches of Abu Sargah and Mari Girgis both appear in Mr. Butler's Plan of Babylon.

<sup>4</sup> See Murray's *Hand-book for Travellers in Egypt*. He observes that "Mari Girgis" is in a street North of Abu Sargah.

<sup>5</sup> *The Ancient Coptic Churches of Egypt*, chap. iv. p. 190.

inside the apse, the wall above being faced with exquisite mosaics, in which the coloured marbles are intermixed with mother of pearl and pieces of blue opaque glass, the combination producing a fine effect.

Two rows of columns, one above the other, constitute the side-walls of the nave; the aisles are provided with galleries.

Christianity was early introduced into Egypt, where, through successive ages, "life after death" was the favourite topic.

The Copts, who own this Church, are the direct descendants of *the Primitive Christians* of Egypt; and have a great reverence for the Bible,<sup>1</sup> which was translated into Coptic as early as A.D. 312. We have just seen that, as in the Greek Church, a wall, or screen, divides the Sanctuary from the Choir. The Copts resemble the Greek Church, also, in their abhorrence of Romish image-worship, which they regard, like the Greeks, as a distinct violation of the Second Commandment. They are thus in harmony with the 22nd Article of the Church of England.<sup>2</sup> Like the Greek Church, they have Holy Communion in both kinds (they thus agree with the 30th Article of the Church of England<sup>3</sup>). The Patriarch, as in the Greek Church, stands at the head of the Coptic Hierarchy. There being so many points of resemblance between the Greek Church and the Coptic Church, why does the Greek Church regard the Copts as little better than heretics? Because, unlike the rest of the Christian world, they believe in the Monophysite doctrine of the Archimandrite Eutyches, that Christ possessed a double nature before his incarnation; but that the human element in Christ was afterwards absorbed in His Divine Nature, a doctrine which was condemned as heretical, A.D. 451, by the Œcumenical Council of Chalcedon, which held that Christ was possessed of "two whole and perfect Natures," the one human, the other Divine, but "joined together in One Person, never to be divided."<sup>4</sup> The Greek Church persecuted the Copts for firmly adhering to their

<sup>1</sup> Compare the 6th Article of the Church of England.

<sup>2</sup> "The Romish doctrine concerning worshipping and adoration of Images . . . is a fond thing, vainly invented."

<sup>3</sup> "The Cup of the Lord is not to be denied to the lay-people; for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike."

<sup>4</sup> So the 2nd Article of the Church of England;

Monophysite doctrine—a persecution from which the Moslem Conquest rescued them; hence there is, at this day, a more friendly feeling between the Copts and Arabs, than between the Copts and Greek Christians.

The Latin Church is out of its element in Egypt; and has been, comparatively, unsuccessful in its efforts to proselytize the Copts. More success has attended the labours of the American “Presbytery of Egypt,” which has ramifications at Alexandria, Tanta, Mansoura, Zagazig, Benha, Maghagha, Asyût, and Luxor, and a Theological Seminary at Cairo. The Presbytery has founded Schools, Training Colleges, and Hospitals; and of the 12,000 pupils enrolled in its Schools, about half are of Coptic parentage. The Copts eagerly accept copies of the Bible in Arabic. This has been the most effectual means of converting them to Protestantism. About 70 or 80 Moslems have been baptized by this Mission, a remarkable illustration of its success.<sup>1</sup>

The Cairene dragoman of the Chaplain’s Party, who happened to be a French Roman Catholic, spoke of the Copts in terms of unmeasured scorn:—

“The Copts!” he exclaimed,—“they are thieves and liars!” adding, as if it were the crown of their iniquities,—“*They believe only in Christ!*”

### 3. THE HIDING-PLACE OF THE HOLY FAMILY IN EGYPT.

While the travellers were inspecting the Church of Abu Sargah the dragomans called their attention to two narrow staircases to the left and right front of the beautiful screen. These led down to the Crypt, which is 21 feet below the modern level of Old Cairo.<sup>2</sup> On descending, the travellers found themselves in a very ancient subterranean Grotto, 20 feet in length and 15 feet in breadth, over which the Church of Abu Sargah had been built. The Grotto had been fitted up as a small Chapel. The Chapel is wagon-vaulted, in three spans, and may be said to consist of a Nave, with North and South

<sup>1</sup> See, on this subject, Baedeker’s *Egypt*, p. lii. (“Origin and Present Condition of the Egyptians”); and the Reports of “The American Mission in Egypt.”

<sup>2</sup> A plan of the Crypt will be found in Mr. Butler’s *Ancient Coptic Churches of Egypt*, chap. iv., facing p. 201.



aisles. The aisles are divided off from the nave by nine slender marble columns; and two short walls project six feet from the Eastern Wall and form a sort of *hêkal*, but there is no screen or any Church furniture whatever. There are three arched recesses, or niches, in the Crypt, one in the Northern, one in the Southern, and one in the Eastern, Wall. The last of these is, undoubtedly, an altar. Inlet in the bottom of the recess, or niche, is a slab of white marble, containing a beautiful cross, sculptured within a roundel. The dragomans explained that this Grotto was the Hiding-Place of the Holy Family in Egypt. It is, sometimes, called "The House of the Virgin,"<sup>1</sup> and is dedicated to her.<sup>2</sup> It was here that the Holy Family remained, after the Flight into Egypt,<sup>3</sup> until the death of Herod the Great. The dragomans directed attention to a circular slab of white marble, let into the limestone floor of the central division. "This," they said, "marked the place originally assigned to *the Well, out of which the Holy Family drank*, during their stay in the Grotto. It was here that, after Herod's death, the Angel of the Lord appeared to St. Joseph, in a dream, saying, "Arise and take the young Child and his Mother and go into the Land of Israel; for they are dead, which sought the Young Child's Life"; and he arose, and took the Young Child, and His Mother, and came into the Land of Israel."<sup>3</sup>

It is needless to say, that the travellers, and especially Everard and Mabel, listened, with intense interest, to the tradition,<sup>4</sup> which identifies this Grotto as the Hiding-Place of the Holy Family, handed down from the Early Church, by the Copts, to our own time.

A more natural "Hiding-Place" it would be difficult to conceive, as the Grotto is situated within the girdle-wall of the ancient Graeco-Roman Fortress of "Babylon," which,

<sup>1</sup> This is the term applied to it by Dr. Lunn, in his *Itinerary*, pp. 2 and 5.

<sup>2</sup> "Sitt Mariam," in the Arabic.

<sup>3</sup> St. Matt. ii. 19-21.

<sup>4</sup> The tradition has been embellished by its transmitters, with minute, debatable details, such as that the Virgin-Mother and the Holy Child Jesus rested in the Eastern recess, or niche, and St. Joseph in the Southern recess, or niche. The Holy Family must have remained in hiding for some time, as a perusal of the second chapter of St. Matthew's Gospel will show. "*Be thou there, until I bring thee word*"<sup>12</sup> v. 13). The Massacre of the Innocents took place during this time.

subsequently, withstood the attacks of the Moslem invaders for seven months. "This Crypt," says Mr. Butler,<sup>1</sup> "is, doubtless, anterior to the main Church, by *some centuries*. It may be taken for granted that a spot, said to be hallowed by the presence of our Lord, would be walled in,<sup>2</sup> and kept as sacred, from the very beginning of Christianity in Egypt."

"Shall we have time to visit the Virgin's Tree, under which the Holy Family are said to have rested, in their flight hither?" inquired Everard Stanton.

"And the Virgin's Well, in which the Holy Child Jesus was bathed by His Mother?" added Florence Gordon.

"I am afraid not," said the dragoman of the Chaplain's Party, "they are both near Heliopolis, a visit to which is not included in your 'Itinerary': but," he added, seeing that his questioner looked disappointed, "We shall visit the Island of Rôda, and see the precise spot on the Nile bank, where the handmaiden of the daughter of Rameses II. 'drew' Moses 'out of the water,'<sup>3</sup> as recorded in the 2nd chapter of Exodus."<sup>4</sup>

<sup>1</sup> *The Ancient Coptic Churches of Egypt*, by Alfred J. Butler, M.A., F.S.A., Fellow of Brasenose College, Oxford, chap. iv. p. 203.

<sup>2</sup> An allusion, no doubt, to the Dêr Enclosure, but the grotto was "walled in" in our Saviour's time.

<sup>3</sup> "Moses" means "Drawn out."—Exod. ii: 10:

<sup>4</sup> Verses 1-10.

## XXIX.

### The Island of Rôda.<sup>1</sup>

#### I. THE FINDING OF MOSES.

**F**ORMERLY, a bridge of boats connected the Island of Rôda with the Mainland ; but now the only means of communication is a ferry-boat. The travellers were ferried across, in batches ; and, on landing, bent their steps, first, under the guidance of the dragomans, to the traditional spot, where the handmaid of Pharaoh's daughter lifted the Infant Moses—a "goodly child,"<sup>2</sup> "exceeding fair,"<sup>3</sup> seated, weeping,<sup>4</sup> in his little ark of bulrushes, from "the flags by the River's brink."<sup>5</sup>

"The flags by the River's brink" had, however, disappeared, and, in their place, the travellers saw a handsome quay of white stone !

"It is a pity," said Everard, "that the proprietor of this spot should have so marred the Arab tradition, by his modern improvements."

To this the dragomans assented.

At the time of the Finding of Moses, Rameses II. resided at Tanis—("Sân")—the "Zoan" of the Bible, to the South of which lay the Land of Goshen, where the Israelites dwelt. The portion of the Nile, in which Pharaoh's daughter bathed, was, therefore, presumably, one of the seven mouths of the Nile, i.e. the *Tanaitic Branch*, flowing past the Royal Palace.

The 19th Dynasty, however, to which Rameses II. belonged, was quite as much "Memphite," as "Tanite ;"<sup>6</sup> and Rameses II.—that magnificent egotist," and "Smiter of

<sup>1</sup> In the Arabic, "Gizret Rôda."<sup>2</sup>

<sup>2</sup> Exod. ii. 2.

<sup>3</sup> Acts vii. 20.

<sup>4</sup> Exod. ii. 6.

<sup>5</sup> *Ibid.* ii. 3, 5.

<sup>6</sup> In Isaiah—xix. 11, 13—(who wrote, however, at a later period), "the princes of Noph"<sup>2</sup> ("Memphis"), are mentioned side by side with "the princes of Zoan."<sup>3</sup>

Nations " <sup>1</sup> was as lavish in his adornment of Memphis, as in that of Tanis. The way to Memphis from the East, in which Tanis (Sân) was situated, lay across the Island of Rôda, connected, on both sides, in ancient times, with the mainland by a bridge of boats.

The ark was made of the papyrus plant ; and it has been pointed out that the mother of Moses made the ark of this substance because it was imagined by the Egyptians to be a preservative against the attacks of crocodiles, and other noxious beasts. <sup>2</sup>

"That the King's daughter went to the River to bathe," says Professor Hengstenberg, <sup>3</sup> "is explained by the Egyptian notion of the Sacredness of the Nile"—"THE HOLY RIVER," as Captain Speke calls it, <sup>4</sup>—the Ganges of Egypt.

## 2. THE NILOMETER. <sup>5</sup>

The travellers were now conducted by the dragomans to the Southernmost point of the Island of Rôda, where the Nilometer, constructed, at the commencement of the eighth century by one of the Khâlifs of the Omayyade Dynasty <sup>6</sup> is situated.

The Cufic Inscriptions on the Nilometer are extremely interesting, and refer to *restorations* of the Nilometer under the Abbaside Khâlifs, El-Mamûn, <sup>7</sup> and El-Mutawekkîl, who reigned from A.D. 813 to 833, and from A.D. 847 to 861, respectively.

The octagon column, which marks the gradual rise of the Nile, and which occupies the centre of a Well, or Chamber, 18 feet square, is divided into spaces by figures indicative of

<sup>1</sup> *Tanis*, part i., by Professor Flinders Petrie, LL.D., D.C.L., Introduction, p. 2.

<sup>2</sup> Dr. Wallis Budge's *Dwellers on the Nile* (Religious Tract Society), chap. iii. p. 93. The papyrus was "abhorred by crocodiles."

<sup>3</sup> *The Books of Moses, illustrated by the Monuments of Egypt*, from the German of E. W. Hengstenberg, Professor of Theology at Berlin, chap. ii. p. 36.

<sup>4</sup> *Journal of the Discovery of the Source of the Nile*, p. 467.

<sup>5</sup> In the Arabic, "Mikyas," signifying "measure."

<sup>6</sup> Murray (*Hand-book for Travellers in Egypt*) says it was built A.D. 710, by the Khâlîf el-Welîd, son of Abd-el-Melek (pp. 80, 81); Baedeker (p. 67) prefers (A.D. 715), the Khâlîf Suleiman, El-Welîd's brother.

<sup>7</sup> Cook, *Tourists' Hand-book for Egypt*, p. 155, says :—"The erection of the Nilometer is ascribed to the Caliph Mamoon."

ancient Arabian measures. The "dira," or old Arabian ell,<sup>1</sup> is about  $21\frac{1}{3}$  inches long, and is subdivided into 24 "Kîrât." The minimum height of the Nile is 7 ells, equivalent to  $12\frac{2}{3}$  feet. A tear of Isis falls into the Nile, on the night of the 17th of June<sup>2</sup> and causes it to rise, according to the ancient Egyptian myth. On the 21st of June the River commences, slowly, to rise. When it attains a height of 15 ells and 16 Kîrât, equivalent to  $27\frac{3}{4}$  feet,<sup>3</sup> the Shêkh, to whom the duty of measuring the water is entrusted, proclaims the "Wefa"; great rejoicings follow. The cutting of the embankments of the irrigation-canals conducts the water into a vast net-work of receptacles, from whence it is distributed, as required. The Egyptian Government has sought to make the farmers independent of the Inundation, by keeping the water at the same level in all seasons: and this has been effected by Sir Colin Scott Moncrieff at a cost of £500,000.<sup>4</sup>

The travellers, having examined the Nilometer, stood, for a short time, on the terrace of the Palace, at the Southern point of the Island, to enjoy the extensive view.

"This," said Mabel Gordon, to Everard Stanton, "is by far the best view that I have had of the Nile." She then added, "What a number of boats are passing into and out of the picturesque harbour of Old Cairo!"

"Yes: they are ferry-boats; there is a considerable traffic between the river-banks; men, camels, and donkeys, pass to and fro, all day long."

"In what direction does Memphis lie?" inquired Everard.

"The City of Memphis," said the dragoman, "lies between the River and the Pyramids of Sakkâra; it is just 10 miles, as the crow flies, between this Island and Memphis."

"What is the size of this Island?" inquired Everard.

"Two hundred thousand acres; and the price the land fetches is £200 an acre. It is a beautiful Island, with groves and gardens; but, when the Nile rises higher than usual, it is completely submerged.

<sup>1</sup> Sometimes called a "cubit."

<sup>2</sup> Corresponding with the 11th of the Coptic month "Baûna."

<sup>3</sup> Usually between the 6th and 19th of August, i.e. between the 1st and 14th of the Coptic month "Misna."

<sup>4</sup> See, on this subject, "The Origin and Present Condition of the Egyptians," by Dr. G. Schweinfurth, of Cairo, in Baedeker's *Egypt*, pp. lxiii., lxiv.; also pp. xciv., 67, and 106; and "A Welcome Inundation," in *The New Penny Magazine Illustrated*, October 22, 1898 (No. 1).

### XXX.

## Cairo Again.

### I. THE BAZAARS.<sup>1</sup>

“MEMBERS of the Party,” says Dr. Lunn, in his *Itinerary*,<sup>2</sup> “are at liberty, in the afternoon, to use their carriages for driving to the Bazaars.”

Of this permission the travellers freely availed themselves for the purpose of inspecting the most characteristically Oriental feature of Cairene life.

“Most of the Bazaars,” says Baedeker,<sup>3</sup> “consist of narrow, and, often, dirty, lanes, generally covered over with an awning, to shade them from the sun, and flanked with shops about 6 feet wide. These shops (Dukkan) are open toward the street, and in front of each is a ‘Mastaba,’ on which the customer takes his seat.”

The bazaar region stretches from the Bâb-es-Zawêleh, in the South, to the Bâb-en-Nasr in the North; and the Sikkeh el-Gedîdeh, better known as “the Rue Neuve,” runs through the heart of it, from West to East, in continuation of the Muski,—which the Hôtel du Nil adjoins.

Probably the most interesting portion of the bazaar-region is the Khân el-Khâlîl, which was built on the site of the *real* Tombs of the Khâlîfs,<sup>4</sup> in 1292, by the Baharide Mameluke Slave Sultan, El-Ashraf Khâlîl, who took Acre, their last stronghold in the Holy Land, from the Frank Christians. The Khân el-Khâlîl (which is now known as the “Sikket el-Bâdistân”), is the chief Market for carpets and for silk embroidery,—the bazaars clustering round the Khân, or large covered Market-place. A glance at the Map of Cairo will

<sup>1</sup> In the Arabic, “Sûk.”

<sup>2</sup> P. 5.

<sup>3</sup> *Egypt*, p. 38.

<sup>4</sup> *Cairo of To-day*, by E. A. Reynolds-Ball, B.A., § vii. p. 71.



show that this Khân is situated in the very centre of the bazaar-region. It forms a distinct quarter of the City (hara). Mr. Reynolds-Ball, who animadverts on "the apparently inextricable maze of narrow lanes and alleys," in the bazaar-region, advises "Tourists, who have only a short time to devote to Cairo," to start from the *Khân el-Khâlîl*,<sup>1</sup> explore this highly picturesque quarter, and, then visit the *Khân el-Gamaliyeh*,<sup>2</sup> near the Bab en-Nasr.

The Chaplain's Party, after partaking of afternoon tea at the Hôtel du Nil, proceeded, in the same vehicles as before, along the Muski—(where a kaleidoscope variety of brilliant and fantastic colouring,<sup>3</sup> met their gaze)—past the Rond Point, into the Rue Neuve, and turned up the Sharia el-Khordâgiya, to the left. The bazaar of the Ironmongers, "*Sûk el-Khordâgiya*"—is situated here. The Party alighted at one of the entrances to the *Khân el-Khâlîl*, which was about half way up the Sharia el-Khordâgiya, on the right. Auctioneers—"dellâlin"—were still forcing their way through the crowded thoroughfares, (accompanied by the owners of the goods put up for sale,) and receiving bids from the shops and bystanders. The articles offered for sale by auction were carried by the Auctioneers on their heads or shoulders, and included an extremely miscellaneous assortment. A drawn sword was knocked down to one bidder, a silk dress to another, an amber mouth-piece to a third, a suit of chain-armour to a fourth. Everard and Mabel were especially amused at this animated scene.

The elaborate silk embroidery and the beautiful Persian and Turkey Carpets, which form the staple commodities of this Market, were duly inspected, under the auspices of the dragomans, near the entrance from the Sharia el-Khordâgiya and the entrance opposite the Hasenên Mosque.

Returning to the Sharia el-Khordagiya, the Party remounted their vehicles, and drove to the *Khân el-Gamaliya*, by the Sharia en-Nahâssîn, which is a continuation of the Sharia el-Khordâgiya and contains the "*Sûk en-Nahâssîn*," or "Bazaar of the Coppersmiths." The *Khân el-Gamaliya* is similar to the *Khân el-Khâlîl*, in construction, the bazaars clustering round a Khân, or large covered Market-place ;

<sup>1</sup> Murray gives similar advice, p. 329.

<sup>2</sup> *Cairo of To-day*, § vii. pp. 69-71.

<sup>3</sup> *Ibid.*, § vii. p. 74.

but the scene was not so animated as that at the Khân el-Khâlîl. The Khân el-Gamaliya is the camel-drivers' quarter—"hara"), and is frequented by Red Sea Traders, who sell, amongst other things, coffee and tobacco, and mother-of-pearl.

The Party, still following the advice of Mr. Reynolds-Ball,<sup>1</sup> proceeded down the Sharia en-Nahassîn, and the Sharia el-Khordâgiya, to the Rue Neuve, visiting the more interesting Bazaars, *en route*, and continuing their course till the Bâb es-Zawêleh was reached.

Passing through a low narrow gateway the travellers visited, first, the "Sûk es-Saigh," "Gold and Silversmiths' Bazaar," the street being barely a yard in width, and, of course impassable for vehicles.—The filigree work here attracted the travellers' favourable notice.

Close to the Sûk es-Saigh is the Bazaar of the "Gohargiya," or "Jewellers," which was visited next.

The travellers then crossed to the other side of the Rue Neuve; and here the Sûk el-Hamzâwî first claimed their attention. Cloth, porcelain, and glass-work, mostly of European manufacture, were displayed in this Bazaar by Christian Merchants, belonging to the Syrian and Coptic Churches. The Street, in which the Bazaar is situated, is known as the "Sharia el-Hamzâwî es-Saghîr," which connects the Shâria el-Hamzâwî with the Sharia el-Ashrafiyeh. The perfumes of Arabia are the distinguishing feature of the "Sûk el-At-târîn," or "Spice Market," which was next visited. It is situated in the Shâria en-Narbîyeh, which adjoins the Shâria el-Ashrafiyeh.

The "Sûk es-Sudân" possesses some interest from its name. Ostrich-eggs, Nubian spears and arrows, and gum-arabic are sold here. This Bazaar is situated in the Shâria es-Sanadikiyeh, leading from the Shâria el-Ashrafiyeh to the famous Mosque of el-Azhar, "the Splendid," converted, A.D. 988, into a University, the foremost in the Mohammedan World.

As might have been expected, the Bazaars of the Book-sellers and Bookbinders are to be found in the immediate neighbourhood of the University. Their exact location is in a tiny street, named Shâria el-Halwagi, opposite the West

<sup>1</sup> *Cairo of To-day*, § vii. pp: 71, 72.

door of the University. It is, really, a continuation of the Shâria es-Sanadikiyeh. The books are not arranged neatly side by side, as in Europe, but are piled up, in confused heaps, from which the sheets of the desiderated volume have to be laboriously extricated.

The Sûk el-Fahhâmîn has a good word from Mr. Reynolds-Ball<sup>1</sup>—"genuine Oriental goods"<sup>2</sup> can be bought at the picturesque Sûk el-Fahhâmîn, behind el-Ghuri Mosque, a favourite haunt of Artists." It is the Bazaar for wares from Tunis, Algiers, and Morocco. The Moors sell Fez caps (tarâbîsh), burnouses—(baranîs)—and other articles from the Barbary Coast, at this Bazaar, which is situated in the Shâria el-Fahhâmîn, a continuation of the Shâria en-Narbiyeh.

The Shâria el-Akkâdîn, which is a continuation of the Shâria el-Ashrafiyeh, contains a Market for the sale of silk-cord and gold lace.

Nearly parallel with the Shâria el-Akkâdîn runs the Shâria el-Menaggidîn, inhabited by cloth-merchants and dealers in undressed wool. This street communicates with the Shâria el-Fahhâmîn, northwards.

The Sukkarîyeh is a continuation of the Shâria el-Akkâdîn to the South and is the Bazaar for the sale of dried fruits—"Nukl,"—sugar, etc.

Adjoining the Mosque el-Muaiyâd is the Market of the same name, where coarse stuffs, worn by the humbler classes, are sold, both in the shops and by auction.

"The El-Muaiyâd Bazaar," says Mr. Reynolds-Ball,<sup>3</sup> "being peculiarly a *native* Mart, and one less frequented by Tourists, is a particularly good field for the searcher after local colour."

The Sukkarîyeh ends with the ancient Southern Gate of Cairo, now in the heart of the City, the Bâb-es-Zawêla, surmounted by massive towers. This Gate is a survival from past ages. The Gateway is haunted by an Arab Saint, Kutb el-Mitwelli, from whom it is called the "Bâb el-Mitwelli." From the inner wooden iron-bound gate votive offerings are suspended, being placed there by sick folk, in hopes of a "cure."

<sup>1</sup> *Cairo of To-day*, § vii. p. 72.

<sup>2</sup> Only "oriental" in the sense that they are sold by Moham-medans.

<sup>3</sup> *Cairo of To-day*, § vii. p. 74.

Passing through this venerable portal the travellers reached the "Shoemakers' Bazaar"—"Kassobet Radwân"—which gives its name to the Street. ("Shâria Kassobet-Radwân.")

"There are a few other Bazaars," said the dragoman, "scattered about the City, but you have now visited the more interesting ones."

Everard was anxious to purchase an Egyptian present for his Mother, but the dragoman warned him not to make the selection in the bazaar-region.

"The dealers," he said, "are adepts in cheating, and will detain you for hours, haggling over the price. Make a selection from a merchant, say, E. Hatoun,<sup>1</sup> who has a *prix fixé* for each article, marked in plain figures. By doing so, you will enable me to earn a Commission on the amount of your purchase."

Everard readily yielded to the dragoman's request.

## 2. A VISIT TO THE DEANERY.

Cairo is fortunate, in possessing an excellent representative of the Church of England in the Very Rev. Charles H. Butcher, D.D., "Chaplain" of All Saints, since 1883. He was Dean of Shanghai, China, 1876 to 1883, and Archdeacon of the Church of England in Egypt, 1890-1897. He was formerly a Fellow of Durham University (1860-1865).

The Deanery, which adjoins the Church, in the Shâria Bûlâq, is a centre of "light and leading," in Cairo. The Coptic Patriarch is a welcome guest. The Bishop in Jerusalem, when he visits this part of his vast Diocese, is hospitably entertained here.

The Dean made it known that he, and Mrs. Butcher, would be happy to receive any of the Palestine Pilgrims, on the evening of this day, "to meet the Right Rev. Dr. Blyth, the Bishop in Jerusalem."

The travellers were rather exhausted with so much sight-seeing, and did not respond, as cheerfully as might have been expected, to this kind invitation, although, with the exception of a few members of the Scottish Kirk, they all belonged to the Church of England.

The Dean is himself an Egyptologist, and jotted down, for

<sup>1</sup> This merchant is recommended by Mr. Reynolds-Ball, B.A., *Cairo of To-day*, § ii. p. 23.

the information of his guests, his view of the Pharaohs of the Exodus, and of the Oppression, as follows<sup>1</sup>:—

“Rameses II., called by Greeks, ‘Sesostris,’—whose daughter found and educated Moses, Exodus ii.

“His death recorded, Exodus ii. 23.

“Moses flies from Egypt; stays away 40 years; at end of that time, sees Vision (Exodus iii.); and is ordered to go to Pharaoh Meneptah,—(*who is son of Rameses II.*)—in whose reign the 10 plagues occur, and the Israelites escape from Egyptian tyranny.”

This account exactly tallies with the views of the great German Egyptologists, Baron Bunsen, Professor Lepsius, and Professor Brugsch-Bey; and, be it remembered, of Professor Kuenen, as shown by Mr. Winterton-Wide, in his Lecture on board the *Argonaut*.<sup>2</sup>

The Dean mentioned that the Coptic Patriarch had called upon him that morning.

The Bishop, who has a refined face, and, is delicate-looking, is very quiet—more disposed to listen, than to speak.

Mrs. Butcher is the daughter of a former well-known Member of Parliament,<sup>3</sup> Mr. Floyer, M.P. for Dorsetshire. He used to be regarded as one of the handsomest of the County Members, and Mrs. Butcher inherits his good looks.

\* \* \* \* \*

Some of the travellers, as requested by Mr. Pegla, at Alexandria, visited the Cairo dépôt of the firm of Marcus & Co., in the Hosh Issa, Rue Neuve, and inspected, with much interest, their fine stock of Milner's safes. Mr. Cesare Massiah was, unfortunately, out; but he subsequently called and left his card on his visitors, at the Hôtel du Nil.

<sup>1</sup> MS. *penes me*.

<sup>2</sup> “We may not doubt that the Exodus is *an historical fact*. . . I accept the year B.C. 1320 as the most probable date,” and he adds: “Rameses II. was the Pharaoh of the Oppression, Meneptah II. the Pharaoh of the Exodus.”—*The Religion of Israel*, vol. i. chap. ii. p. 117. This Dutch Theologian, however, as might be expected, flatly contradicts himself, for in his *Historico-Critical Inquiry*, § 4, p. 42, he says:—“The representations of the Exodus are *utterly unhistorical*.”<sup>3</sup>

<sup>3</sup> Eight times elected, according to *The Parliamentary Poll Book*, only once unsuccessful.

## XXXI.

### A Trip on Board a Nile Steamer.

#### CAIRO TO BEDRASHÊN

**D**R. LUNN'S *Itinerary*<sup>1</sup> thus epitomized the voyage:—  
“Leave the Hotel at 8.30 a.m. Drive to the Kasr el-Nil Bridge, where *Special Steamer* will be waiting.<sup>2</sup> Embark, 9. Duration of Trip to Bedrashein, 3 hours.”

The travellers were up betimes, as on the occasion of the visit to the Pyramids of Gizeh; and all were ready to start at the appointed hour. The carriages were in waiting for them at the Hotels, on the plan already described, and drove rapidly to the Quay adjoining the magnificent Kasr el-Nile Bridge, with its bronze lions at each end. This Quay is the starting place both of Cook's<sup>3</sup> and Gaze's<sup>4</sup> Tourist Steamers, and Dahabîyehs. Excursionists, wishing to go by River to Luxor, for Karnak and Thebes, or to the first Cataract at Assouân, embark at this Quay. Our travellers were bent upon a less ambitious voyage, namely, to Bedrashên.<sup>5</sup> The Steamer was very similar, in its “building construction,” to those used on, Transatlantic Rivers and Lakes. An American would have felt, indeed, quite “at home” in it. Beyond the place of embarkation the Nile expands into a very broad reach, broader even than the Danube. Owing to alluvial deposits, the banks are somewhat high.

Everard and Mabel, drawn together by a feeling of sympathy, ascended the Promenade-Deck of the Steamer and

<sup>1</sup> p. 5:

<sup>2</sup> Both Mr. Reynolds-Ball (§ ii. p. 131), and Murray (p. 473) say that a steamer is “pleasanter” than the Railway.

<sup>3</sup> Thomas Cook & Son (Egypt), Limited, Shâria Kâmel, 6.

<sup>4</sup> Société Anonyme de Navigation, Shâria Kâmel, 7.

<sup>5</sup> Bedrashên, 15 miles; Luxor, 554 miles; Assouân, 590 miles.



stood, side by side, wrapt in silent contemplation of the scene on the River-banks. Turning towards Cairo, they saw to the East its white and yellow Mosques, its Domes, Gardens, and Palaces, gradually receding from their view. The flag of Great Britain and Ireland floated, in the Kasr ed-Dabara Quarter from the British Consulate-General, the official residence of Lord Cromer, the British Minister Plenipotentiary. The Steamer glided past the Island of Rôda, and through the busy ferry-station at its southernmost point, abreast of Old Cairo, and the Castle of Babylon, to the East ; and the Museum and Village of Gîzeh, to the West. The graceful Minarets of the White Mosque of Mehemet Ali, and the lofty Citadel of Saladin, remained visible, long after intervening objects had become obscure, and the still loftier range of the Mokattam Hills, beyond the Citadel closed the view to the East, " shining with the lustre of pearl and alabaster in the intense sunshine." <sup>1</sup> To the West, magnificent palm-groves stretched, in the foreground, almost from Gizeh to Bedrashên, sheltering the Railway to Assouân. The Pyramids of Gizeh, Abusîr, Sakkara, and Dashûr appeared behind the palm-groves, the grim survivals of bygone ages ; while, beyond the Pyramids, stretched the Desert of Libya. The scene, on which Mabel and Everard gazed, linked together the antique Memorials of the Mighty Dead, the Mediæval Fanes of El Islam, and the handsome Structures of Modern Cairene Life.

The Steamer glided past several Islands ("Gizîrets") in mid-stream. The Village of Tûra appeared, anon, on the Left Bank. In the face of the mountain beyond, the Quarries of Tûra and Ma'sâra from which the stone casings of the Pyramids were taken, now supply stone for paving the floors of the houses in Cairo !

Mabel and Everard were still absorbed in the contemplation of the scenery, when the steamer reached Bedrashên, where the shouts of the donkey-boys soon roused them from their reverie. They then noticed that the Nile-boats were themselves an object of interest, the white sails being so rigged as to present the appearance of birds flying.

<sup>1</sup> Dora M. Jones, *Great Cities of the Near East*, " Winter Holidays," p. 26.





EGYPTIAN DONKEY AND DONKEY-BOY.

## XXXII.

### On Donkey-Back to Memphis and Sakkâra.<sup>1</sup>

DR. LUNN'S *Itinerary*<sup>2</sup> continues :—

“On arrival”—[at Bedrashên]—“donkeys will [be waiting, with side-saddles for ladies. Donkey-ride about two hours to Sakkâra; half-way, the Statue of Ramses, on the site of ancient Memphis, will be inspected.”

The Steamer waited for the travellers' return at Bedrashên.

Ladies and gentlemen all mounted donkeys. No Police-tariff exists for the hire of donkeys outside the City of Cairo; but Dr. Lunn informs us<sup>3</sup> that “the donkey-boys will expect for this Excursion a ‘tip’ of four or five Egyptian piastres<sup>4</sup> from each passenger.” In view of this “tip” the donkey-boys were eager to secure riders. The only precaution necessary was to select a *suitable* steed, and boy.

The donkeys have a family likeness to the spirited “Jerusalem pony,” and require little incentive to induce them to “hurry up.”

Mr. Reynolds-Ball says of the donkey-boys<sup>5</sup> :—“These Donkey-boys are a smart and intelligent set of lads, and, as a rule, very obliging, and communicative. They have a playful habit of christening their donkeys with the names of English celebrities, both male and female—a somewhat equivocal compliment.”

Everard found himself mounted on “Chamberlain,” and Mabel's side-saddle was placed upon “Salisbury.” The Archdeacon rode a small donkey, named “Rosebery,” without stirrups, his feet almost touching the ground!

<sup>1</sup> The Arab name, “Sakkâra,” means a “hawk's nest.”

<sup>2</sup> p. 5.

<sup>3</sup> *Itinerary*, p. 5.

<sup>4</sup> 2½d. each.

<sup>5</sup> *Cairo of To-day*, § vii. p. 17.

Every now and then, a donkey-boy would incite his donkey to put on a spurt and catch up the donkey in front of him, which, however, would presently resume its previous position. In this way the donkeys were constantly passing and repassing each other, all along the line of route ; and a good deal of fun and repartee was indulged in by their riders, in consequence.

The only annoyance experienced by the riders was the incessant attempts of itinerant vendors of curios—(mostly Bedouin Arabs of the Nagâma Tribe)—to stop them, and induce them to buy “Scarabs.” Unaided by the assistance of an expert in these “antiquities,”<sup>1</sup> the unhappy rider was in imminent danger of becoming a victim of Bedouin cupidity. Many of these so-called “antiquities” were of “Brummagem” ware ; but so deftly sculptured, that they might easily pass for genuine. Everard and Mabel were nearly taken in, more than once ; and, while examining the curios, fell out of the cavalcade, and were outstripped by the more hard-hearted travellers !<sup>2</sup>

Bedrashên is a miserable Village, composed of hovels, formed of crude bricks of Nile mud. The Villagers are Arabs, (and of course Moslems,) of a primitive type. The travellers did not pass through the Village, only through the outskirts ; but the female portion of the population, not to be baulked of the gratification of viewing the cavalcade, lined the way-side, selecting the most advantageous positions for sight-seeing. An Arab boy of 10 or 12—too big to be carried astride of the mother’s shoulder, stood beside his mother on foot. He was entirely naked ; and looked on, as sublimely innocent and unconscious, as if he was an undraped Italian Model at the Slade Life School !

After a considerable interval a cry arose, “*Halte-là.*”

The cry came from the dragomans. The cavalcade had now reached the spot indicated by Dr. Lunn in his *Itinerary* <sup>3</sup> :

<sup>1</sup> Genuine “Scarabs” can be purchased at the Gizeh Museum, Room XCI.

<sup>2</sup> The Scarabæus, found over the heart of the priestly mummy, was of blue porcelain, jasper, cornelian, *lapis lazuli*, or amethyst, made in imitation of the mystic insect, which was the sun-god incarnate in an animal form, the Egyptian symbol of Light, Life, Creation, and Resurrection.—*Vide supra.*

<sup>3</sup> p. 5.

"Halfway the Statue of Rameses, on the site of Ancient Memphis, will be inspected."

Memphis<sup>1</sup> is better known to Bible readers as "Noph."<sup>2</sup>  
 "Noph shall be waste and desolate without an inhabitant."<sup>3</sup>

Was ever prophecy more literally fulfilled?

Yet no miracle was worked to achieve God's purpose. Memphis lay in the path of all the invaders, Assyrians, Ethiopians, Persians, and Greeks, who conquered Egypt in turn. Its buildings served as materials for the cities of Forstat and Cairo, on the opposite bank of the Nile. Its low-lying situation rendered it peculiarly liable to the destructive floods of that River.<sup>4</sup>

The Mounds of Mitrahîna and two Colossal Statues of Rameses II., (which once, it is thought, flanked the entrance to the magnificent Temple of Ptah,) are all that remain of the first Capital of a United Egypt.<sup>5</sup>

Some idea of its vast size may be gathered from the fact that it extended, to the North as far as Gizeh, and to the South as far as the latitude of the Pyramids of Dahshûr.<sup>6</sup>

"Those who wish to see the face of the Colossal Statue, yonder, must dismount and climb on to its breast," said the dragomans, laconically.

The travellers, only too glad of an opportunity to stretch their limbs, obeyed the summons, and handed over their Rosinantes to the donkey-boys, who eased the girths, thoughtfully.

Everard mounted first, and gave his hand to Mabel, who sprang up, nimbly, and stood by his side, on the breast of "the Smiter of Nations."

"The face is pleasant, compared with the hard stern face of the Mummy at the Gizeh Museum," observed Mabel, contemplatively.

"In contrasting the Statue with the Mummy," replied

<sup>1</sup> Hos. ix. 6.

<sup>2</sup> Isa. xix. 13; Jer. ii. 16; xliv. 1; xlv. 14, 19; Ezek. xxx. 13, 16.

<sup>3</sup> Jer. xlv. 19.

<sup>4</sup> "It is annually flooded by the River."—Bradshaw's *Continental Guide*.

<sup>5</sup> "Menes, coming south" [from "This,"], "made Memphis the capital of his new *United Kingdom*."—*The City of the Caliphs*, by E. A. Reynolds-Ball, B.A., p. 9.

<sup>6</sup> Baedeker's *Egypt*, p. 124.



Everard, "we must not forget that the Statue represents a hero, in the prime of life; the Mummy is that of a very old man, who ruled Egypt longer than Queen Victoria has ruled England."

"Even in the Statue you can recognize the contemptuous curve of the full lips," said Mabel. "But the stern expression and the massive and powerful lower jaw, which brings so vividly before us 'the Pharaoh of the Oppression,' are lacking."

"The contemptuous curve of the full lips is in entire keeping with the character of this conceited Monarch, who inscribed his Victories on every Monument of his predecessors, that he could lay hold of," said Everard, smiling.

As other travellers were craning their necks to get a view of the Royal countenance, Mabel, assisted by Everard, descended from the Colossus, and proceeded to the shed, which had been erected over the Companion Statue. A wooden gallery, approached by a wooden flight of steps, had been made, from which the visitor could contemplate at his ease, what Baedeker calls <sup>1</sup> "the handsome and gentle features of the King." From the neck of the King there is suspended the Menat necklace, an amulet or breastplate, in which is the Royal Prenomen, supported by Ptah, on one side, and Sekhet, on the other. In the centre and at the side of his girdle, are his name and prenomen; and in his hand he holds a Scroll bearing his name, "Amen-Meri-Ramessu," "Rameses, Beloved of Amen."<sup>2</sup>

"This Statue belongs to the British Museum, does it not?" asked Everard of one of the dragomans.

"Yes; but the gift was made on condition that the Statue was taken to England; and no attempt has ever been made to remove it. A detachment of the Royal Engineers, under Major Bagnold, raised it into its present position, and erected the shed over it, to protect it;<sup>3</sup> but that is all."

It was now time for the travellers to sort themselves, so that each might mount his or her right donkey, and this proceeding elicited much laughter, the amusing mistakes, that

<sup>1</sup> *Egypt*, p. 126.

<sup>2</sup> Or Ammon. See Murray's *Hand-book for Travellers in Egypt*, p. 478.

<sup>3</sup> *Cairo of To-day*, § ii. p. 133.

were made, necessitating the release of captive animals from the grasp of too impetuous Pilgrims.

No sooner had the travellers resumed their journey, than fresh batches of Bedouin Arabs, armed with Scarabs, swooped down upon them, in predatory fashion ; and would sometimes run half a mile by the side of the intended victim, without, indeed, any designs of stripping him, but gesticulating and vaunting the merits of their curios.—“Ushabti”—tiny figures, abstracted from sarcophagi—were, also, produced, and the traveller was urged to “buy *Mr. Rameses* !”

At length the Village of Sakkâra appeared in view ; and after passing through it, the edge of the platform, on which the Pyramids and Tombs of Sakkâra are built, was reached.

Here the travellers dismounted and the donkey-boys asked for a little baksheesh to enable them to buy clover for their donkeys. The claim was recognized as a reasonable one. A little more baksheesh, to enable the donkey-boys to buy oranges for themselves, was also recognized as a reasonable claim.

“We shall meet again,” exclaimed the frolicsome donkey-boys, “at the Tomb of Mera !”

### XXXIII.

## The Sakkâra Necropolis.

### I. THE STEP PYRAMID.

**D**R. LUNN'S *Itinerary*, continues <sup>1</sup>:—"On arriving at Sakkâra, the following will be seen:—Step Pyramid, Tomb of Ti, the Serapeum, (most important), and the Tomb of Mera."

The Step Pyramid was built by Uenephes,<sup>2</sup> the 4th King of the 1st Dynasty, called "Ata," in the Tablet of Abydos.<sup>3</sup> It is, therefore, the most ancient Pyramid in the world.

An excellent picture of the Step Pyramid is given by Professor Flinders Petrie in his *History of Egypt*<sup>4</sup>; he, however, pronounces it "not a true pyramid, but a Mastaba, which was repeatedly enlarged."<sup>5</sup> Professor Steindorf places the Pyramid of Medûm, which Professor Flinders Petrie considers a true Pyramid, in the same category as the Step Pyramid:—<sup>6</sup>

"The Step Pyramid and the Pyramid of the Medûm practically consist of a number of Mastabas, placed one upon another, and diminishing in size, towards the top."

<sup>1</sup> p. 5.

<sup>2</sup> Otherwise, "Merneit."—Petrie.

<sup>3</sup> *The Nile*, 5th Edition, by Dr. Wallis-Budge, Keeper of the Egyptian and Assyrian Antiquities in the British Museum, p. 241. This was, also, the view of Mariette Pasha, founder of the Gizeh Museum. Cook, p. 162 of his *Egypt*, adopts the same view. Baedeker says, p. xcvi. :—"Zoser, builder of the Step Pyramid at Sakkâra," and (on p. 127): "It was the tomb of the ancient King Zoser (3rd Dynasty)." Murray wobbles; compare pp. 66 and 481.

<sup>4</sup> Vol. i. chap. ii. p. 22.

<sup>5</sup> *Ibid.* chap. iii. p. 33.

<sup>6</sup> "Historical Notice of Egyptian Art," "I. Architecture," p. clx. of Baedeker's *Egypt*. King Sneferu, the first King of the 4th Dynasty, built the Pyramid of Medûm—"el-Harâm el-Kaddah," or "the False Pyramid," as the Arabs call it, from its singular shape. It is fifty miles south of Cairo on the West Bank of the Nile.

These Pyramids *antedated* the normal form of Pyramid, with which we are so familiar at Gizeh.

The graduated construction of this Pyramid is enshrined in its Arabic name—"El-Haram el-Medar-rageh," "the Pyramid provided with Steps." Each "Step" is from 30 to 40 feet high, and recedes, inwards,  $6\frac{1}{2}$  feet, as compared with the step below it. The interior is now inaccessible,—(although the *original* passages and chambers were simple enough,)—and the travellers had, therefore, to content themselves with viewing the outside of the antique structure, which the donkey-boys regard as "THE Sakkâra Pyramid."

## 2. THE TOMB OF THI.

A guide must be taken at the adjoining house of the late Mariette Pasha to this Tomb, and, also, to the Apis Mausoleum and the Tomb of Mera.

"The Tomb of Thi," says Mr. Reynolds-Ball,<sup>1</sup> "is rather a subterranean Temple than a Tomb, and covered with paintings and sculptures most skilfully executed. The colours are remarkably vivid; and their preservation for so many thousands of years—for the Pompeii frescoes are but of yesterday, in comparison)—seems almost miraculous."

That the Sculptures on the Walls have preserved their colour and delicacy of outline is owing, no doubt, to their having been *so long buried in the Sand*.<sup>2</sup>

It was Mariette Pasha, the Founder of the Gizeh Museum, who discovered the Tomb of Thi.

"Who was Thi?" inquired Mabel.

"His names and titles, Miss, are inscribed on various parts of his Tomb," replied the dragoman, thus accosted. "From the Inscriptions we learn that he held high office in the 5th Dynasty. He was a Priest, a Privy Councillor, a Royal Chamberlain, a Royal Architect, and Keeper of the Pyramids of King Nefer-ar-kara (or Kakaa) and King Ra-en-user, or An, (both of the 5th Dynasty,) at Abusîr. He married a Royal Princess, Neferheteps, whose Statue once adorned her

<sup>1</sup> *Cairo of To-day*, § ii. p. 138. A "celebrated tomb."—Professor Flinders Petrie, *History of Egypt*, vol. i. p. 73.

<sup>2</sup> Murray's *Handbook for Travellers in Egypt*, p. 485. Dora M. Jones (*Great Cities of the Near East*, p. 27 of Winter Holidays), adds, "the wonderful dryness of the air."

husband's Tomb. The Statue of Thi himself is at the Gizeh Museum." <sup>1</sup>

"The representations of animals in the Mural Reliefs with which the Tomb abounds," continued the dragoman, "are the best that Egyptian Art ever achieved."

"Let us proceed to view them," said Everard.

As they entered the small outer Vestibule, the dragoman said :—

"The only thing worth noting here is the figure of Thi, yonder, against two pillars. We shall now pass into the Great Court."

On entering this Court he continued :—"You will observe that there are figures here of Thi, and the Royal Princess, Neferheteps, his wife. Further on, there is another figure of Thi. There is, also, a Relief showing Thi borne in a litter."

"Most of the Reliefs in this Court," said Everard, "seem to have faded."

"They have, no doubt ; but you can see, very distinctly, near the entrance, Reliefs, in which men are fattening geese, feeding cranes, and preparing food."

"These Sculptures, or Wall-paintings, are truly wonderful," said Mabel, enthusiastically.

"Yes, but they are as nothing compared with what you will, presently, see, Miss, in the Principal Chamber," observed the dragoman.

The dragoman led the way to this Chamber, passing through two Corridors, adorned with sculptures, *en route*.

"The bas-reliefs on the Walls of this Chamber," said the dragoman, "are no less remarkable for their profusion, than for the finish with which the designs are executed ; and they will repay careful examination. The Wall to the right, on entering, which is the North Side of the Chamber, is adorned with the most elaborate and well-preserved scenes. In the centre Thi is sailing through the Marshes. He is standing upright in a boat of papyrus. In the overhanging papyrus-thicket innumerable wild-fowl are sitting on their nests or flying about. Thi holds in his left hand a lengthy curved

<sup>1</sup> Room II. No. 77. Professor Flinders Petrie's *History of Egypt*, vol. i. p. 73 ; Murray's *Handbook for Travellers in Egypt*, pp. 488, 489. Baedeker's *Egypt*, p. 131. Ra-en-user was "a powerful king with a long reign" (forty-four years).—Petrie. Nefer-ar-kara reigned twenty years.—Petrie.

stick, which he is about to hurl, at a favourable opportunity, for the purpose of stunning some of the flying birds : in his right hand he holds decoy-birds. In front of him is a small boat, whose crew are engaged in hunting hippopotami in the water beneath. A hippopotamus is just being hooked <sup>1</sup> by a sort of harpoon. A fight is going on in the water between a hippopotamus and a crocodile, the former evidently intending to devour the latter. There are a number of fish in the water and a man is engaged in fishing in a small boat which follows Thi's. To the left (next the entrance) there is fishing and bird-snaring, at the top of the picture ; fishermen shaking captured fish into a basket from a kind of wicker bow-net : men cutting up fish ; a sale of fish. Beneath these piscatorial scenes are cattle scenes ; cattle are pasturing ; a cow is being milked by a dairyman, while a shepherd is carrying out the orders of an overseer, who stands by, leaning on his staff :—“ Hold fast the young calf by his knees ! ” to prevent it, apparently, from running after its mother. To the right, beginning at the top, boatmen are quarrelling ; others are fishing in boats. Beneath these are agricultural scenes : a man is ploughing <sup>2</sup> with a yoke of oxen, which another man drives ; a third man breaks the clods with a kind of hoe ; a fourth man is sowing ; an overseer stands near the ploughman. Rams are driven over the newly-sown ground, to tread in the seed. Cattle, returning from pasturage in the Delta, are driven through the water ; one of the herdsmen in front, carries a young calf on his shoulder. A dwarf is leading a pet ape, and another dwarf is leading a couple of greyhounds. The narrow strip, running along the entire length of the bottom of the wall, on the north side of the Chamber, exhibits a procession of 36 peasant women, representing the various Estates of Thi, the hieroglyphics in front of each figure giving the name of the place, which the woman represents. The women bear sacrificial offerings of meat, poultry, vegetables, fruit and drink.

“ Let me now,” said the dragoman, “ direct your attention to the West Wall of this Chamber. The two large door-shaped stêlæ represent the entrance to the Realm of the

<sup>1</sup> Specimens of harpoons, with hooks, were exhibited, in 1901, at University College, by Professor Flinders Petrie (*Earliest Dynasties*).

<sup>2</sup> The plough, an illustration of which is given by Baedeker, *Egypt*, p. 138, is worthy of observation.



Dead. The two stêlæ give the Titles of Thi, and an invocation to Anubis.<sup>1</sup> In front of the left stêle is a slab for the reception of offerings. In the centre of the Wall are Slaughterers, and the presentation of gifts. In front of these stood Statues of Thi and the Princess Neferheteps, his wife.

“On the South Wall Thi is represented three times. In the centre, at the top, Thi with his wife seated at his feet, is inspecting various kinds of animals, brought by the peasantry of his Estates, for sacrifice, gazelles, goats, antelopes, stags, oxen. Below this is a Court of Justice scene. The accused persons, are being hurried along, in a suppliant posture, into the presence of their Judges, who are busy taking notes.<sup>2</sup> At the bottom are representations of pigeons, geese, and cranes. At the top, on the right, Thi is seated at a table, while attendants are bringing sacrificial gifts. Below this, attendants are, also, bearers of offerings, while flute-players and harpers are discoursing sweet music. At the bottom, on the right, animals are being slaughtered for sacrifice. At the top, on the left, is the third representation of Thi, who is accompanied by his wife. Two men are offering incense to him. Beneath artisans are plying their various trades. First come glass-blowers, with long tubes. Then sculptors; then carpenters, masons, leather-workers, water-bearers, polishers, sawyers, chair-makers, all with appropriate tools. The carpenters at work are especially noteworthy. Market scenes, which exemplify the antiquity of sale by barter, conclude these wall-pictures on the South side of the Chamber.

“The East side of the Chamber alone remains. In the centre is a mutilated figure of Thi, who is inspecting harvest operations. The corn is reaped, placed in sacks, and loaded upon asses, which bear it to the granary. The ears are taken from the sacks, and piled in heaps. Oxen (or assés) then tread out the corn. The threshed grain, together with the chaff, is piled in a great heap by means of three-pronged forks. It is, then, sifted and winnowed with two small boards. Women fill sacks with the sifted grain. Below the figure of

<sup>1</sup> The God of the Embalmers and Guardian of Tombs. He guided the dead to Hades. He is represented with the head of a jackal, his sacred animal.

<sup>2</sup> Baedeker, pp. 136, 137, thinks they are village elders, forcibly brought to the Estate Office, to give evidence as to taxes, *sed quære?* This would hardly reflect honour on Thi!

Thi, on the right, are shipbuilding scenes. In one of the ships Thi sits inspecting the work of construction, the whole process of which we are able to follow. The operations commence with shaping a tree-trunk ; and exhibit sawing boards, chiselling the beams, and placing them in position ; the tools are of primitive formation, including hammers, axes, and drills, as well as saws and chisels."

"We are greatly obliged to you," said Everard, "for the elaborate detail, which you have given us."

"There is one other thing to which I would direct your attention," said the dragoman. "I mean the roof of this Chamber ; you will perceive that it has been carefully worked, to represent palm-stems."

"It is indeed curiously wrought," said Mabel. "But where is the Mummy of Thi ? It is clearly not in this Chamber."

"No ; it was never in this Chamber. His admirers selected a more secret Tomb-Chamber. I will take you thither."

One of the travellers lingered behind, and scratched his name on the Wall of the richly-sculptured Chamber.

Instantly an Arab, who noticed the profanation, rushed forward, and, excitedly, erased the name.

"You cannot blame him," said the dragoman, who had looked back, and noticed the incident. "Their regard for the Abodes of the Dead is one of their best characteristics. It is connected with the universal belief in a Future State,<sup>1</sup> in which the Tomb is to be the Spirit's Home."

On emerging from the Corridors, the dragoman led the way to the mummy-shaft in the centre of the Great Court.

"We can descend here," he said, "as, contrary to the usual custom, the shaft is not vertical."

The travellers descended into a low, subterranean Passage, leading underneath the Mastaba to the Sepulchral Chamber of Thi, at the extreme Southern end of the Tomb. The dragoman pointed out the limestone sarcophagus of Thi, which completely filled the niche in which it stood, so that only the front of it was visible. The Sarcophagus was uninscribed.

<sup>1</sup> "The Doctrine of Eternal Existence is a leading feature of their Religion."—Dr. Wallis-Budge, "Papyrus of Ani," *Book of the Dead*, p. lv.

"Is the Mummy of Thi within this Sarcophagus?" inquired Mabel.

"No, Miss," replied the dragoman, "the Sarcophagus, I regret to say, is now empty."<sup>1</sup>

### 3. THE MAUSOLEUM OF THE SACRED BULLS.

Dr. Lunn thus epitomizes this remarkable structure:—<sup>2</sup> "The Serapeum,—*most* important."

Its importance is enhanced by the fact that, in the opinion of Biblical Archæologists, the Worship of the Golden Calf was, in fact, the Worship of the Bull, Apis, thinly veiled.<sup>3</sup> The Rev. Dr. Manning says <sup>4</sup>:—"The Israelites had been so accustomed to see Divine honours paid, even by the mightiest of their task-masters, to this supposed incarnation of the Deity, that, at Sinai itself, they *yielded to long habit*."

The name "Serapeum," is derived from "Osiris-Apis."<sup>5</sup> Apis, the Sacred Bull of the God Ptah, was, "the image of the soul of Osiris," and was worshipped in a Magnificent Temple at Memphis.<sup>6</sup> After being pampered, during its life, as an Incarnation of Osiris, it was embalmed, after death, and interred, with Royal pomp and splendour, in the Serapeum.<sup>7</sup> The Sacred Bulls were buried here from the 18th Dynasty to the time of the Ptolemies.<sup>8</sup> The earliest Apis burials are associated with the reigns of King Amenhotep III., and King Hor-em-heb, of that Dynasty.<sup>9</sup>

The Necropolis of the Bulls was beautified and enlarged by Shæmus, the favourite son of Rameses II., whose buildings

<sup>1</sup> Baedeker (*Egypt*, pp. 132-141), gives interesting woodcuts of some of the best of the scenes depicted on the walls of Thi's Tomb, from photographs taken from impressions obtained by Dr. Reil; and therefore, almost facsimiles. Murray's accurate Plan of the Tomb will be found on p. 486 of his *Egypt*.

<sup>2</sup> *Itinerary*, p. 5.

<sup>3</sup> *Cambridge Companion to the Bible*, p. 91; Exod. xxxii. 1-6.

<sup>4</sup> *The Land of the Pharaohs*, by the Rev. S. Manning, LL.D., p. 75. ("Religious Tract Society.")

<sup>5</sup> *Egypt's Place in Universal History*, by Baron Bunsen, vol. i. Book i. § vi. c, p. 431; *Cairo of To-day*, § ii. p. 135.

<sup>6</sup> *Cook's Tourist's Handbook for Egypt*, p. 162; Murray's *Handbook for Travellers in Egypt*, pp. 490, 491.

<sup>7</sup> Dora M. Jones, *Great Cities of the Near East*, "Winter Holidays," p. 27; Baedeker's *Egypt*, pp. 128, 129.

<sup>8</sup> *Cairo of To-day*, § ii. p. 134.

<sup>9</sup> *History of Egypt*, by Professor Flinders Petrie, D.C.L., LL.D., vol. ii. pp. 189, 245, 252.

are celebrated in various inscriptions, as splendid works, deserving of the highest commendation.<sup>1</sup>

"When was this Mausoleum discovered," said Mabel, "and by whom?"

"It was discovered," said the dragoman, "by the late Mariette Pasha, in 1851. He was guided to the spot by a passage in Strabo.<sup>2</sup> 'There is, also, a Serapeum in a very sandy spot, where hills of sand are raised by the wind, to such a degree, that we saw some sphinxes buried up to their heads and others protruding half way.'"

Mariette Pasha observed precisely the same thing, which Strabo had observed 1900 years before—heads of sphinxes peering at him, out of the sand! In two months he cleared out an avenue, 600 feet long, and laid bare 141 Sphinxes! At the end of the avenue was a propylon of the Serapeum, and two lions, crouching in front of it, at a depth of 70 feet from the surface! The entrance to the huge vaults, in which the Sacred Bulls had been interred, was reached, in the latter end of 1851.

The travellers now entered these vaults, the darkness of which was illuminated by the weird purple of the magnesium light, and were astonished at their vastness. The passages were *about a mile long!*

Mariette Pasha has told us<sup>3</sup> that he, too, was astonished. "I confess that when I penetrated for the first time, on the 12th November, 1851, into the Apis vaults, I was so profoundly struck with astonishment that the feeling is still fresh in my mind." He then proceeds to narrate that in a Chamber that had been walled up "in the 30th year of the reign of Rameses II." and had remained closed till the time of his visit—"3,700 years" afterwards—he found in the lime "the finger-marks of the Egyptian, who had inserted the last stone in the Wall, built to conceal the doorway"; and, also, "the marks of the naked feet of workmen imprinted in the sand which lay in one corner of the Chamber."

"There are twelve Mortuary Chambers on each side of the

<sup>1</sup> Professor Rawlinson's *History of Ancient Egypt*, vol. ii. pp. 324, 325.

<sup>2</sup> Strabo's *Geography*, Book xvii. chap. i. (Egypt), § 32. Strabo was born B.C. 63.

<sup>3</sup> *Choix de Monuments et de Dessins decouverts ou exécutés pendant le Debaîment du Serapeum de Memphis*, Paris, 1856, pp. 8, 9.

Mausoleum, 24 in all," said the dragoman. "Each contains a sarcophagus of granite consisting of a single block, 13 feet long,  $7\frac{1}{2}$  feet broad, and 11 feet high."

"Are there any mummified remains in these Sarcophagi?" inquired Everard.

"None whatever," replied the dragoman; "the Sarcophagi have evidently been rifled, probably at the Arabian Conquest of Egypt.<sup>1</sup> You will observe that the lids of the huge granite Sarcophagi have been pushed away, so as to afford easy access to the interior. You can mount the steps and climb, by the ladder, to the interior."

The travellers availed themselves of this means of gratifying their curiosity. After examining the empty interior, they gathered round the dragoman, who continued:—

"The Sacred Bull was selected by the priests from the herd by distinguishing marks. It was black, with white spots. On its forehead it bore a white triangle; on the right flank a crescent.<sup>2</sup> The elect animal was tamed, as far as possible; and, then, at the first new moon, it was taken in a sacred boat of gold to Memphis, where it was placed in the sanctuary of Ptah. It dwelt behind purple curtains, slept in a soft bed, ate and drank out of vessels of gold, and silver. The faithful endeavoured to peep in at it, through the windows. When it was led out among the people, the youths who accompanied it sang and prophesied, in a state of extreme ecstasy. Pilgrims crowded to the Apis Mausoleum to pay Divine honours to the Sacred Bulls. Votive tablets were inserted in the recesses of the subterranean Galleries, containing the names of the Pilgrims and the precise date of the visit."

"Mariette Pasha says<sup>3</sup>:—(Reads): 'Foremost in importance are the official stêlæ of the Apis Bulls; they are all arranged on a uniform model, they give the date of the Bull's birth and that of his death; the length of his life in years, months, and days; the whole, in accordance with the Egyptian mode, being reckoned by the year of the reigning Monarch.'<sup>4</sup>

<sup>1</sup> *Cairo of To-day*, § ii. pp. 135, 136.

<sup>2</sup> Professor Steindorf, "Religion of the Ancient Egyptians," Baedeker's *Egypt*, p. cxxxvi.

<sup>3</sup> *Outlines of Ancient Egyptian History*, by Auguste Mariette Pasha, translated by Mary Broderick, Ph.D. Chap. ix. p. 131.

<sup>4</sup> Compare our Acts of Parliament.



"These stêlæ, which still remain, give accurate chronological data, of the highest historical value."

"What was the ultimate fate of the Sacred Bull?" inquired Everard.

"Sometimes he died a natural death; sometimes he was put to death, but only if he lived beyond the age of 28, which was the age at which Osiris died. In either case he was buried, with indescribable pomp, in the Vaults of the Serapeum.<sup>1</sup> You will see Sculptures on the Walls representing the natural reluctance of the Sacred Bulls to be led off to execution."

#### 4. THE TOMB OF MERA.

Outside the Tomb of Mera, the last halting-place before returning to Bedrashên, the travellers found the donkey-boys and donkeys awaiting them. The donkey-boys were enjoying their oranges, and the donkeys their clover, both purchased with the money of the travellers. Boys and donkeys were, alike, in a frolicsome humour.

"Mera was a priest of the Pyramid of King Teta," said the dragoman, in answer to a question from Mabel. "You can perceive the Pyramid of King Teta, yonder, dismantled by spoilers, to the south of the Tomb of Mera."

"What Dynasty did King Teta belong to?" inquired Everard.

"To the 6th Dynasty,"<sup>2</sup> said the dragoman. "He was the first King of that Dynasty, and reigned 30 years.<sup>3</sup> Mera himself," he added, "was a relative of the Royal Family and a Prince as well as a Priest.<sup>4</sup> The Tomb, I should point out, is divided into three parts, one for Mera, one for his wife, and one for their son. There are 32 Chambers, 21 for Mera, 6 for his wife, and 5 for their son. The bas-reliefs on the walls are not considered quite so delicately carved as those which we have examined in the Tomb of Thi; but the subject-matters are, frequently, identical."

"When was the Tomb discovered," inquired Mabel, "and by whom?"

"It was discovered, in 1893, by M. de Morgan, a most

<sup>1</sup> See *The City of the Caliphs*, by E. A. Reynolds-Ball, B.A., chap. xvii. pp. 220, 221.

<sup>2</sup> This Dynasty lasted from B.C. 3503 to B.C. 3335.—Petrie.

<sup>3</sup> *History of Egypt*, by Professor Flinders Petrie, LL.D., D.C.L., vol. i. p. 86.

<sup>4</sup> Murray's *Handbook for Travellers in Egypt*, p. 484.



energetic explorer, to whom the present extent of the Gizeh Museum is largely due."

In passing through the Tomb, the travellers noticed a number of representations of Mera and his wife, and, also, of their son. In a kind of Chapel Mera and his wife appeared, the latter seated in a chair, smelling flowers. Like Thi, Mera is sailing through the marshes, in a boat ;—(but unlike Thi, accompanied by his wife,)—with birds in the air above, and fish in the water beneath, and a hippopotamus, with a crocodile in its mouth. Like Thi, Mera is inspecting various kinds of animals brought for sacrifice, gazelles, goats, antelopes, and cattle. As to Thi, so to Mera, a procession of peasant women, representing villages on his Estate, the names of which are inscribed, bring gifts. In another Chamber Mera, accompanied by his wife, is receiving sacrificial offerings from attendants. Mera and his wife are inspecting the operations of various handicraftsmen, carpenters making bedsteads, goldsmiths making a necklace and a pretty head-fillet ; and sculptors designing stoneware vessels. Mera and his wife also appear with their little son, Teta Mera, who holds a lotus-stalk and a bird. Then there were bas-reliefs representing the feeding of pigeons, geese and cranes ; cattle crossing a stream ; boat building ; harvest operations, and, in addition, hedgehogs, (which particularly attracted attention, they were so curious ;) men treading grapes and storing fruit ; women dancing before Mera's wife, and Mera and his wife playing a game, variously interpreted as chess,<sup>1</sup> and draughts.<sup>2</sup> There was also a Statue of Mera, and alabaster steps leading up to an alabaster table for offerings, in front of it ; and there was a mummy shaft,<sup>3</sup> in the right-hand corner, near the entrance.

On leaving the Tomb of Mera, "It is now time to start, on our return journey to Bedrashên," said the dragoman.

A scene, as amusing as that presented after the visit to Memphis, followed. A rush was made for the donkeys, but the travellers were not always successful in securing the right ones ; and had, occasionally, to relinquish their captive steeds, amid peals of laughter.

<sup>1</sup> *Cairo of To-day*, by E. A. Reynolds-Ball, B.A., § ii. p. 139.

<sup>2</sup> Baedeker's *Egypt*, p. 143.

<sup>3</sup> Marked "M 2" in Murray's Plan of the Tomb, and "A 2" in Baedeker's.

#### XXXIV.

### Back to Cairo from Sakkâra.

THE return journey was accomplished in less time than the journey to the Necropolis of Sakkâra, as the travellers were very hungry, and looked forward, with eagerness, to the coming luncheon on board the Nile steamer. There was, moreover, no pause at Memphis, the two statues of Rameses II., which constitute its sole relic of departed glory, having been so minutely inspected on the outward journey.

The itinerant vendors of curios were lying-in-wait for the wayfarers, both between Sakkâra and Memphis, and between Memphis and Bedrashên; and were more importunate than ever, as they knew it was their last chance of passing off upon them their spurious wares, as genuine. "Chamberlain" seemed to scent "Birmingham" in the air, and by increasing his homeward speed, compelled the Bedouin Arabs to run alongside the travellers for miles, vainly attempting to seize the bridles of the donkeys and bring them to a standstill. The donkeys shook them off, by tossing their heads defiantly. "Salisbury," recognized, with admirable fidelity, his alliance with "Chamberlain," and proved equally a match for his would-be captors.

The statuesque figure of the Arab boy still occupied the same position as before, beside his mother, by the wayside. Time is of no consequence at all to an Arab!

On reaching Bedrashên Everard handed a two-shilling piece to his donkey-boy, who accepted it gratefully. Mabel handed a like amount to her donkey-boy, who carried her side-saddle to the Steamer. A man pounced upon the donkey-boys, and it is to be feared that he appropriated to his own use the hard-earned fruits of their industry.

“ A pic-nic Lunch,” says Dr. Lunn, in his *Itinerary*,<sup>1</sup> “ will be taken on board.”

Each of the three Hotels, whose inmates participated in this repast, the Continental Hotel, Hôtel d'Angleterre, and Hôtel du Nil, provided Luncheon for its own Party, separately.

It was a beautiful day ; the sun shone out resplendently, and the two hours' trip, from Bedrashên to Cairo, passed away very pleasantly.

After luncheon the travellers assembled on the Promenade Deck, and enjoyed the scene on the River Banks. An incident occurred, which reminded them that they were in a Moham-medan Country. An Arab spread his carpet on the green sward, on the left Bank, and the Moslem hour of prayer having arrived, knelt down on the carpet and bowed his head so low towards Mecca, that the crown of it twice touched the carpet ! He cared nothing for the passing Steamer, and its Christian cargo. He was solely intent on carrying out the precepts of his Faith ; what to him were the comments of the Infidel “ Giaour ” ?

<sup>1</sup> p. 5.

## XXXV.

# An Excursus to Chaldea, Assyria, and Persia.

“ALL luggage,” says Dr. Lunn,<sup>1</sup> “must be ready packed in the rooms by 8 o’clock,” (a.m.). “Breakfast will be served at 8 ” (a.m.). “The ’Busses leave the Hotel at 8.30 ” (a.m.). “At the Station Members of the Party must look after their hand baggage and register, *with the help of the Hotel Porters*, all heavy luggage.”

The arrangements on departure from Cairo were as good as those on arrival there, the Porters of each of the five Selected Hotels undertaking the work of registering the heavy luggage for the travellers staying there. The fee for registration was paid to the Hotel Porters by the travellers, who obtained Receipts, which were handed over to Mr. Max Müller, one of the efficient officers of the *Cruise*, for use at Alexandria.

In Dr. Lunn’s *Itinerary* the following passage occurs:—<sup>2</sup>

“At the end of the stay in Cairo it is customary for each Party to give his Guide a tip, if he has proved satisfactory.”

By “Party” is here meant a *minimum* of 12 passengers, as explained in the *Itinerary*.<sup>3</sup> A collection was made, accordingly, amongst the members of the several “Parties,” for the benefit of their respective dragomans, before starting.

Everard had availed himself of the services of the dragoman of the Chaplain’s Party to purchase at the warehouse of E. Hatoun,<sup>4</sup> in the Muski, beautiful Oriental Tapestry-hangings, richly ornamented with gold bullion, to suspend over his

<sup>1</sup> *Itinerary*, p. 6.

<sup>2</sup> p. 7.

<sup>3</sup> “One Guide” (i.e. dragoman) “will be provided for every 12 to 15 Passengers,” p. 7.

<sup>4</sup> Recommended by Mr. Reynolds-Ball, *Cairo of To-day*, p. 23. *Vide supra*.

Mother's folding-doors, thereby enabling the dragoman to earn a commission; and the precious gift had been carefully packed up, and confided to the Porter of the Hotel du Nil.

"The train leaves Cairo at 9.30" (a.m.), "and arrives at Alexandria at 1 p.m."<sup>1</sup>

The 130 miles from Cairo to Alexandria were traversed, without any incident of any importance, in three hours and a half.

Everard again found himself in the same Compartment with Mr. Winterton-Wide, and Florence and Mabel Gordon.

The Archæology of the various localities, *en route*, had been thoroughly "threshed out," on the journey from Alexandria to Cairo, so that the conversation from Cairo to Alexandria turned upon topics of a more general character.

After the train had steamed away from Cairo and the Pyramids, with the Libyan Chain of Mountains behind them, and the Citadel and Minarets of the Mosque of Mehemet Ali, with the Mokattam Hills behind them, had receded from view, the eyes of the Party turned, expectantly, to Mr. Winterton-Wide, who did not disappoint his audience:—"Professor Rawlinson's lucid and flowing style stands out in marked contrast to the uncouth periods of the 'Higher Critics,' whose parenthetical admissions, saving clauses, and qualifying expressions, are constantly whittling down their assertions."<sup>2</sup> Professor Rawlinson makes a statement<sup>3</sup> interesting to Students of Biblical Archæology, which I will read to you from my notebook:—"That the great alluvial plain, at the mouth of the Euphrates and Tigris, was among the countries first occupied by man, after the Deluge, is affirmed by Scripture,<sup>4</sup> and generally allowed by writers on Ancient History."<sup>5</sup> Attracted by

<sup>1</sup> Dr. Lunn's *Itinerary*, p. 6. The train arrives at Alexandria, according to the *Continental Bradshaw* (p. 327) at 12.48, noon.

<sup>2</sup> Professor Driver is, perhaps, the most conspicuous example of this style of writing.

<sup>3</sup> *The Five Great Monarchies of the Ancient Eastern World*, vol. i. chap. iii. p. 43.

<sup>4</sup> Gen. xi. 1-9 (compare x. 8-11). "And it came to pass, as they journeyed from the East, that they found a plain in the Land of Shinar; and they dwelt there."

<sup>5</sup> Heeren, *Asiatic Nations*, vol. ii. p. 130; Sir Henry Rawlinson, Bart., G.C.B., in the *Journal of the Asiatic Society*, vol. xv. p. 232; Vaux, *Nineveh and Persepolis*, p. 6; Chesney, *Euphrates Expedition*, vol. ii. p. 18; L'Enormant, *Histoire Ancienne de l'Orient*, vol. ii. p. 5; etc.

the fertility of 'the great alluvial plain' in the Land of Shinar, the descendants of the survivors of the Flood<sup>1</sup> settled down there.<sup>2</sup> Two maps attached to *The Cambridge Companion to the Bible*,<sup>3</sup> show, at a glance, that the Land of Shinar exactly corresponded with 'the Land of the Chaldees,'<sup>4</sup> while it was smaller than Babylonia Proper. This is no doubt, 'in part,' due to 'the extended use of irrigation, by Nebuchadnezzar, on the Arabian Frontier,' but it is 'in part' due to 'the actual growth of alluvium, seawards.'<sup>5</sup> 'The alluvium at the head of the Persian Gulf,' says Professor Rawlinson,<sup>6</sup> 'grows with extraordinary rapidity.' 'The ancient growth' was a mile every 30 years; its 'growth now' is 'a mile each 70 years.' When the first Chaldean Monarchy was established, the Persian Gulf reached 120 or 130 miles further than at present.' The People, who were all of one language, after the Flood, commenced to build a City, and a 'star-ye-pointing' Tower, in order to preserve their unity. They did not, however, succeed in completing them. It was contrary to the Divine purpose that they should do so; the 'Confusion of Tongues' obliged them to desist. The name of the unfinished City was called Babel.<sup>7</sup> We gather from Genesis x. (vv. 8-10) that the City was completed by Nimrod, 'the mighty hunter'; for the beginning of his kingdom was Babel, and Erech and Accad, and Calneh, in the Land of Shinar.'<sup>8</sup> The word 'Babel' is Hebrew; the Greek form is Babylon.<sup>9</sup> The sites both of the City and the Tower of Babel have been excavated by Sir Henry Layard, and others. Pictures of the Mounds, where they stood, will be found in Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities, in the British Museum*.<sup>10</sup> The name of 'the Mighty Hunter,' has been pre-

<sup>1</sup> Gen. x., esp. verse 32.

<sup>2</sup> Gen. xi. 1, 2.

<sup>3</sup> Maps 6, and 7.

<sup>4</sup> Acts vii. 4.

<sup>5</sup> *The Five Great Monarchies of the Ancient Eastern World*, vol. i. note (1), p. 135.

<sup>6</sup> *Ibid.* chap. i. p. 4; and see Professor Sayce's *Babylonian and Assyrian Life and Customs*, chap. i. pp. 1, 2.

<sup>7</sup> See Gen. xi. 1-9. "Babel" signifying "to confound."—*Cambridge Companion to the Bible*, p. 231.

<sup>8</sup> Dr. Wallis-Budge reads this passage as meaning that "Nimrod built Babel," etc.—*Guide to the Babylonian and Assyrian Antiquities*, p. 1.

<sup>9</sup> *Cambridge Companion to the Bible*, p. 231.

<sup>10</sup> Plates XXVII., and XXVIII., opposite pp. 169, and 170.



served in the name, 'Birs Nimrûd,' which 'has been identified,' Dr. Wallis-Budge says,<sup>1</sup> 'with the Tower of Babel.' Magheir,<sup>2</sup> or Mukeyyer<sup>3</sup> has been identified with 'Ur of the Chaldees,' in Southern Babylonia; and in the British Museum will be found bricks, inscribed with the names and titles of Kings of Ur, who reigned, as Independent Sovereigns, 200 years before the foundation of the First Babylonian Empire, and 500 years before the time of Abraham! One of these bricks records the building of a Temple at Erech, which is one of the Cities mentioned in Genesis x. 10. In the same Room will be found tablets, inscribed with measurements and statistics of fields, or estates, in the Kingdom of Ur, these memorials being rendered necessary by the frequent inundations of the Tigris and Euphrates.<sup>4</sup>

"Khammurabi, King of Babylon, B.C. 2200, has been identified with 'Amraphel, King of Shinar,' mentioned in the 14th Chapter of Genesis; and we possess, at the British Museum, a series of tablets, containing autograph Letters of this King, addressed to High Officials in the Cities of Larsam and Sippar. This King took part in the campaign against the Kings of Sodom and Gomorrah. One of the King's Letters refers to Chedorlaomer, King of Elam, also mentioned in the 14th Chapter of Genesis, as joining in the campaign against Sodom and Gomorrah.<sup>5</sup> Arioch, King of Ellasar, mentioned in the 14th Chapter of Genesis, as joining in the campaign, has, also, been identified, Larsam (or Larsa) being the place indicated by the name of 'Ellasar.'<sup>6</sup> Professor Sayce observes:—(Reads.) 'Some of the Letters, which have been discovered, during the last few years, go back to the early days of the Babylonian Monarchy. Many of them are dated in the reign of Khammurabi, or Amraphel, among them

<sup>1</sup> Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities, at the British Museum*, p. 170.

<sup>2</sup> Map 6, attached to *The Cambridge Companion to the Bible*.

<sup>3</sup> p. 17 of the *Guide* of Dr. Wallis-Budge.

<sup>4</sup> See on these points Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities, at the British Museum*, pp. 81, 82, 113-118.

<sup>5</sup> This Letter is in the Museum at Constantinople. Professor Sayce (*Babylonian and Assyrian Manners and Customs*, chap. x. p. 211) gives a copy of the Letter.

<sup>6</sup> Professor Sayce's *Babylonian and Assyrian Manners and Customs*, chap. x. pp. 210-212; Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities at the British Museum*, pp. 214-223.

being several written by the King himself. That we should possess the autograph Letters of a contemporary of Abraham is one of the Romances of Historical Science; for it must be remembered that the Letters are not copies, but the original documents themselves! ”

“Some of the Higher Critics,”<sup>1</sup> said Everard, “ignore the Law of Moses altogether, and go back to the Patriarchal Age for the origin of what they are pleased to term ‘the Popular Religion of the Israelites’ during their sojourn amongst the idolatrous nations of the Land of Canaan.”

“A Patriarchal Code of Laws,” said Mr. Winterton-Wide, “existed before the Delivery of the Law to Moses on Mount Sinai; and was, subsequently, incorporated in the Mosaic Law. Astruc’s idea<sup>2</sup> that Moses availed himself of documents and traditions existing before his time is vindicated by Professor Blunt, in principle, in his *Undesigned Coincidences*.”<sup>3</sup> Fragments of a full and complete Code, which was the groundwork, in all probability, of the Mosaic Law, are to be found in the Book of Genesis. They drop out, incidentally, one by one, in the course of the narrative, although Moses was certainly not contemplating any description of a Patriarchal Church.<sup>4</sup> They were ‘Undesigned Coincidences.’ Let us take, at hap-hazard, a few fragments. The Law of the Levirite, the duty, namely, of the surviving brother, to marry his deceased brother’s widow, and raise up seed to his deceased brother, we find in full force in Patriarchal times. Onan was slain by God for violating it.<sup>5</sup> This Law reappears in the Mosaic Code.<sup>6</sup> The Seventh Commandment, ‘Thou shalt not commit adultery,’<sup>7</sup> was in full force in Patriarchal times.<sup>8</sup> The Patriarchs had their rite of circumcision,<sup>9</sup> quite

<sup>1</sup> Take, e.g. Professor Robertson-Smith :—“The Popular Conception is not a new thing super-added to the Levitical Law from a foreign source, but an old Traditional principle of Jehovah-Worship prior to the Law of Deuteronomy.”—Lect. viii. p. 25. And see p. 248.

<sup>2</sup> *Vide supra*. Everard’s letter to his mother.

<sup>3</sup> *Undesigned Coincidences in the Writings of the Old and New Testament: an Argument for their Veracity*, by the Rev. J. J. Blunt, B.D., Margaret Professor of Divinity.

<sup>4</sup> *Undesigned Coincidences*, part i. § 1, pp. 24, 29.

<sup>5</sup> Gen. xxxviii. 8–10.

<sup>6</sup> Deut. xxv. 5–10. See *Undesigned Coincidences*, part i. § i. p. 24.

<sup>7</sup> Exod. xx. 14; Deut. v. 18.

<sup>8</sup> Gen. xii. 18; xxvi. 10; xxxix. 9; xlix. 4. See *Undesigned Coincidences*, part i. § i. p. 24.

<sup>9</sup> Gen. xvii. 10–14.

as much as the Israelites, subsequently ;<sup>1</sup> and it was strictly forbidden, in Patriarchal times, to unite a damsel of the seed of Abraham to an uncircumcised person, even though he might be of princely lineage.<sup>2</sup> The blood, which was considered the life of the animal, was withheld, as food, from Noah, quite as much as, under the Law of Moses, from the Israelites.<sup>3</sup> The distinction between clean and unclean animals was as well known to Noah as to the Israelites under the Mosaic Law,<sup>4</sup> every animal being arranged by him under one class or another. Clean animals only were offered by Noah in sacrifice.<sup>5</sup> ‘Thou shalt do no murder’ is written as plainly in the Patriarchal Code,<sup>6</sup> as in the Sixth Commandment.<sup>7</sup> ‘Whoso sheddeth man’s blood by man shall his blood be shed,’ the ‘*Lex talionis*’ which forms part of the Law of England, formed part of the Patriarchal Code,<sup>8</sup> as well as of the Law of Moses.<sup>9</sup> Vows were made,<sup>10</sup> and oaths taken,<sup>11</sup> under the Patriarchal Dispensation, just as they subsequently were under the Mosaic Law.<sup>12</sup> The Law of Primogeniture, which forms part of the Law of England, existed in the days of the Patriarchs,<sup>13</sup> quite as much as under the Mosaic Law.<sup>14</sup> Esau, who for a morsel of meat, sold his birthright, was ‘a profane person.’<sup>15</sup> The Mosaic Festivals were partly based upon pre-Mosaic Festivals.<sup>16</sup> The Patriarchs had their Sacrifices,—that great and leading rite of the Church of Aaron, and minute directions were given as to the subjects of these Sacrifices, and the mode of preparing

<sup>1</sup> Lev. xii. 1-3.

<sup>2</sup> Gen. xxxiv. 14. *Undesigned Coincidences*, part i. § i. p. 24.

<sup>3</sup> Gen. ix. 4 ; Compare Lev. xvii. 10, 11, 14 ; xix. 26 ; Deut. xii.

23. *Undesigned Coincidences*, part i. § i. p. 23.

<sup>4</sup> Gen. vii. 2 ; compare Lev. xi. *Undesigned Coincidences*, part i. § i. p. 23.

<sup>5</sup> Gen. viii. 20. *Undesigned Coincidences*, part i. § i. p. 23.

<sup>6</sup> Gen. iv. 10 ; *Undesigned Coincidences*, part i. § i. pp. 23, 24, 25.

<sup>7</sup> Exod. xx. 13 ; Deut. v. 17.

<sup>8</sup> Gen. ix. 6 ; xlii. 22 ; *Undesigned Coincidences*, part i. § i. p. 24.

<sup>9</sup> Exod. xxi. 12, 14 ; Lev. xxiv. 17.

<sup>10</sup> Gen. xxviii. 20 ; xxxi. 13.

<sup>11</sup> “I have lift up my hand unto the Lord, the most High God,” Gen. xiv. 22. (This is the Presbyterian mode of swearing at the present day.) “Put thy hand under my thigh and swear,” Gen. xxiv. 2-4, 9 ; and see xxvi. 28.

<sup>12</sup> Num. xxx.

<sup>13</sup> Gen. xxv. 31.

<sup>14</sup> Exod. xxii. 29 ; Deut. xxi. 17.

<sup>15</sup> Heb. xii. 16.

<sup>16</sup> Professor Green, in his *Hebrew Feasts*, (p. 72), citing Ewald, Lengerke, and Hupfield.

the victims for the altar.<sup>1</sup> 'It is the blood that maketh an atonement for the soul.' 'Without shedding of blood there is no remission.' These grand principles of the Christian Faith were written as plainly in the Sacrifice of Abel, which God accepted,<sup>2</sup> as in the Levitical Law.<sup>3</sup> The Law had its Prototype in the Patriarchal Dispensation. There were, in fine, in Patriarchal times, places set apart for Divine Worship, consecrated, as it were by Theophanies, persons to officiate, and tithes to support them, a decent ceremonial, and appointed Seasons for holy things. Duties and Doctrines were taught in that Ancient Church."<sup>4</sup>

"Assyria," here observed Mabel, "lay, I think, to the North of Chaldea?"

"Yes; and as Assyria included Upper Mesopotamia,<sup>5</sup> signifying, 'in the midst of the Rivers'; it was equally fertile with Chaldea. It extended to the Niphates Mountains, in Armenia, northwards, and to the confines of Chaldea, southwards.<sup>6</sup> Assyria was colonized from Chaldea.<sup>7</sup> Nineveh, we are told in Genesis x. 11, was built by Asshur:—'Out of the Land of Shinar went forth Asshur, and builded Nineveh, and the City Rehoboth, and Calah.' The site of Nineveh, Kouyunjik, and Nimrûd, the site of Calah, have been excavated by Sir Henry Layard, and others.<sup>8</sup> Like Birs Nimrûd, the modern name of 'Calah' enshrines the memory of 'the Mighty Hunter.' Nimrûd is situated 20 miles to the South of Nineveh.—The sites of Nineveh and Calah, like those of Babylon and the Tower of Babel, are marked, at the present day, by mounds.—The name of 'Nebi Yunus,' 'Prophet Jonah,' is given to another mound, the tradition being that the Prophet Jonah was buried there."<sup>9</sup>

<sup>1</sup> *Undesigned Coincidences*, part i. § i. p. 25. See, especially, Gen. xv. <sup>2</sup> Gen. iv. 4; St. Matt. xxiii. 35; Heb. xi. 4.

<sup>3</sup> Lev. xvii. 11; Heb. ix. 22.

<sup>4</sup> *Undesigned Coincidences*, part i. § i. pp. 23, 24, 29.

<sup>5</sup> Gen. xxiv. 10; Deut. xxiii. 4; Judges iii. 8, 10; 1 Chron. xix. 6; Acts ii. 9; vii. 2. The Hebrew name of Mesopotamia was Aram-Naharaim (see Title to 60th Psalm), signifying "Aram of the Two Rivers."

—*Cambridge Companion to the Bible*, p. 255.

<sup>6</sup> Nuttall's *Encyclopaedia*, s.v. "Assyria."

<sup>7</sup> Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities in the British Museum*, p. 4.

<sup>8</sup> *Ibid.*

<sup>9</sup> See Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities, at the British Museum*, pp. 12–14; also a Picture of "Nebi Yunus," given by Dr. Green, *Pictures from Bible Lands*. p. 142 (R.T.S.).

"It seems marvellous to me," said Mabel, "that any one should call in question <sup>1</sup> the strict historical accuracy <sup>2</sup> of the Book of Jonah,<sup>3</sup> in the teeth, not only of the account given of the Prophet in the Second Book of Kings,<sup>4</sup> but of the testimony of two of the Evangelists, St. Matthew and St. Luke.<sup>5</sup> St. Matthew emphasizes this testimony by repeating it.<sup>6</sup> In answer to the request of the Scribes and Pharisees for 'a sign,' our Blessed Lord said:—'There shall be no sign given to this generation, but the sign of the Prophet Jonah.' And what sign could express, more eloquently, our Lord's voluntary sacrifice of Himself for the good of others, the consignment of His Body to the heart of the earth for 'three days and three nights,' the immunity of His Body from 'corruption,' and his escape from the jaws of Death?"

"Would you read the passage, Mr. Stanton, in St. Matthew's Gospel, in which our Saviour says the Men of Nineveh repented at the preaching of Jonah?"

Everard read, as follows:—"The Men of Nineveh will rise in judgment with this generation, and will condemn it; because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here."<sup>7</sup> The passage in St. Luke is almost, word for word, the same."

"Professor Driver actually calls in question the accuracy of our Lord's own statement!"<sup>8</sup>

"Has not Canon Tristram," said Everard, "summarized the results of Explorations in Assyria, Chaldea, and Persia, in a Pamphlet?"

"Yes, very briefly," replied Mr. Winterton-Wide. "'The earth has,' he says,<sup>9</sup> 'at the bidding of Explorers, opened and

<sup>1</sup> See M. Ragozin's *Story of Assyria*, chap. vi. p. 209:—"The big fish that swallowed Jonah was no other than Nineveh, the Fish-City, itself." The oldest sign for rendering the name in writing is a combination of wedges representing a fish in a tank!

<sup>2</sup> The "big fish" was a white shark, which has been known to swallow a man whole, and cast him out, unhurt.

<sup>3</sup> "The Prophet Jonah was the Author of the Book, which bears his name."—*The Minor Prophets*, by the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, Canon of Christ Church, p. 247.

<sup>4</sup> 2 Kings xiv. 25.

<sup>5</sup> St. Matt. xii. 39-41; St. Luke xi. 29, 30.

<sup>6</sup> St. Matt. xvi. 4.

<sup>7</sup> St. Matt. xii. 41.

<sup>8</sup> *Introduction to the Literature of the Old Testament*, chap. vi. p. 324.

<sup>9</sup> *Incidents of Bible History chiselled on Ancient Monuments*, pp. 5-7.



revealed sculptured records, which had been entombed for ages !' With two exceptions, 'every foreign Monarch, or great Prince, whether Assyrian, Chaldean, or Persian, whose name occurs in the Bible, from the time of Solomon downward can be identified.'

"Layard's *Nineveh and Babylon* must have a direct bearing on this subject," observed Mabel.

"Certainly," replied Mr. Winterton-Wide. "It is the fruit of much research ; and is the leading work on Assyrian and Chaldean Antiquities."

"I think the reign of good King Hezekiah one of the most interesting epochs in Bible History," said Mabel. "Does Layard's *Nineveh and Babylon* throw much light on this reign ?"

"At Kouyunjik, which forms part of the site of NINEVEH, Sir Henry Layard," said Mr. Winterton-Wide, "discovered a six-sided baked clay cylinder, inscribed, in cuneiform characters, with an account of Sennacherib's invasion of Palestine,<sup>1</sup> which Sir Henry Rawlinson deciphered, and which affords striking confirmation of the Scripture Narrative of the Reign of Hezekiah, and gives the Higher Critics a severe slap in the face. It mentions Hezekiah by name—the capture of strong cities and fortresses ('fenced cities')—and the payment of tribute by Hezekiah, 'overwhelmed by the majesty of the Sovereignty of Sennacherib.' *The exact number of talents of gold* (30) mentioned in 2 Kings xviii. 14, is specified : but the number of talents in silver is exaggerated, in accordance with the pompous Assyrian style.<sup>2</sup> Among the ruins of the Palace of Sennacherib at Nineveh was discovered a series of sculptures, describing the siege and capture of Lachish by Sennacherib<sup>3</sup> (2 Kings xviii. 14).

"The destruction of Sennacherib's army," said Everard,

<sup>1</sup> A picture of this Cylinder will be found in Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities at the British Museum*, plate xxxii. p. 195. (Table case H, in the "Babylonian and Assyrian Room.")

<sup>2</sup> See 2 Kings xviii. xix. ; 2 Chron. xxxii. ; Isa. xxxvi. 1 ; Layard's *Nineveh and Babylon*, pp. 50, 52 ; the Rev. Dr. Green's *Pictures from Bible Lands*, "Religious Tract Society," pp. 162-164 ; M. Ragozin's *Story of Assyria*, § ix. pp. 304-310.

<sup>3</sup> Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities*, Assyrian Saloon, British Museum, p. 28 and Plate iii.



"is familiar to us from the Bible Narrative<sup>1</sup> and Byron's beautiful Poem."

"Mrs. Oliphant,"<sup>2</sup> interposed Mabel, "seems rather puzzled how to reconcile the account of the destruction of Sennacherib's army given by Herodotus,<sup>3</sup> with that given by the Bible."

"I think I can reconcile them," said Mr. Winterton-Wide, smiling. "Herodotus and the Bible both attribute the destruction to Divine intervention. The language of both is highly figurative and symbolical. The Egyptians considered the event no less miraculous than the Hebrews.<sup>4</sup> In Herodotus a swarm of mice gnaw through the leathern quivers, shield-straps, and bowstrings of the Assyrians, thus disarming them, and leaving them at the mercy of their foes. In the Bible the Angel of the Lord goes forth and smites the Egyptian army.<sup>5</sup> The mouse is, in the East, the emblem of the *plague-boil*.<sup>6</sup> The destroying Angel is, in the Bible, the bearer of *Pestilence*."<sup>7</sup>

"You have solved Mrs. Oliphant's difficulty," said Mabel.

Everard bent over to Mabel, and whispered in her ear: "I heard you recite Byron's beautiful Poem on board the *Argonaut*; you said you had learnt it in the Elocution Class at School. Will you kindly repeat it now?"

Mabel blushed deeply; but, in her natural way, without a moment's hesitation, she recited the most rhythmical of Lord Byron's "Hebrew Melodies," her lovely features kindling with animation, as she proceeded:—

"The Assyrian came down, like the wolf on the fold,  
And his cohorts were gleaming with purple and gold;  
And the sheen of their spears was like stars on the sea,  
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest, when summer is green,  
That host, with their banners, at sunset were seen;

<sup>1</sup> 2 Kings xix. 35; 2 Chron. xxxii. 21; Isa. xxxvii. 36; M. Ragozin's *Story of Assyria*, § ix. p. 297.

<sup>2</sup> *Jerusalem, its History and Hope*, chap. v. p. 194.

<sup>3</sup> Herod. ii. 141.

<sup>4</sup> Professor Maspero's *Passing of the Empires*, chap. iii. p. 294.

<sup>5</sup> See M. Ragozin's *Story of Assyria*, § ii. p. 311, on this subject.

<sup>6</sup> See, e.g. 1 Sam. vi. 4. Five golden emerods and five golden mice were the trespass-offering of the Philistines, when smitten with plague.

<sup>7</sup> See, e.g. 2 Sam. xxiv. 15-17.

Like the leaves of the forest, when autumn hath blown,  
That host on the morrow, lay withered and strewn:

"For the Angel of Death spread his wings on the blast,  
And breathed in the face of the foe as he passed ;  
And the eyes of the sleepers waxed deadly and chill,  
And their breasts but once heaved, and for ever grew still !

"And there lay the steed, with his nostril all wide,  
But through it there rolled not the breath of his pride ;  
And the foam of his gasping lay white on the turf,  
And cold as the spray of the rock-beaten surf.

"And there lay the rider, distorted and pale,  
With the dew on his brow, and the rust on his mail,  
And the tents were all silent, the banners alone,  
The lances unlifted, the trumpet unblown.

"And the widows of Ashur are loud in their wail,  
And the idols are broke in the Temple of Baal,  
And the might of the Gentiles, *unsmote by the sword*,  
Hath melted, like snow, in the breath of the Lord."

The Palestine Pilgrims in the compartment heartily applauded this Recitation, which was delivered with flashing eye and exquisite modulation of voice.<sup>1</sup>

"Next to the Destruction of Sennacherib," said Mabel, who bowed her head gracefully in acknowledgment of the applause, "the most striking picture drawn in Old Testament History is the description of 'Belshazzar's Feast,' which is also depicted in one of Lord Byron's 'Hebrew Melodies.'"

"Xenophon, the Greek Historian, agrees circumstantially with the Biblical account," said Mr. Winterton-Wide. "He mentions particularly, that when Cyrus had arranged to divert the volume of the water of the Euphrates into channels, which his soldiers dug, above Babylon,<sup>2</sup> he waited for the arrival of a *Festival*, during which the whole population of Babylon were wont to engage in drinking and revelling *all night long*.<sup>3</sup>

<sup>1</sup> Archbishop Trench, whose literary taste was unimpeachable, gave this poem a prominent place amongst the most perfect specimens of English poetry.—*A Household Book of English Poetry*, by Richard Chenevix Trench, D.D., Archbishop of Dublin, p. 254.

<sup>2</sup> Xenophon's *Cyropædia*, vii. 5, § 15; Professor Rawlinson's *Five Great Monarchies of the Ancient Eastern World* (Babylonia), vol. iii. chap. viii. p. 71. Compare Herod. i. 191, and Isa. xlv. 27: "That saith to the deep, 'Be dry,' and 'I will dry up thy Rivers.'" Jer. li. 36. Professor Whiston speaks of the *Cyropædia* as "Xenophon's most excellent history."—Note to Josephus, xi. i. § 1.

<sup>3</sup> Xenophon, *Cyropædia*, vii. 5, § 15.

Herodotus<sup>1</sup> also says, practically, the same thing, except that he does not mention that the Festival was held *at night*.<sup>2</sup> All fell out as Cyrus hoped and wished. The Festival, as we are informed by Daniel,<sup>3</sup> was held with even greater pomp and splendour than usual; for Belshazzar, with the natural insolence of youth, to mark his contempt for the besieging army, abandoned himself wholly to the delights of the season; and himself entertained a thousand Lords in his Palace, he and they impiously drinking their wine from the golden cups, which had once belonged to the Temple at Jerusalem. Elsewhere the population were occupied in feasting and dancing. Drunken riot and mad excitement held possession of the City.<sup>4</sup> Ordinary precautions were neglected, such as *closing the River-gates*. The Medes and Persians heard nothing, except a confused noise of revel and riot.<sup>5</sup> The volume of the River had been diverted, and it became fordable. In silence and darkness shadowy forms began to emerge from the deep River-bed. The undefended gateways were seized; and on the landing-places opposite to them clusters of armed warriors grew into solid columns. Meanwhile, the handwriting on the Wall, which paralyzed the King with terror, so that 'the joints of his loins were loosed, and his knees smote one against the other,'<sup>6</sup> was the first warning of his peril. Babylonia may be considered to be 'the birthplace of Astronomy,' which was intermixed with the pseudo-science of Astrology.<sup>7</sup> The place of the priest was, in a large measure, taken, in the popular faith, by the sorcerer and magician.<sup>8</sup> The astrologers and sooth-sayers, however, could not read the handwriting on the Wall, and the King was 'greatly troubled and his Lords astonished,' until the Queen-Mother came into the banqueting-hall. Her

<sup>1</sup> Herod. i. 191.

<sup>2</sup> This is pointed out by Professor Rawlinson in a note (Dan. v. 30):

<sup>3</sup> Dan. v. 1.

<sup>4</sup> "In their heat I will make their feasts, and I will make them *drunken*, that they may rejoice and sleep a perpetual sleep, and not wake, saith the Lord."—Jer. li. 39.

<sup>5</sup> Professor Rawlinson's *Five Great Monarchies of the Ancient Eastern World* (Babylonia), vol. iii. chap. viii. p. 71.

<sup>6</sup> Dan. v. 5, 6. "The King of Babylon's hands waxed feeble; anguish took hold of him, and pangs, as of a woman in travail."—Jer. l. 43.

<sup>7</sup> Professor Sayce's *Babylonian and Assyrian Manners and Customs*, chap. iii. p. 60.

<sup>8</sup> *Ibid.* chap. xi. p. 231.

counsels had guided and supported the King, and, at her suggestion, Daniel was sent for, and he came into the banqueting-hall, and interpreted the handwriting on the Wall: 'God hath numbered thy Kingdom, and finished it; thou art weighed in the balances and found wanting; thy Kingdom is divided, and given to the Medes and Persians.' The war-shout of the Medes and Persians broke in upon the affrighted Assembly even as Daniel was speaking; and messengers rushed in, exclaiming, 'The City is taken at one end!' This announcement, foretold by the Prophet Jeremiah,<sup>1</sup> was literally true. The drunken revellers without could do nothing to stay the progress of the assailants, who carried all before them. In the darkness and confusion of the night a terrible massacre ensued.<sup>2</sup> Xenophon gives a graphic description of the fall of the King, which is so briefly described in Daniel.<sup>3</sup> The King seems to have shaken off his terror, and determined to die, as befitted a Royal youth.<sup>4</sup> He stood erect, holding in his hand an 'ἀκινάκης,'<sup>5</sup> or short sword, drawn, and faced the entrance to the banqueting-hall. Man for man, he would, probably, have been a match for his antagonist; but a band of Persians made their way to the Palace, and burst into the banqueting-hall. They attacked the King—'the impious King'<sup>6</sup>—and slew him on the scene of his untimely revelry.<sup>7</sup> Herodotus says<sup>8</sup> that Babylon was so vast that those who inhabited the centre knew nothing of the capture. But, when morning came, Cyrus found himself in undisputed possession of the City. The Chaldean Monarchy, which had lasted for nearly 2,000 years, was brought to an end.<sup>9</sup> The banqueting-

<sup>1</sup> Jer. li. 31: "One post shall run to meet another, and one messenger to meet another, and shew to the King of Babylon that *his City is taken at one end.*"

<sup>2</sup> Xenophon's *Cyropædia*, vii. 5, §§ 26-31; Jer. l. 30.

<sup>3</sup> Dan. v. 30: "In that night was Belshazzar, the King of the Chaldeans, slain."

<sup>4</sup> Belshazzar means "Bel protects the King" (Professor Rawlinson).

<sup>5</sup> The "word" is Persian.—Liddell and Scott's *Greek Lexicon*, s.v. "Akinakes."

<sup>6</sup> The phrase is Xenophon's. See the *Cyropædia*, vii. 5, §§ 27-30

<sup>7</sup> Dan. v. 30.

<sup>8</sup> Herod. i. 191.

<sup>9</sup> Professor Rawlinson's *Ancient Egypt*, in *The Story of the Nations*, § xxiv. p. 371; also, his *Five Great Monarchies of the Ancient Eastern World* ("Babylonia"), vol. iii. chap. viii. pp. 71-73, 518.

hall remains, a vast chamber, 120 feet long and 60 broad, in which Alexander the Great, 200 years later, died.”<sup>1</sup>

“Suppose a Sceptic, or, let us say, a Higher Critic, were to deny the existence of Belshazzar, have you any proof,” inquired Mabel, “from the Babylonian records at the British Museum that he was a real personage?”

“Undoubtedly,” said Mr. Winterton-Wide. “Dr. Wallis-Budge has given us, in his *Guide to the Babylonian and Assyrian Antiquities, at the British Museum*,<sup>2</sup> a Plate copied from the baked clay cylinder of Nabonidus—(King of Babylon, from B.C. 555 to 538),—inscribed with a Prayer on behalf of Belshazzar, his Son. The Prayer is addressed to the Moon-God, and the names of Nabonidus and Belshazzar are coupled together in such a way as to imply *co-Sovereignty*. The late Mr. George Smith, of the British Museum, who was a famous Assyriologist, says<sup>3</sup> that ‘toward the close of his reign, Nabonidus associated with himself *on the Throne* his eldest son, the Belshazzar of the Book of Daniel.’<sup>4</sup> Professor Maspero says:—‘The real power lay in the hands of the Nobles and Generals; and Belshazzar, the King’s son, *directed affairs in his father’s name*.’<sup>5</sup>

“Did his father reside at Babylon?” inquired Mabel.

“No, Miss Mabel,” said Mr. Winterton-Wide, “he resided, in a state of inactivity, in his Palace at Timna. His condition may really have been that of a prisoner, for *he never left Timna to go to Babylon*, even on the days of the Great Festivals; and his absence prevented the celebration of the higher rites of the National Religion, with the Processions of Bel, and the accompanying ceremonies for several consecutive

<sup>1</sup> B.C. 323. See article entitled “A Street of Pageants. Important German Discoveries at Babylon,” *Daily News*, December 31, 1901.

<sup>2</sup> “Babylonian and Assyrian Room,” Table-case G, plate xxix., opposite p. 172 (Nos. 91, 125), and see p. 170. Gesenius, in his *Hebrew Lexicon*, s.v. “Belshazzar,” describes him as “the last of the Chaldean KINGS.”

<sup>3</sup> *History of Babylonia*, chap. x. p. 171, edited, after the Author’s death, by Professor Sayce (S.P.C.K.).

<sup>4</sup> The name is variously spelt; “Bel-shalusur,” and “Bel-sar-usur.” “Co-Regent,” is the expression of Professor Lumby.

<sup>5</sup> *The Passing of the Empires* (S.P.C.K.), chap. vi. p. 627. In the teeth of this, Professor Driver writes: “The historical presuppositions of Dan. v. are inconsistent with the evidence of the contemporary monuments.”—*Introduction to the Literature of the Old Testament*, chap. xi. p. 499.



years. After Babylon was taken, Nabonidus surrendered at Borsippa<sup>1</sup>; and six days' mourning was ordered, partly as an atonement for the faults of Nabonidus, whose sacrilegious innovations had scandalized the piety of Babylon, partly out of regard for the death of his son.<sup>2</sup> I may add that the Queen-Mother, who came into the banqueting-hall where young Belshazzar and *his wives*<sup>3</sup> were seated, was the wife of Nabonidus.<sup>4</sup> The tone of her address<sup>5</sup> to her son is well suited to her position, as the guide and counsellor of the youth, who occupied the Throne jointly with her husband, and was virtually sole Ruler."<sup>6</sup>

"How is it that she speaks of Nebuchadnezzar as 'the father' of Belshazzar?"<sup>7</sup> inquired Everard.

"The language that the Queen-Mother uses is peculiar—'The King Nebuchadnezzar, thy father—the King—I say—thy father.'<sup>8</sup> In the Bible the word 'father' frequently has the meaning of 'grandfather,' and, sometimes, even of great-grandfather.<sup>9</sup> It is equivalent to '*lineal ancestor*.' The Queen-Mother was a *daughter of Nebuchadnezzar II.*, and, therefore, Belshazzar was his grandson."<sup>10</sup>

"There are other specimens of word-painting in the Old

<sup>1</sup> "Birs Nimroud," the site of the Tower of Babel.

<sup>2</sup> Professor Maspero's *Passing of the Empires*, chap. vi. pp. 636, 637.

<sup>3</sup> Dan. v. 2.

<sup>4</sup> Professor Rawlinson identifies the Queen-Mother with the "Nitocris" of Herodotus (i. 185).

<sup>5</sup> Dan. v. 10-12.

<sup>6</sup> See Dr. Pusey's Lecture on *Daniel*, p. 449. Also Professor Rawlinson's *Five Great Monarchies of the Ancient Eastern World* ("Babylonia"), vol. iii. chap. viii. p. 516, n. (9).

<sup>7</sup> *The Oxford Bible for Teachers* has a marginal note to "father," in Daniel v. 2: "or grandfather," referring to 2 Sam. ix. 7, where "father" is obviously put for "grandfather," and to 2 Chron. xv. 16, where "mother" is put for "grandmother."

<sup>8</sup> Dan. v. 11. Compare verses 2 and 18.

<sup>9</sup> "In Scripture the name of 'son' is indifferently given to 'sons,' 'grandsons,' and even 'great-grandsons.'"—Dr. Adam Clarke.

<sup>10</sup> Professor Rawlinson's *Five Great Monarchies of the Ancient Eastern World*, vol. iii. chap. viii. p. 64, n. (3); p. 70, n. (9).

Even a "Higher Critic" like Professor Driver writes—(*Introduction to the Literature of the Old Testament*, chap. xi. p. 499):—"As regards Belshazzar's relationship to Nebuchadnezzar, there remains the possibility that Nabonidus may have sought to strengthen his position by marrying a daughter of Nebuchadnezzar; in which case the latter might be spoken of as Belshazzar's 'father' ('grandfather,' by Hebrew usage)."



Testament," said Mabel, "besides the 'Destruction of Sennacherib' and 'Belshazzar's Feast,' which pourtray the Assyrians and Babylonians with marvellous accuracy and most picturesque vividness."<sup>1</sup>

And Mr. Winterton-Wide added: "As regards Egypt, Dr. Wallis-Budge says:—<sup>2</sup> 'The reference and allusions in the Bible to Egypt are *perfectly accurate*.'" <sup>3</sup>

"I have often thought," said Everard, "that the dangers, to which the Holy Land was exposed, were largely due to its geographical position."

"The Holy Land," replied Mr. Winterton-Wide, "was the only barrier between Assyria and Egypt, and subsequently between Chaldea and Egypt. The Holy Land was, to use the phrase of Professor Rawlinson,<sup>4</sup> 'a sort of political *buffer*' between two great powers, of which Egypt was always one; and it frequently suffered through this circumstance."

"Would you kindly follow up this train of thought," said Mabel; "first, as relates to the Ten Tribes and the Kingdom of Israel; and, then, as relates to the Tribes of Judah and Benjamin and the Jewish Monarchy?"

Without further preparation than a polite inclination of the head to his fair interlocutor, Mr. Winterton-Wide began:—

"By way of preface, I may say that the earliest mention on the Monuments of a collision between the Assyrians and the Israelites is during the reign of Shalmaneser II., King of Assyria,<sup>5</sup> and the reign of Ahab, King of Israel.<sup>6</sup> After the defeat of Benhadad I., King of Syria, by Ahab, as related in

<sup>1</sup> M. Ragozin's *Story of Assyria*, § ix. p. 295; Rev. Dr. Green's *Pictures from Bible Lands*, "Religious Tract Society," *passim*.

<sup>2</sup> *The Dwellers on the Nile*, second Edition, published by the Religious Tract Society, p. 94.

<sup>3</sup> Dr. Wallis-Budge has written an interesting *History of Esarhaddon*, whose accession to the throne of Assyria, on the death of his father, Sennacherib, is recorded in Bible History, 2 Kings xix. 37; 2 Chron. xxxii. 21; Isa. xxxvii. 38. "*These passages are confirmed from other sources.*"—M. Ragozin's *Story of Assyria*, § ix., 322 (note). Esarhaddon conquered Egypt; and his son, Asshur-bani-pal quelled the rebellious risings of the Egyptians.

<sup>4</sup> *Ancient Egypt*, in *The Story of the Nations*, § xxiii. p. 363; and see Mrs. Oliphant's *Jerusalem, its History and Hope*, part iii. chap. iii. p. 370.

<sup>5</sup> He reigned from B.C. 860 to B.C. 825.

<sup>6</sup> He reigned from B.C. 875 to B.C. 853.

the first Book of Kings,<sup>1</sup> an alliance was formed between Syria and Israel (as related in the same Book),<sup>2</sup> from a sense of common danger. The Syrian Alliance was joined by the King of Hamath and others. On a stèle of Shalmaneser II., which was found at Kurkh, a place situated on the right Bank of the River Tigris, about twenty miles south of Diabekir, a list is given of the allies, and amongst them will be found the name of 'Ahab, King of Israel.' The cuneiform Inscription boasts that Shalmaneser II. defeated the Syrian Alliance, and slew 14,000 of their warriors.<sup>3</sup> The name of Omri, however, the *father* of Ahab, was well known to the Kings of Assyria, since the whole Kingdom of Israel was called by them 'the House of Omri.' Omri was an energetic and statesman-like Sovereign, a valiant soldier,<sup>4</sup> and the founder of Samaria. The Assyrian Kings, impressed by the reports of his power and splendour, regarded the Kings of Israel *en bloc*, as 'Sons of Omri.'<sup>5</sup> From a paper squeeze in the British Museum, we learn that Shalmaneser II. received tribute from 'Jehu, the Son of Omri,' during an expedition against Hazael, King of Syria, so often mentioned in the Bible.<sup>6</sup> The black alabaster Monolith, 7 feet high, found by Sir Henry Layard in the ruins of the Palace of Shalmaneser II., in the centre of the Birs Nimrûd Mound (the site of the Tower of Babel), is inscribed on its four sides, in cuneiform characters, with an account of the expeditions of Shalmaneser II., during the thirty-one years of his reign, and with sculptures representing processions of tribute-bearers from five nations. The figure grovelling before Shalmaneser II., in the second row of the first face of "the Black Obelisk," has been identified by Professor Lyon as that of Jehu himself. The Jewish cast of features

<sup>1</sup> Chap. xx. 29, 30.

<sup>2</sup> *Ibid.* verses 31-34.

<sup>3</sup> Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities in the British Museum*, p. 25. This victory is not recorded in the Old Testament, which Professor Sayce regards "merely as a fragment of ancient oriental literature." "Other fragments," he says, "are being exhumed from the mounds of Egypt, Assyria, and Babylonia."—*The Higher Critics and the Monuments*, chap. i. p. 26.

<sup>4</sup> "Omri, the King of Israel, oppressed Moab many days."—Inscription on the "Moabite Stone."

<sup>5</sup> M. Ragozin's *Story of Assyria*, in *The Story of the Nations*, § vi. pp. 183, 207.

<sup>6</sup> 1 Kings xix: 15, 17; 2 Kings viii. 8, 9, 12, 13, 15, 28, 29; ix: 14, 15; xii. 17, 18; xiii. 3, 22, 24, 25; 2 Chron. xxii. 5, 6; Amos i: 4.

of some of the tribute-bearers will be recognized at a glance by any one who inspects the Obelisk, which will be found in the Nimrûd Central Saloon, at the British Museum.<sup>1</sup> The fall of the Israelitish Monarchy was due to the Holy Land being a barrier between Assyria and Egypt. Shalmaneser IV., King of Assyria, was anxious to sweep away this barrier. The way had been to some extent prepared for him by Tiglath Pileser III., King of Assyria, who, in the reign of Pekah, King of Israel, had weakened the Kingdom of Israel by invading it, and carrying off to Assyria the inhabitants of large districts in Northern Palestine, Ijon, Abel-beth-Machaaah, Janoah, Kedesh, Hazor, Gilead, Galilee, and all the Land of Naphtal.<sup>2</sup> Canon Tristram points out<sup>3</sup> that the invasion of Israel by Tiglath Pileser III., and his capture of Gilead, Galilee, and Naphtali, are recorded in the History of his Reign on the exhumed Assyrian Monuments. Pekah, King of Israel, is there also mentioned.<sup>4</sup> Shalmaneser IV. compelled Hoshea (who by conspiring against Pekah, King of Israel, and slaying him, had obtained possession of the Kingdom of Israel)<sup>5</sup> to acknowledge him as Suzerain, and pay him tribute.<sup>6</sup> Notwithstanding this, Hosea, in violation of his engagements to Shalmaneser IV., sent messengers to Sabakah,<sup>7</sup> the first King of the twenty-fifth (or Ethiopian) Dynasty of Egypt, entreating him to take the Kingdom of Israel under his protection. Sabakah consented to do so.<sup>8</sup> Thereupon Shalmaneser IV. besieged Hoshea's Capital, Samaria, B.C. 723. Sabakah had not the courage to fulfil his promises to Hoshea. Meanwhile,

<sup>1</sup> Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities at the British Museum*, p. 25, and Plate ii. M. Ragozin's *Story of Assyria*, in *The Story of the Nations*, § vi. pp. 188, 189, 192, 193.

<sup>2</sup> 2 Kings xv. 29. Most of these places will be seen on the map of Palestine (Old Testament)—*Cambridge Companion to the Bible*, sub fin.

<sup>3</sup> *Incidents in Bible History chiselled on Ancient Monuments*, pp. 24, 26.

<sup>4</sup> Also, Menahem, King of Israel, and Ahaz, King of Judah.—Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities*, pp. 6, 25, 52.

<sup>5</sup> 2 Kings xv. 30.

<sup>6</sup> *Ibid.* xvii. 3 (B.C. 727). Euphemistically called, "give him presents."<sup>12</sup>

<sup>7</sup> The "So" of 2 Kings xvii. 4.

<sup>8</sup> Professor Rawlinson's *Ancient Egypt*, in *The Story of the Nations*, § xx. p. 325.

Shalmaneser IV. died, B.C. 722. His valiant son and successor, Sargon, the principal hero of the cuneiform Inscriptions, continued the siege of Samaria; but the stout resistance offered by the Israelite Capital drew forth no corresponding effort on the part of Egypt; and in B.C. 721 Hoshea, left to his own resources, unaided, was obliged to succumb to the might of the Assyrian Empire. Samaria fell: and Sargon, to use the expressive phrase of the Sacred Narrative, 'carried *Israel* away into Assyria.'<sup>1</sup>

"Let us now turn to the Kingdom of Judah. I may say, by way of preface to this branch of the subject, that the reign of Ahaz, King of Judah, the contemporary of Hoshea, King of Israel,<sup>2</sup> is peculiarly interesting, because it was to him, as the Prophet Isaiah informs us,<sup>3</sup> that the 'sign' of the birth of a Virgin's Son, whose name should be called 'Immanuel,' was given by Jehovah. In a cuneiform Inscription, which will be found in the 'Nineveh Gallery,' at the British Museum, and which records the conquests of Tiglath Pileser III., King of Assyria, the name of 'Ahaz, King of Judah,' will be found amongst those of the tributary Kings.<sup>4</sup> This is in entire accordance with the History of the reign of King Ahaz, in the Bible.<sup>5</sup> Esarhaddon, son of Sennacherib, encouraged by his military successes and by the troubled state of Judaea under Manasseh, its cruel and idolatrous King, as well as by the advanced stage of Tirhakah, the third King of the twenty-fifth (or Ethiopian) Dynasty of Egypt, resumed the designs upon Egypt, which his forefathers had entertained; and, to accomplish his object, he swept Manasseh from his path, seizing him and carrying him captive to Babylon, bound in chains.<sup>6</sup> Esarhaddon seems, about this time, B.C. 676, to have 'brought up' to Jerusalem the ancestors of the men, who, 140 years later,<sup>7</sup> obstructed the rebuilding of the Temple by the Jews.<sup>8</sup>

<sup>1</sup> 2 Kings xvii. 3-6; xviii. 9-12; Professor Rawlinson's *Ancient Egypt*, in *The Story of the Nations*, § xx. pp. 324-326.

<sup>2</sup> 2 Kings xviii. 1.

<sup>3</sup> Isa. vii. 10-14.

<sup>4</sup> Dr. Wallis-Budge's *Guide to the Babylonian and Assyrian Antiquities at the British Museum*, p. 52. (Table-case D, No. 41.)

<sup>5</sup> 2 Kings xvi.; 2 Chron. xxviii.

<sup>6</sup> 2 Chron. xxxiii. 11; Professor Rawlinson's *Ancient Egypt*, in *The Story of the Nations*, § xxi. pp. 331, 332.

<sup>7</sup> B.C. 676-B.C. 534.

<sup>8</sup> See Ezra iv. 1, 2:—"Now when the adversaries of Judah and Benjamin heard that the Children of the Captivity builded the temple

Esarhaddon took the bold resolution, after proceeding southward, along the seacoast of Palestine, of crossing the Desert, so as to outflank Tirhakah's Army—(which was encamped at Pelusium),—reaching Pithom, and attacking Memphis. Tirhakah, however, interposed his Army by a hasty march across the Eastern Delta, between Esarhaddon's Army and Memphis. A great battle was fought at the place now called Tel-el-Kebir," and the forces of Tirhakah were as completely defeated by Esarhaddon, as those of Arabi Pashi were subsequently defeated on the same spot, by Viscount Wolseley. Esarhaddon, after this decisive victory, marched straight upon Memphis, besieged and took it, and sacked it.<sup>1</sup> He then advanced along the Valley of the Nile, and besieged and captured Thebes. All Egypt was overrun by the Assyrian forces from the Mediterranean to the First Cataract.<sup>2</sup> In the reign of the good King Josiah, B.C. 610, Egypt was the aggressor. Pharaoh-Necho, King of Egypt, told Josiah to stand aside, and let him advance to the Euphrates against Nabopolassar, King of Babylon. Josiah doggedly refused; and took up a strong position, near Megiddo, on the southern verge of the great Plain of Esdraelon. The Jewish Army was utterly defeated; and Pharaoh-Necho, having swept this obstacle from his path, continued his triumphant march to the Euphrates.<sup>3</sup> The whole country submitted to him; and he returned, covered with glory, to Egypt, carrying thither Jehoahaz, the second son of Josiah, whom the people had made King of Judah, in succession to Josiah, and placing Jehoiakim, the eldest son of Josiah, on the Throne of Judah, as a tributary Monarch.<sup>4</sup> The aggressive policy, however, of Pharaoh-

unto the Lord God of Israel, then they came to Zerubbabel, and the chief of the fathers, and said unto them, 'Let us build with you; for we seek your God, as ye do; and we do sacrifice to Him, since the days of Esarhaddon, King of Assyria, which brought us up hither.'<sup>22</sup>

<sup>1</sup> Professor Rawlinson's *Ancient Egypt*, in the *Story of the Nations*, § xxi. pp. 332-334.

<sup>2</sup> On the tablet-fragments at the British Museum is sculptured an account of "Esarhaddon's Egyptian Campaign," by his son, Assurbanipal.—Dr. Wallis-Budge's *History of Esarhaddon*, p. 111. It is very brief; and more space is given to what Dr. Wallis-Budge calls the son's successes in Egypt, when it rebelled against the Assyrian yoke.

<sup>3</sup> 2 Kings xxiii. 29, 30; 2 Chron. xxxv. 20-24; Professor Rawlinson's *Ancient Egypt*, in *The Story of the Nations*, § xxii. p. 357.

<sup>4</sup> 2 Kings xxiii. 30-34; 2 Chron. xxxvi. 1-4; Professor Rawlinson's *Ancient Egypt*, in *The Story of the Nations*, § xxii. p. 358.



Necho brought about his ruin. In B.C. 605 he marched again to the Euphrates, this time unopposed by a Jewish Army, and encountered the famous Nebuchadnezzar,<sup>1</sup> son of Nabopolassar, King of Babylon at Carchemish, the great centre of trade between Nineveh and the West, and the place where the Euphrates was crossed.<sup>2</sup> Pharaoh-Necho suffered a terrible defeat, described in a splendid piece of word-painting by Jeremiah.<sup>3</sup> The effect of this crushing catastrophe on Pharaoh-Necho is well depicted in 2 Kings xxiv. 7:—‘And the King of Egypt came not again any more out of his Land, for the King of Babylon had taken, from the River of Egypt unto the River Euphrates, all that pertained to the King of Egypt.’ The further illustration, which I am about to give you, of the unfortunate position, of the Holy Land, as a ‘buffer’ State, shows that it involved Jerusalem in destruction, and led directly to the Babylonish Captivity. In B.C. 588 Pharaoh-Hophra,<sup>4</sup> the successor of Pharaoh-Necho, concluded a treaty with Zedekiah, whom Nebuchadnezzar II., now King of Babylon, had made King of Judah. Pharaoh-Hophra promised Zedekiah assistance if he joined with him against the Chaldeans; this Zedekiah foolishly consented to do.<sup>5</sup> When Nebuchadnezzar II. besieged Jerusalem, Pharaoh-Hophra marched an Army into Palestine to the relief of Zedekiah, which so alarmed the Chaldeans that they raised the siege.<sup>6</sup> But Egypt recoiled before Babylon; and Zedekiah was left to defend himself. The siege was resumed by Nebuchadnezzar II. against his rebellious vassal. Jerusalem fell, B.C. 586. Zedekiah was taken captive with the remnant of his people; his sons were slain before his eyes, and his eyes were then put out,<sup>7</sup> in true

<sup>1</sup> The spelling of Jeremiah and Ezekiel, “Nebuchadrezzar,” is considered the more correct.

<sup>2</sup> *Ancient History from the Monuments*, by the late George Smith, of the department of Oriental Antiquities at the British Museum, edited by Professor Sayce, twelfth thousand (S.P.C.K.), p. 202.

<sup>3</sup> Chap. xlv. ; Professor Rawlinson’s *Ancient Egypt*, in *The Story of the Nations*, chap. xxii. pp. 358, 359, gives the Hymn of Victory in poetical garb.

<sup>4</sup> Mentioned Jer. xlv. 30. Better known in Egyptian history as “Apries.”

<sup>5</sup> See Professor Rawlinson’s *Ancient Egypt*, in *The Story of the Nations*, § xxiii. pp. 262, 263.

<sup>6</sup> Jer. xxxvii. 5.

<sup>7</sup> 2 Kings xxiv. 20 ; xxv. 1-7 ; Jer. xxxix. 7 ; lii. 11 :



Oriental fashion.<sup>1</sup> The Divine purpose, as foretold by the Prophets,<sup>2</sup> was accomplished: 'I will stretch over Jerusalem the line of Samaria.' "

Mabel thanked Mr. Winterton-Wide very heartily for complying with her request.

"The wholesale deportations which you have described," said Everard, "must have had some politic object."

"The object of the wholesale deportations to Assyria, at all events, was a *general fusion of races*. Thousands of women were deported, who, subsequently, settled down quietly in their new homes. They married natives of the country; and the offspring of these mixed marriages became loyal subjects of the Kings of Assyria. Brought at length under a regular system of Government, protected against external danger and internal discord by a well-disciplined soldiery, and enjoying a peace and security they had rarely known in the days of their independence, the new settlers became accustomed to feel themselves integral portions of One Great Empire. Under the Assyrian system the exiled population were treated as colonists, not as serfs or slaves. It is interesting to find Israelites appearing as *free citizens of Assyria*. Some of them rose to positions of trust in the Empire; and one actually became Governor of a City.<sup>3</sup> The sculptures throw much light on this subject. They show us many scenes of women, with their household goods, and flocks and herds, proceeding tranquilly to Assyria, riding on asses, or drawn by their own teams of ploughing oxen, while the men are proceeding on foot, entirely free from fetters. The procession is invariably escorted by Assyrian Warriors; but this was more for protection against the wild tribes of the Desert than anything else. The system of deportation to Assyria produced the happiest results."<sup>4</sup>

<sup>1</sup> See a picture of a King putting out, with his spear, the eyes of a prisoner whose head he holds steady by a *bridle* attached to a ring passing through the prisoner's *lips*, drawn by Faucher-Gudin (from Layard's *Nineveh*) in *The Passing of the Empires* (S.P.C.K.), chap. v. p. 546. Compare 2 Kings xix. 28:—"I will put my *bridle* in thy lips, and turn thee back."

<sup>2</sup> 2 Kings xxi. 13.

<sup>3</sup> *The Chaldean Account of Genesis*, by the late George Smith, of the British Museum, chap. xvii. p. 297; Professor Sayce's *Babylonian and Assyrian Manners and Customs*, chap. iv. pp. 68, 80, 81.

<sup>4</sup> The Rev. Dr. Green's *Pictures from Bible Lands* (Religious Tract

"The Israelites," said Everard, "had not the same attachment to Samaria that the Jews had to Jerusalem."

"Samaria was only founded B.C. 929, by Omri, King of Israel,"<sup>1</sup> said Mr. Winterton-Wide; "whereas Jerusalem was an Ancient City, when it was captured by David, B.C. 1045. Salem, of which Melchizedek was King,<sup>2</sup> is identified by Josephus,<sup>3</sup> the Jewish Historian, with Jerusalem, a view which that learned writer, the Rev. George Williams, confirms.<sup>4</sup> This carries us back to B.C. 2000! The magnet which, more than anything else attracted the Jews, was the Temple of Solomon,<sup>5</sup> and, when it was destroyed, B.C. 586, the one topic of supreme interest to them was the prospect of rebuilding it. Professor Wellhausen, one of the Higher Critics, powerfully contrasts the absorption of Israel with the patriotic maintenance of the individuality of the Jews<sup>6</sup>:—"The exiled Israelites were absorbed by the surrounding heathenism, without leaving a trace behind them, while the population of Judah, who had the benefit of a hundred years respite,<sup>7</sup> held their faith fast during a period of Babylonian Exile, and, by means of it, were able to maintain their own individuality afterwards."

"The intense love of the Jews for Jerusalem," said Mabel, "is beautifully portrayed in that exquisite Idyll, the 137th Psalm."

"Dr. Perowne, the Bishop of Worcester,"<sup>8</sup> observed Mr. Winterton-Wide, "says<sup>9</sup> that the 137th Psalm 'is a wonderful

Society), pp. 161-164; M. Ragozin's *Story of Assyria*, § vii. pp. 220-222; viii. pp. 247-249; Professor Maspero's *Passing of the Empires*, chap. iii. p. 39; and chap. v. p. 547 (S.P.C.K.); Layard's *Nineveh*, ii., Plate 35.

<sup>1</sup> 1 Kings xvi. 24. On the Black Obelisk Samaria is described as "Beth-Omri" (Canon Tristram). *Vide supra*.

<sup>2</sup> Gen. xiv. 18.

<sup>3</sup> *Antiquities of the Jews*, book i. chap. x. § 2: "They afterwards called Salem, Jerusalem."

<sup>4</sup> *The Holy City*, chap. i. pp. 1, 2. See also Psalm lxxvi. 2:—"In Salem, also, is His Tabernacle, and His Dwelling-place in Zion."

<sup>5</sup> See Professor Sayce's *Babylonian and Assyrian Manners and Customs*, chap. iv. p. 81:—"The Tribes of Northern Israel had no memories of a Temple, and its Services, to prevent them from being absorbed."

<sup>6</sup> *History of Israel and Judah*, chap. vi. p. 93. Compare Professor Sayce's *Babylonian and Assyrian Manners and Customs*, chap. iv. pp. 80, 81.

<sup>7</sup> 133 years. B.C. 721 to B.C. 588.

<sup>8</sup> Father of the conductor of the Cruise.

<sup>9</sup> *The Book of Psalms*, vol. ii. pp. 430, 431.

mixture of soft melancholy and fiery patriotism.' It was specially adapted for use in the Second Temple."

"The Liturgical character of the Psalms," said Everard, "explains their universality, and justifies the large use made of them in the Christian Church."<sup>1</sup>

"They are a Manual of Devotion," said Mr. Winterton-Wide, "for the Church in *all* ages, and *both* dispensations."

"The Prayer-Book Version of the Psalm that you alluded to just now," said Everard, turning to Mabel, "is the one which is the most familiar to us. The 'soft melancholy,' which we feel at leaving the Holy City behind us, is well reflected in that Psalm—at least in the opening stanzas. Will you kindly repeat them?"

Mabel coloured slightly, and repeated the first six verses:—

"By the waters of Babylon<sup>2</sup> we sat down and wept,  
When we remembered thee, O Sion!  
As for our harps, we hanged them up,  
Upon the trees<sup>3</sup> that are therein.  
For they that led us away captive, required of us then a song  
And melody in our heaviness.  
Sing us one of the songs of Sion!  
How shall we sing the LORD's song  
In a strange Land?  
If I forget thee, O Jerusalem!  
Let my right hand forget her cunning—  
If I do not remember thee,  
Let my tongue cleave to the roof of my mouth;  
Yea, if I prefer not Jerusalem (above my chiefest joy)."<sup>4</sup>

A subdued murmur of applause went round the compartment.

The train had now reached Tanta, and the male passengers enjoyed the luxury of stretching their legs on the platform.

<sup>1</sup> *The Old Testament in the Jewish Church*, by Professor Robertson-Smith, Lecture vii. p. 191.

<sup>2</sup> In the Hebrew, "Babel."

<sup>3</sup> Willows, A.V.

<sup>4</sup> The last four words are taken from the Bishop of Worcester's translation, as they give more point to the inspired poem, than the words "in my mirth." (See also, the A.V.)

## The Higher Critics, and "The Impregnable Rock of Holy Scripture."

AS soon as Mr. Winterton-Wide had resumed his seat, Florence Gordon, addressing him, said :—

"You have alluded to 'the Higher Critics.' What is 'the Higher Criticism?' "

"I cannot do better, Miss Gordon," he replied, "than answer you in the language of one of 'the Higher Critics,' Professor Robertson-Smith, which I will read to you from my note book :—

" 'The class of questions affecting *the composition*, the editing, and the collection of the Sacred Books form the subject of the branch of Critical Science, which is usually distinguished from the Verbal Criticism of the text,' by the name of 'the Higher,' or 'Historical, Criticism.' "

"The leading Higher Critic, and the Oracle of the *English* 'Higher Critics,' is the *Dutch* Theologian, Professor Kuenen." <sup>3</sup>

"Of whom," said Everard, "Professor Green well says <sup>4</sup> that 'he produces *Histories*, which have positively no basis whatever, but his own exuberant fancy.' "

"Such, for example," said Mr. Winterton-Wide, "as the History of the Elohist and Jahvist, mythological personages, who, like cinematographic figures, bob mechanically up and

<sup>1</sup> "Textual Criticism" is "the Lower Criticism."—Professor Sayce's *Higher Critics and the Monuments*, chap. i. p. 53.

<sup>2</sup> *The Old Testament in the Jewish Church*, by Professor Robertson-Smith, Lecture iv. p. 90.

<sup>3</sup> "The unexampled arbitrariness of Neologian Criticism" is well illustrated by this writer.

<sup>4</sup> *Moses and the Prophets*, p. 47; *Professor Robertson-Smith and the Pentateuch*, p. 7.

down his pages, and those of his promising pupil, Professor Driver ! ”

A hearty laugh rang round the Compartment at this sally.

“ When a Higher Critic in Holland or Germany,” continued Mr. Winterton-Wide, “ thinks he has chopped up ‘ the Impregnable Rock of Holy Scripture ’<sup>1</sup> into little bits, he cannot refrain from raising (like his friend the Infidel) a shrill note of triumph ; but the Higher Critic in England, when he thinks he has chopped up ‘ the Impregnable Rock of Holy Scripture ’ into little bits, crosses his hands meekly in front of him, and nauseates you with his smug sanctimoniousness. ‘ It is not the case that his critical conclusions are in conflict with Christian Creeds, or the Articles of the Christian Faith.’ O no ! Not at all ! ‘ They do not touch either the authority or the INSPIRATION of the Scriptures of the Old Testament.’<sup>2</sup> Professor Robertson-Smith congratulates Professor Kuenen on his ‘ unrivalled sagacity and patience in this kind of research,’<sup>3</sup> i.e. in chopping up the Old Testament—at all events, the Pentateuch—into little bits, and rejecting, as an interpolation, whatever he could not bend to his purpose.”<sup>4</sup>

“ The only part of the Pentateuch,” said Everard, “ which the Higher Critics have not essayed to chop up into little bits is the Book of Deuteronomy. ‘ The main part of the Book,’ says Professor Driver,<sup>5</sup> ‘ is pervaded throughout by a single purpose, and bears the marks of being *the work of a single writer*.’ ”

“ Professor Binnie,” said Mr. Winterton-Wide, “ is very amusing in his breezy badinage of the Higher Critics.” (Reads): “ ‘ I do not know,’ he says,<sup>6</sup> ‘ in all Literary History, anything that approaches the amazing confidence with which the Critics

<sup>1</sup> This phrase is Mr. Gladstone’s.

<sup>2</sup> *Introduction to the Literature of the Old Testament*, by S. R. Driver, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. Preface, pp. viii. and ix. Dr. Ginsburg does not accept this “ chopping up ” process of “ the Higher Critics.”

<sup>3</sup> *The Old Testament in the Jewish Church*, Lecture xiii. p. 419.

<sup>4</sup> Professor Green’s *Hebrew Feasts*, v. p. 169.

<sup>5</sup> *Introduction to the Literature of the Old Testament*, § 5, p. 71. (So Professor Green, p. 19 of his essay on *Professor Robertson-Smith*.)

<sup>6</sup> *The Proposed Reconstruction of Old Testament History*, third Edition, by William Binnie, D.D., Professor of Church History and Pastoral Theology in the Free Church College, Aberdeen, p. 19. Dr. Ginsburg endorses this view.

parcel out the Pentateuch among half a dozen or a dozen writers, and assign to each his share. Every one of the Critics habitually writes as if Q and E, and all the rest, had been *personal acquaintances of his*, and had informed him confidentially as to their views and motives; and as if he had been permitted to *look over the shoulder of the Final Editor*, when all the documents were being fused into one.<sup>1</sup> There is not time to deal exhaustively with the subject; I will only remark, in passing, that such eminent Critics as Frederick Ranke, Hengstenberg, Havernick, Drechsler, Welte, Baumgarten, Kurth, F. W. Schultz, Oehler, Keil, and Bachmann, accept the Historical Testimony of the Pentateuch as unquestionably true; and I will give you samples of the way in which many of the Higher Critics are mutually destructive of one another; of their false charges of forgery against the Priests and Scribes, and of the Esoteric Religion of the Hebrews, which they utterly ignore."

"That will be very interesting," said Mabel.

"I have always understood," said Everard, "that the Higher Critics are guilty of the logical fallacy of '*Petitio Principii*,' commonly called 'begging the question.'"<sup>2</sup>

"That is so," said Mr. Winterton-Wide; "but they give you copious references to the German Neologists, many of whom no one has taken the trouble of translating. The *composition* of the Book of Deuteronomy is thus described by Professor Kuenen:—'When Josiah had ascended the Throne a new Law Book was drawn up, which, nearly in its original form, is preserved to us in the Book of Deuteronomy.'<sup>3</sup> Laws existing already were introduced into it;<sup>4</sup> but most of

<sup>1</sup> "The process" [of fusion] "is somewhat difficult to follow!"—Professor Robertson-Smith's *Old Testament in the Jewish Church*, Lecture xi. p. 328.

<sup>2</sup> "The method pursued is to assume—(on grounds not fully stated, but which have satisfied the author)—the conclusion to be established."<sup>1</sup>—*Introduction to the Literature of the Old Testament*, by Professor Driver, Preface, p. iv. "The fact that we have, in Gen. i.–xi. a narrative compiled from two or more sources is now so generally recognized that there is no need here for any preliminary discussion on the subject."—Professor Ryle's *Canon of the Old Testament*, chap. i. p. 2.

<sup>3</sup> Citing Deut. iv. 44.

<sup>4</sup> "Different ordinances in Deut. xii. ff. are parallel with the prescriptions of the Book of the Covenant" [Exod. xxi.–xxiii.]. In Deut. xxi.–xxv., also, older laws are incorporated."—Note by Kuenen, p. 11, *Five Books of Moses*.



the Ordinances were new. These prescriptions were put into the mouth of Moses himself. But it was not enough to *compose* such a Law Book ; it was further necessary that it should be confirmed and introduced by the King. This was done in the eighteenth year of Josiah's reign, 620 B.C. We read (2 Kings xxii. xxiii.) that the High Priest, Hilkiah, found the Book of the Law, *as if by accident*, in the Temple ; read it to the King's Secretary, Shaphan, and so brought about that Josiah himself became acquainted with it. We find it difficult, however, to believe that the discovery was accidental ; it was the execution of a *plan formed beforehand*, to which Hilkiah himself could not have been a stranger. We, of course, strongly disapprove of such a DECEPTION, though it is called (?) 'a pious deception.' (Sensation.)

" 'Josiah recognizes the Book of the Law as Jahveh's Will, binds the people, in a solemn Assembly at Jerusalem, to submit to its prescriptions, and carries them out himself, without hesitation and without mercy.'

"The passage," continued Mr. Winterton-Wide, "which I have read to you is taken from Professor Kuenen's 'Lecture on the Five Books of Moses.'<sup>1</sup> I will now read to you a quotation<sup>2</sup> from his 'Historico-Critical Inquiry into the Origin and *Composition* of the Hexateuch.'<sup>3</sup> 'If this be so, there is no room for doubt that the Book of Deuteronomy was *written* with a view to the use which Hilkiah made of it. It was *not by accident*, but in accordance with the Writer's *deliberate purpose*, that it became the foundation and the norm of Josiah's Reformation.'<sup>4</sup> (Sensation.)

"Professor Ryle,"<sup>5</sup> continued Mr. Winterton-Wide, "although a 'Higher Critic,' says<sup>6</sup> (Reads):—'The discovery of the Book of the Law by Hilkiah was *quite accidental*' ; and he adds :—'The whole narrative, so graphically told by one who was possibly a Contemporary of the events he describes,<sup>6</sup> breathes the conviction that the homage paid to the

<sup>1</sup> Pp. 17, 18, 23, 24, 25.

<sup>2</sup> § xii. pp. 214, 215.

<sup>3</sup> I.e. Pentateuch and Joshua.

<sup>4</sup> Now Bishop of Exeter.

<sup>5</sup> *The Canon of the Old Testament*, second Edition, chap. i. p. 48.

<sup>6</sup> The kings had annalists ("recorders") of their Reigns, who, without being, in every case, prophets, narrated in chronological order, the events which occurred.—1 Kings iv. 3 ; 2 Kings xviii. 18, 37 ; 2 Chron. xxxiv. 8. See Professor Driver's *Introduction to the Literature of the Old Testament*, chap. ii. § 3, p. 187.

Book was nothing more than its just due.'” (Applause.) “Professor Keil and Professor Delitzsch, in their *Biblical Commentary on the Old Testament*,<sup>1</sup> denounce Kuenen’s insinuations as ‘a wilful perversion of the Words of Scripture.’” (Applause.) “Professor Robertson-Smith repudiates, with energy, Professor Kuenen’s insinuations”: (Reads.)

“‘A comparison of Deut. xviii. with 2 Kings xxiii. 8, effectually disproves the idea of some Critics that the Deuteronomic Code was a Forgery of the Temple Priests, or of their head, the High Priest, Hilkiah. The proposal to give the Levites of the provinces, that is, the Priests of the local Sanctuaries, equal priestly rights at Jerusalem, could not commend itself to the Temple Hierarchy. And, in this point, Josiah was not able to carry out the Ordinances of the Book. The Priests who were brought up to Jerusalem received support from the Temple dues, but were not permitted to minister at the altar. This proves that *the Code did not emanate from Hilkiah and the Zadokite Priests*, whose class-interests were strong enough to frustrate the Law, which, on the theory of a Forgery, was their own work.’”<sup>2</sup>

“Professor Robertson-Smith says that ‘there is more of Christ in the Psalms and Prophets than in the Pentateuch.’”<sup>3</sup> I am not so certain of this. When ‘by one man sin entered the world, and death by sin,’<sup>4</sup> the gladsome promise of a Redeemer came to our first parents, in the Garden of Eden, direct from God.<sup>5</sup> The promise was renewed to faithful Abraham: ‘In thy seed shall all the Nations of the earth be blessed.’<sup>6</sup> Jesus Himself says: ‘I, Jesus, am the Bright and Morning Star,’<sup>7</sup> in allusion to the Prophecy in Numbers:<sup>8</sup> ‘There shall come a Star out of Jacob.’ ‘And a Sceptre shall rise out of Israel.’<sup>9</sup> ‘Behold your King.’<sup>10</sup> ‘On His Head

<sup>1</sup> Vol. i. § 3, p. 17.

<sup>2</sup> *The Old Testament in the Jewish Church*, Lecture xii. p. 363; Lecture ix. p. 257.

<sup>3</sup> *The Old Testament in the Jewish Church*, Lecture vi. p. 161.

<sup>4</sup> Rom. v. 12.

<sup>5</sup> “And I will put enmity between thee” (Satan) “and the woman” (Eve), “and between thy seed and her seed” (Christ). “*It shall bruise thy head*” (resurrection) “and thou shalt bruise his heel” (crucifixion).—Gen. iii. 15.

<sup>6</sup> Gen. xxii. 18; Acts. iii. 22; Gal. iii. 8, 9, 16.

<sup>7</sup> Rev. xxii. 16.

<sup>8</sup> Num. xxiv. 17.

<sup>9</sup> *Ibid.*; Heb. i. 8.

<sup>10</sup> St. John xix. 14.

were many Crowns, and on His Vesture and on His Thigh a name written, King of Kings.' <sup>1</sup> In the Book of Deuteronomy we read: 'And the Lord said unto Moses: I will raise them up a Prophet from among their brethren, like unto thee.' <sup>2</sup> 'Of a truth this is the Prophet.' <sup>3</sup> 'This is Jesus, the Prophet of Nazareth, of Galilee.' <sup>4</sup> The Pentateuch literally teems with types and symbols of Christ. Its 'Christology' is a most interesting study. The Priesthood of Melchizedek, mentioned in Genesis, <sup>5</sup> is set out in Hebrews <sup>6</sup> as a type of Christ. Melchizedek united the Offices of King and Priest. So does Christ. The Levitical Priests were many. Christ, like Melchizedek, stands out alone. The Levitical Priesthood passed away. Not so the Eternal Priesthood of Christ: 'Thou art a Priest *for ever*, after the Order of Melchizedek.' <sup>7</sup> He 'needeth not daily,' like the Levitical Priesthood, 'to offer up sacrifice; this He did once, when He offered up Himself.' <sup>8</sup> As our Saviour is also a 'Great High Priest,' <sup>9</sup> who has entered into the Heavens, there to make intercession for us, <sup>10</sup> He is compared to the High Priest of the Mosaic Dispensation, who entered once a year into the Holy of Holies, on the Great Day of Atonement, to make intercession for the people. <sup>11</sup> The scapegoat <sup>12</sup> was a type of Christ, who 'Himself bare our sins in His Own Body.' <sup>13</sup> 'The Lord hath lain on Him the iniquity of us all.' <sup>14</sup> The Rock, in Horeb, <sup>15</sup> was a type of Christ. 'That Rock was Christ.' <sup>16</sup> The Living Waters which flowed from it were also a type of Christ. <sup>17</sup> The Paschal Lamb was a type of Christ, 'a male,' 'without blemish.' <sup>18</sup> 'Christ offered Himself, without spot, to God.' <sup>19</sup> 'Ye were redeemed by the

<sup>1</sup> Rev. xix. 12, 16; Heb. i. 8.

<sup>2</sup> Deut. xviii. 18 (see verse 15). Compare Heb. iii. 1-6, and Acts iii. 22.

<sup>3</sup> St. John vii. 40.

<sup>4</sup> St. Matt. xxi. 11. Compare the answer of St. John the Baptist, "Art Thou that Prophet?" and He answered, "No."—St. John i. 21.

<sup>5</sup> Gen. xiv. 18-20.

<sup>6</sup> See chapters v., vii., viii.

<sup>7</sup> Psalm cx. 4; Heb. vii. 21, etc.

<sup>8</sup> Heb. vii. 27: The original Greek word, "ephapax," translated "once" in the A.V., is rightly rendered "once-for-all," in the R.V.

<sup>9</sup> Heb. iii. 1; iv. 14; vii. 26, 28; x. 21.

<sup>10</sup> Heb. iv. 14; ix. 12; 1 John ii. 1-3.

<sup>11</sup> Lev. xvi. 26-32.

<sup>12</sup> Lev. xvi. 8-10, 20-22.

<sup>13</sup> 1 Peter ii. 24; compare Heb. ix. 28.

<sup>14</sup> Isa. liii. 6, 11, 12.

<sup>15</sup> Exod. xvii. 6; Num. xx. 8-11.

<sup>16</sup> 1 Cor. x. 4.

<sup>17</sup> St. John vii. 38.

<sup>18</sup> Exod. xii. 5; Lev. i. 3; xxii. 19-21.

<sup>19</sup> Heb. ix. 14.

Precious Blood of Christ, as of a Lamb, without blemish, and without spot.' <sup>1</sup> 'Christ, our Passover, is sacrificed for us.' <sup>2</sup> The Law clearly 'had a shadow of good things to come.' <sup>3</sup> (Applause.) "I quite agree, however, with Professor Robertson-Smith, <sup>4</sup> that 'no Christian can, for a moment, accept the Jewish view of the pre-eminence of the Law' over the rest of the Old Testament. Our Lord treated 'the Law and the Prophets' on a footing of perfect equality: 'If they hear not *Moses and the Prophets*, neither will they be persuaded, though one rose from the dead.' <sup>5</sup> Moses and Elijah, the former representing the Law, the latter the Prophets, appeared as equals in every respect on the Mount of Transfiguration. <sup>6</sup> But the undoubted fact that the Jews gave to the Pentateuch a 'pre-eminence,' to which it was not entitled (at least, from a Christian standpoint), is no reason why we should accept Professor Robertson-Smith's theory that the Law of Moses was non-existent in writing till the Jewish Exiles 'sat down and wept' by 'the Waters of Babylon!' Neither is the equally undoubted fact that the Jews, <sup>7</sup> before Ezra, failed to realize that it was their bounden duty to carry out, in its minutest details, the Law of Moses, a reason for believing that Ezra was the first person to introduce it to their notice." (Applause.)

"Professor Robertson-Smith," continued Mr. Winterton-Wide, "rejects, we have seen, as utterly baseless and absurd, Professor Kuenen's charge of Forgery against Hilkiah and the Zadokite Priests; but he himself brings an equally baseless and absurd charge against Ezra, and the Scribes at Babylon."

"He seems determined to vindicate Mrs. Oliphant's opinion, <sup>8</sup> that 'the Critics conceive the Jewish Religion to have been instituted in an elaborate system of pious fraud,' broke in Mabel, bitterly.

"The passage to which I wish to call your attention,"

<sup>1</sup> 1 Peter i. 19.

<sup>2</sup> 1 Cor. v. 7; Heb. x. 10-14.

<sup>3</sup> Heb. x. 1.

<sup>4</sup> *The Old Testament in the Jewish Church*, Lecture vi. p. 162.

<sup>5</sup> St. Luke xvi. 27-31.

<sup>6</sup> St. Matt. xvii. 1-8; St. Mark ix. 2-8; St. Luke ix. 28-36.

<sup>7</sup> "This sketch of the popular religion of Israel is mainly drawn from the Northern Kingdom."—*The Old Testament in the Jewish Church*, Lecture viii. p. 244.

<sup>8</sup> *Jerusalem, its History and its Hope*, part ii. chap. ii. p. 248.

said Mr. Winterton-Wide, "is as follows :<sup>1</sup> (Reads.) 'The supposed Mosaic Ordinances and the Narratives that go with them, are unknown to the History and the Prophets before Ezra. The Priestly recasting of the Origins of Israel<sup>2</sup> is not History, but Haggada ;<sup>3</sup> therefore, we must not go to the Priestly Literature for historical information, but only to understand THE INSTITUTIONS, WHICH WERE DE- VISED SOME LITTLE TIME BEFORE EZRA'S RE- FORMATION, and actually put in force at that Reformation, as the *necessary* and efficient means of preserving the little community from being swallowed up in the surrounding Heathenism?' This is a distinct charge of manufacturing pseudo-Institutions, in the name of Moses, and palming them off upon the people, by means of forged documents, on the Jesuitical pretext that 'the end justifies the means.'

"It is as bad as anything of Kuenen's!" exclaimed Everard, amid murmurs of assent.

"And it is rendered worse," said Mr. Winterton-Wide, "by Professor Robertson-Smith's statement that 'there can be no doubt that the Law, which was in Ezra's hands,<sup>4</sup> was, practically, identical with our present Pentateuch.'<sup>5</sup> The whole of it, therefore, must have been manufactured at Babylon, and not merely the Book of Deuteronomy or the Levitical Code. The Jewish tradition that Ezra was inspired to dictate, from memory, all the twenty-four (or twenty-two) Books of the Hebrew Canon,<sup>6</sup> seems to me more reasonable than the view of Professor Robertson-Smith, that Ezra enacted the hideous farce of treating a recently-concocted composition 'as the Book of the Law of Moses, and that he palmed off this 'gigantic imposition' on an 'ultra-Conservative,' and shrewd people; and that it was accepted by them, at once, as the Law observed by their fathers, though hitherto unknown to them.'

<sup>1</sup> *The Old Testament in the Jewish Church*, Lecture xiii. p. 420.

<sup>2</sup> This is a favourite phrase of the German Neologists.

<sup>3</sup> "Haggada" was doctrinal and practical admonition, mingled with parable and legend.—*The Old Testament in the Jewish Church*, Lecture iii. p. 44.

<sup>4</sup> Ezra vii. 14, 25.

<sup>5</sup> *The Old Testament in the Jewish Church*, Lecture iii. p. 43; Lecture vi. p. 172. So Wellhausen, *Israel and Judah*, p. 133.

<sup>6</sup> Supposed to have been destroyed.

<sup>7</sup> See Dr. Cunningham-Geikie's *Bible by Modern Light*, "Exile to Malachi," chap. xii. p. 255; and Professor Green's *Professor Robertson-Smith on the Pentateuch*, p. 13.



This view presupposes that there was no Book of the Law of Moses prior to the Destruction of Jerusalem; and is, therefore, dead in the teeth of the view of another Higher Critic, Professor Ryle,<sup>1</sup> that the Book of the Law ‘survived’ that event.<sup>2</sup> Even the Higher Critic, Dillman,<sup>3</sup> who is a great favourite of Professor Driver, and one of the German Higher Critics, from whom he derives his notions, protests against the hypothesis, as irrational, that the Priestly Laws, and those of the ‘Cultus,’ were first committed to writing, or actually first framed, during the Exile, in Babylonia, ‘where no cultus existed.’ The style in which the Laws of Moses are framed and the terms in which they are drawn out, point to *the sojourn in the Wilderness*, prior to the occupation of Canaan, as the time when both the Levitical and the Deuteronomic Codes were produced.<sup>4</sup> ‘It is remarkable,’ says that learned Theologian, Dr. Charles Wright,<sup>5</sup> ‘that so many Laws have been handed down to us, redolent of the air of the Desert, and of the circumstances of Camp Life.’ The standing designation of Canaan is ‘The Land, which the Lord giveth thee to possess it.’<sup>6</sup> The Laws look forward to the time ‘when thou shalt come into the Land, and shalt possess it,’<sup>7</sup> or ‘when the Lord hath cut off these nations and thou succeedest them, and dwellest in their cities,’<sup>8</sup> as the period when they are to go into full operation.<sup>9</sup> The Sanctuary was a ‘moveable’ one, in the first instance.<sup>10</sup> The place of sacrifice, in the future, is ‘the place which Jehovah shall choose, to put His name there.’<sup>11</sup> Israel is contemplated as occupying a camp,<sup>12</sup> and

<sup>1</sup> Now Bishop of Exeter.

<sup>2</sup> *The Canon of the Old Testament*, chap. viii. p. 179.

<sup>3</sup> *Die Bücher Exodus und Leviticus*, für die zweite Auflage, nach Dr. August Knobel, neu bearbeitet von Dr. August Dillmann, Ord. Professor der Theologie in Berlin, Vorwort, p. viii.

<sup>4</sup> Deut. xii. 9.—“Ye are not, as yet, come to the rest, and to the inheritance, which the Lord your God giveth you.”

<sup>5</sup> *Introduction to the Old Testament*, by the Rev. C. H. H. Wright, D.D., late Bampton Lecturer, Oxford, and Donellan Lecturer, Dublin, part ii. chap. x. p. 78.

<sup>6</sup> Deut. xv. 4, 7; xxi. 1, 23.

<sup>7</sup> Deut. xvii. 14. See, also, Lev. xiv. 34; xix. 23; xxv. 2.

<sup>8</sup> Deut. xix. 1.

<sup>9</sup> *Ibid.* xii. 1.

<sup>10</sup> Professor Robertson-Smith’s *Old Testament in the Jewish Church*, Lecture ix. p. 272.

<sup>11</sup> Deut. xii. 5; xiv. 23, etc.

<sup>12</sup> Lev. xiii. 46; xiv. 3; xvii. 3; Num. v. 2, 4; xii. 14, etc.



living in tents.<sup>1</sup> A detailed account is given of the Tabernacle in the Wilderness.”

“The theories both of Professor Kuenen and Professor Robertson-Smith,” said Everard, “involve absurd anachronisms. The Pentateuch enjoins upon the Children of Israel the duty of exterminating the Canaanites,<sup>2</sup> and the Amalekites,<sup>3</sup> who had long disappeared before the time of Josiah, or Ezra. Such an injunction would be as utterly out of date as a Royal Proclamation, enjoining the extermination of bears, or the expulsion of the Danes.”<sup>4</sup>

“The views of Professor Robertson-Smith,” said Mr. Winterton-Wide, “exhibit, also, a *total misconception* of the Law of Moses. Ritual observances, he seems to think, were the only passport to God’s favour, under that Law; and he contrasts the utterances of the Prophets, who plainly say that ritual observances are less esteemed by God than obedience to His Will,<sup>5</sup> with the elaborate system of sacrifices prescribed by the Law of Moses.<sup>6</sup> But Professor Robertson-Smith loses sight of the *Spiritual* side of the Law of Moses. Jesus Himself declared that **ALL THE LAW AND THE PROPHETS** hang upon two commandments, Love of God and Love of one’s neighbour.<sup>7</sup> He sums up the former in the very words of Moses:—‘Thou shalt Love the Lord thy God with all thy heart and with all thy soul.’<sup>8</sup> In another place Moses says:—‘And now, Israel! what doth the Lord thy God require of thee, but to Love the Lord thy God with all thy heart and with all thy soul?’<sup>9</sup> In his dying charge to the Children of Israel, Moses said:—‘If thou shalt return to the Lord thy God, and shalt obey His voice, the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy

<sup>1</sup> Lev. xiv. 8; Deut. xvi. 7. See, as to these points, Professor Green on *Professor Robertson-Smith*, pp. 15, 16.

<sup>2</sup> Deut. xx. 16, 18.

<sup>3</sup> *Ibid.* xxv. 17-19.

<sup>4</sup> See Professor Green, *ubi supra*.

<sup>5</sup> E.g. Isa. i. 11-19: “‘To what purpose is the multitude of your sacrifices unto Me?’ saith the Lord. ‘If ye be willing and obedient, ye shall eat the good of the Land.’” Compare Jer. vii. 22, 23; Hos. vi. 6; viii. 13; Amos v. 21-25; Mal. i. 6-14.

<sup>6</sup> Professor Robertson-Smith’s main thesis is that the Prophets knew nothing of the Book of the Law of Moses, which was first introduced by Ezra. See e.g. Lecture xi. p. 310.

<sup>7</sup> St. Matt. xxiii. 34-40; St. Mark xii. 28-34; St. Luke x. 25-28.

<sup>8</sup> Deut. vi. 5.

<sup>9</sup> Deut. x. 12.

God with all thine heart and with all thy soul, that thou mayest live.' <sup>1</sup> There is an allusion here to Leviticus, <sup>2</sup> where the return of God's favour to Israel is made dependent on their 'confessing their iniquity,' and 'humbling their uncircumcised hearts.' <sup>3</sup> That their hearts still remained uncircumcised, in our Lord's time, is evident from the scathing denunciation which St. Stephen, the Proto-Martyr, hurled at his Jewish persecutors:— 'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.' <sup>4</sup> It is to the attitude of the heart and soul towards God that the Law looks, quite as much as the Prophets." (Applause.)

"Professor Driver shews a just appreciation of the *spiritual* side of the Law of Moses," <sup>5</sup> said Everard. "Professor Robertson-Smith offers a painful contrast to him":—(Reads) "'Duties are to be the spontaneous outcome of a heart penetrated by an all-absorbing sense of personal devotion to God— (with *all* the heart and with *all* the soul <sup>6</sup>),—and prepared to renounce everything inconsistent with loyalty to Him. . . . It was a true instinct which, in later times, selected Deut. vi. 4-9, for daily recitation by every Israelite <sup>7</sup>; and it is at once intelligible that our Lord should have pointed to the same text, both as the first Commandment of all, <sup>8</sup> and as embodying the primary condition for the inheritance of Eternal Life.' " <sup>9</sup> (Applause.)

"Professor Robertson-Smith makes the astounding statement," <sup>10</sup> said Mr. Winterton-Wide, "that 'if our present Pentateuch was written by Moses, it was *lost* as completely as any Book could be!' On the contrary, we have a complete history of its *preservation*. Moses died just 700 years before the date at which Professor Kuenen says <sup>11</sup> 'the First Edition of the Pentateuch' was brought out by the (imaginary)

<sup>1</sup> Deut. xxx. 6.

<sup>2</sup> Lev. xxvi. 40-42.

<sup>3</sup> See Professor Green's *Professor Robertson-Smith on the Pentateuch*, p. 44.

<sup>4</sup> Acts vii. 51.

<sup>5</sup> *Introduction to the Literature of the Old Testament*, § 5, p. 78.

<sup>6</sup> The italics are Professor Driver's.

<sup>7</sup> Citing the Shēmá, Schurer, *Gesch. d. Jud. Volkes*, ii. 377 f., 382 f.

<sup>8</sup> Citing St. Matthew xxii. 37 f.; St. Mark xii. 29 f.

<sup>9</sup> Citing St. Luke x. 27 f.

<sup>10</sup> *The Old Testament in the Jewish Church*, Lecture xi. p. 311.

<sup>11</sup> *The Five Books of Moses*, a Lecture, pp. 17, 18.

'Jahvist,' B.C. 750; and 830 years before the date at which Professor Kuenen says <sup>1</sup> 'the Second Edition of the Pentateuch' was composed by the (imaginary) 'Deuteronomist,' and found in the Temple, diplomatically, by Hilkiah, B.C. 620; and more than 1,000 years before the date at which Professor Kuenen says <sup>2</sup> 'the Third Edition of the Pentateuch' was introduced to the notice of the reinstated Jews from Babylon, B.C. 444. 'The Lord said unto Moses, Behold thy days approach when thou must die.'<sup>3</sup> It was under these solemn circumstances that the event occurred, which is recorded in the 31st Chapter of Deuteronomy.<sup>4</sup> Will you kindly read, Mr. Stanton, from your Bible, the 24th, 25th, and 26th verses?"

" 'And it came to pass, when Moses had made an end of writing the Words of this Law in a Book, *until they were finished*, that Moses commanded the Levites, which bare the Ark of the Covenant of the Lord, saying, 'Take this Book of the Law, and put it in the side of the Ark of the Covenant of the Lord your God,'<sup>5</sup> that it may be there for a witness against thee.' "

Mr. Winterton-Wide continued:—"The Talmud says,<sup>6</sup> 'Moses wrote his own Book.' The Talmud traces the practice of using the Books of the Old Testament, for the purpose of edification, in the Jewish communities, back to Moses, and finds it on the facts related in the 31st Chapter of Deuteronomy.<sup>7</sup> The course taken by Moses was in entire accordance with the practice of other nations. Their Temples and Holy Places were, as Havernick has well pointed out,<sup>8</sup> 'the oldest Archives.' Moses simply conformed to the general practice of Antiquity, when he committed the Sacred Literature of the Hebrews to the Priests and Levites,<sup>9</sup> and directed them

<sup>1</sup> *The Five Books of Moses*, a Lecture, pp. 23-25.

<sup>2</sup> *Ibid.* p. 30.

<sup>3</sup> Deut. xxxi. 14.

<sup>4</sup> Deut. xxxi. 24-26.

<sup>5</sup> "The Ark was the one piece of Tabernacle furniture invested with Sacredness and Mystery."—Smith's *Dict. of Bible*.

<sup>6</sup> The Talmud, "Bāba Bāthra," 14 B; comp. "Gittin," 60a; "Menachoth," 30a; "Jerusalem Targum," on Deut. xxxi. 26.

<sup>7</sup> Reuss's *Canon of the Holy Scriptures*, chap. i. p. 1. Compare Josephus *Contra Apionem*, ii. 17. According to the traditional explanation of Deut. xxxi. 26, a copy of the entire Pentateuch was deposited in the side of the Ark.

<sup>8</sup> *General Historico-Critical Introduction to the Old Testament*, translated by the Rev. Dr. Alexander, chap. i. pp. 18-21.

<sup>9</sup> Deut. xvii. 18; xxxi. 19.

to put them—(mark the form of expression)—‘*in the side of the Ark*’; the Hebrew word is ‘Mitsad.’ The gloss of the Rabbins, ‘in the inner side,’ is quite wrong. It has given rise to the notion that Moses directed the Priests and Levites to place the Book of the Law ‘*in the Ark*’; and Infidels rejoice that, in flat contradiction of any such direction, nothing was found ‘*in the Ark*,’ in the time of Solomon, but the Decalogue.<sup>1</sup> Most probably, the fiction had its rise in the practice of Modern Jews, who are in the habit of preserving in their Synagogues a copy of the Sacred Books, which is placed *in* a box *resembling* the Ark of the Covenant.<sup>2</sup> In the passage, which you have read, Mr. Stanton, the Sacred Literature deposited in the side of the Ark is termed ‘the Book of the Law’;<sup>3</sup> the *same* Book is, also, termed, ‘the Book of the Covenant.’<sup>4</sup> The expressions are used interchangeably; ‘the Book of the Law,’ mentioned in 2 Kings xxii. 8, 11, and 2 Chron. xxxiv. 15, becomes ‘the Book of the Covenant,’ in 2 Kings xxiii. 2, and 2 Chron. xxxiv. 30, 31. Indeed, Gesenius,<sup>5</sup> translates the Hebrew words ‘Sepher Habrith,’ ‘the Book of the Covenant,’ by the words ‘the Book of the Law,’ ‘used both of its earliest beginnings, Exod. xxiv. 7, and of the whole collection of Laws, 2 Kings xxiii. 2, 21.’ The Hebrew word, ‘Sepher,’ ‘denotes a whole,’ says Havernick<sup>6</sup>; ‘something bound together. We should be justly entitled to infer, from analogy, that the whole Book was so kept. There is no reason why a fragment of Deuteronomy alone should have such a place assigned it.’ The Pentateuch came, gradually, to be spoken of as ‘*Ha-Sepher*,’ ‘*The Book*.’ In Deut. xxxi. we have the earliest *collection*<sup>7</sup> of the Holy Books *for their special preservation*, that no one might have the power of falsifying or destroying them. It was, in fact, the commencement of

<sup>1</sup> See Havernick’s *General Historico-Critical Introduction to the Old Testament*, translated by the Rev. Dr. Alexander, chap. i. pp. 18–21; 1 Kings viii. 9; 2 Chron. v. 10.

<sup>2</sup> Vitranga, *Archisynagogus*, p. 169, *et seq.* Havernick’s *Historico-Critical Introduction to the Old Testament*, chap. i. p. 22.

<sup>3</sup> In the Hebrew, “Sepher Hatorah.”

<sup>4</sup> In the Hebrew, “Sepher Habrith.”

<sup>5</sup> *Hebrew Lexicon*, s.v. “Brith,” p. cxlii.

<sup>6</sup> *General Historico-Critical Introduction to the Old Testament*, translated by the Rev. Dr. Alexander, chap. i. p. 19.

<sup>7</sup> *Vide supra*, Professor Robertson-Smith’s definition of “the Higher Criticism.”<sup>33</sup>

'the Canon of the Old Testament.' In the expression, 'That it may be for a witness against thee,'<sup>1</sup> we have an announcement deeply rooted in the essence of Theocracy. It was requisite that the Law—the most sublime expression of the Divine Righteousness—should be put in 'the Holy of Holies,' where God's Presence and Glory were specially manifested, and where at the same time, His mercy was proclaimed, there to witness against the sins of His People.<sup>2</sup> If the Book of the Law of Moses were not mentioned, at all, after the death of Moses, there would be abundant proof of its existence. All the Historical Books are richly stored with allusions to the substance of this Law, which furnishes a stronger proof than the actual mention of the name of the Volume,<sup>3</sup> that it had penetrated, very deeply, into the Religious, Civil, and Political Life of Israel.<sup>4</sup> If, however, the Sacred Volume is distinctly traceable through all the post-Mosaic History, 'its genuineness is completely vindicated.'<sup>5</sup> The Mosaic Tent was the Sole Sanctuary, throughout the entire period, until the Ark was removed to Zion.<sup>6</sup> But special Divine influences were not restricted to the Sanctuary; and this was entirely in accordance with the decisions of Moses, in his lifetime.<sup>7</sup> God signified His choice of a place for an altar by a Theophany—a manifestation of God to man by actual appearance. To the same Receptacle as the Book of the Law of Moses were, successively, consigned the various Historical and Prophetical Books.<sup>8</sup> We find that, from the time of Joshua to the age of Ezra and Nehemiah, the Book of the Law of Moses is the only valid and unalterable Code, by which the National Life

<sup>1</sup> Deut. xxxxi. 26.

<sup>2</sup> Havernick's *General Historico-Critical Introduction to the Old Testament*, chap. i. pp. 18–21.

<sup>3</sup> Psalm xl. 7; Heb. x. 7. "A Book, rolled together," Gesenius. Translated "Roll," Jer. xxxvi. 14; Ezek. ii. 9.

<sup>4</sup> *Biblical Commentary on the Old Testament*, by C. F. Keil, D.D., and F. Delitzsch, D.D., Professors of Theology, vol. i. chap. i. § 3, p. 19.

<sup>5</sup> Professor Green's *Professor Robertson-Smith and the Pentateuch*, pp. 32, 33.

<sup>6</sup> Professor Green's *Professor Robertson-Smith and the Pentateuch*, p. 36.

<sup>7</sup> See e.g. Lev. x. 17–20; Num. xi. 26–29; Professor Green's *Professor Robertson-Smith and the Pentateuch*, pp. 40–44.

<sup>8</sup> *The Bible Handbook*, by Joseph Angus, D.D. (Religious Tract Society), p. 78 (§ 161):



was regulated.<sup>1</sup> The Book of Joshua is, in itself, a complete and independent Work, being the National Record of the Conquest of Canaan and its distribution among the Ten Tribes.<sup>2</sup> But 'there was not a word of all that Moses commanded, which Joshua read not before all the Congregation of Israel, with the women, and the little ones, and the strangers that were conversant with them.'<sup>3</sup> In Joshua's Exhortation, before his death, he said to all Israel, their elders, their heads, their Judges and their officers<sup>4</sup> :—'Be ye very courageous to keep and to do all that is written in the Book of the Law of Moses, that ye turn not aside therefrom to the right hand or to the left.' The House of the Lord was in Shiloh, where the Tabernacle of the Congregation was set up in the time of Joshua.<sup>5</sup> Its most sacred article was the Ark of the Covenant.<sup>6</sup> Following the example of Moses, Joshua wrote down in the Book of the Law of the Lord the History which bears his name.<sup>7</sup> This document, also, found a place in the side of the Ark of the Covenant.<sup>8</sup> By 'Book' is meant, of course, a series of MS. Rolls to which fresh MS. Rolls could, from time to time, be agglutinated.<sup>9</sup> Even in the anarchical times of the Judges<sup>10</sup> Public Worship was performed in the Tabernacle at Shiloh<sup>11</sup> by Priests of the Tribe of Levi. The Ark of the Covenant was in priestly custody, as the Law required.<sup>12</sup> The Priest, who

<sup>1</sup> *Biblical Commentary on the Old Testament*, by Professors Keil and Delitzsch, vol. i. chap. i. § 3, p. 18.

<sup>2</sup> *Ibid.* § 1, 1, 2.

<sup>3</sup> Joshua viii. 35.

<sup>4</sup> Joshua xxiii. 2-6. See, also, Joshua xxiv. 26.

<sup>5</sup> *Ibid.* xviii. 1; xix. 51; xxii. 19. Professor Green's *Professor Robertson-Smith and the Pentateuch*, pp. 34, 36. Shiloh was in the Tribe of Ephraim and very central.

<sup>6</sup> Exod. xxv. 10-22; Num. x. 33, 35, 36; xiv. 44. It tended to exclude any idol from the Centre of Worship.

<sup>7</sup> Joshua xxiv. 26.

<sup>8</sup> Havernick's *General Historico-Critical Introduction to the Old Testament*, chap. i. pp. 19, 20.

<sup>9</sup> "Facile fuit Volumini Mosaico, quod depositum erat ad latus Arcæ, ad glutinare membra" (Le Clerc).

<sup>10</sup> "In the time of the Judges the religious condition of the Nation was, admittedly, one of Anarchy."—Professor Robertson-Smith's *Old Testament in the Jewish Church*, Lecture viii. p. 232.

<sup>11</sup> Jeremiah calls the Sanctuary at Shiloh "Jehovah's Place, where He set His Name at the first."—Jer. vii. 12.

<sup>12</sup> "The Ark was settled in Shiloh; a legitimate Priesthood ministered before it."—Robertson-Smith's *Old Testament in the Jewish Church*, Lecture ix. p. 268.



stood before it,<sup>1</sup> was Phineas, the son of Eleazer, *the son of Aaron*. The people came to the Ark to inquire of the Lord.<sup>2</sup> The devout made their periodical pilgrimages to the House of the Lord at the appointed Feasts, to worship and sacrifice before Jehovah in Shiloh.<sup>3</sup> In the time of King David,<sup>4</sup> the Lord said<sup>5</sup> :—‘ Since the time that I brought up the Children of Israel, out of Egypt,<sup>6</sup> I have walked in a Tent and a Tabernacle.’ The House of the Lord was still in Shiloh, when Hannah brought her son to it,<sup>7</sup> to ‘lend him to the Lord.’<sup>8</sup> The Ark of the Covenant, with its Cherubim overshadowing the Mercy-Seat,<sup>9</sup> was still in the Holy of Holies. ‘Professor Robertson-Smith seems to think,’ says Professor Green, ‘that the child Samuel made a bedroom of the Holy of Holies.’<sup>10</sup> The most cursory perusal of the Third Chapter of the First Book of Samuel will shew that this was not so. We read in the 2nd verse that ‘Eli was laid down *in his place*,’ and that Samuel lay down ‘*in his place*,’ in the 9th verse. They must have been some distance apart, as Samuel ‘*ran*’ from ‘the place’ where he was to ‘the place’ where Eli was. It is quite clear that Eli slept in one of the Priests’ Chambers, and Samuel in another.<sup>11</sup> The same Hebrew word is used with respect to both ‘places.’ Gesenius translates the Hebrew word, rendered, ‘call,’ in this Chapter, ‘*to cry out*’—‘to call.’ This clearly indicates that the Priest’s Chamber, in which Samuel slept, was at some distance from the Mercy-Seat, the earthly Throne of the Divine Presence, the Dwelling-

<sup>1</sup> Deut. x. 8.

<sup>2</sup> Judges xx. 27. See Exod. xxv. 22.

<sup>3</sup> B.C. 1406. “There is a Feast of the Lord in Shiloh.”—Judges xxi. 19.

<sup>4</sup> B.C. 1042.

<sup>5</sup> 2 Sam. vii. 6.

<sup>6</sup> B.C. 1491.

<sup>7</sup> 1 Sam. i. 7, 24; Professor Green on *Professor Robertson-Smith and the Pentateuch*, p. 36.

<sup>8</sup> 1 Sam. i. 28. Professors Keil and Delitzsch say (*Biblical Commentary on the Books of Samuel*), on this Verse, that Samuel was “given,”<sup>2</sup> not “lent” to the Lord.

<sup>9</sup> Exod. xxv. 20; Num. xxxvii. 9; 1 Sam. iv. 4.

<sup>10</sup> *The Old Testament in the Jewish Church*, Lecture ix. p. 270.

<sup>11</sup> Compare 1 Kings vi. 5 :—“Solomon built Chambers round about (the Temple and the Oracle).” “Samuel slept in the Court, where cells were built for the Priests and Levites to live in, when serving at the Sanctuary.”—Professors Keil and Delitzsch, *Biblical Commentary on Books of Samuel*, chap. iii. p. 49.

place of Jehovah, between the Cherubim, whence the Voice came. If the Holy of Holies had been used as a sleeping-place by Samuel, there would have been no need to 'cry out' to wake him. The Holy of Holies in the Tabernacle was very small, only half the size of that in the Temple of Solomon.<sup>1</sup> With regard to Local Sanctuaries, insisted upon by Professor Robertson-Smith,<sup>2</sup> as a proof that Shiloh was not the only Sanctuary of the Israelites, the 'Theophanies' were invariably followed by Sacrifice. Wherever God appears, the place, becomes for that moment, Holy Ground.<sup>3</sup> It possesses, for the time, the sanctity of the Tabernacle, and Sacrifice is acceptable to God, when offered there.<sup>4</sup> With regard to the Ark of the Covenant, when the elders of Israel incautiously caused it to be brought from the Holy of Holies,<sup>5</sup> at the Battle of Eben-ezer,<sup>6</sup> and the Philistines captured it,<sup>7</sup> these astute warriors at once recognized the perilous nature of their prize. 'God is come into the camp,' they exclaimed,<sup>8</sup> 'Woe unto us!' The Awful Presence of Jehovah-Elohim safeguarded the Ark, wherever it went; safeguarded, also, the Roll of the Law, which was in its receptacle in the side of the Ark, beneath the shadow of the Wings of the Cherubim.<sup>9</sup> The Ark was taken by the Philistines to Ashdod on the shores of the Mediterranean Sea, and placed in the idol-temple there.<sup>10</sup> Dagon, the Philistines' fish-god, fell prostrate in the Awful Presence.<sup>11</sup> The idol was set up again; but it was found, next morning, prostrate, and shattered.<sup>12</sup> The men of Ashdod were smitten

<sup>1</sup> The Holy of Holies in the Temple was 20 Cubits each way.—  
1 Kings vi. 20; 2 Chron. iii. 8. *Vide supra*, description of the Temple.

<sup>2</sup> *The Old Testament in the Jewish Church*, Lecture viii. p. 248.

<sup>3</sup> Exod. iii. 5; Joshua v. 15; 2 Sam. xxiv. 16, 18.

<sup>4</sup> Professor Green's *Professor Robertson-Smith and the Pentateuch*, p. 39; and see, e.g., Exod. xx. 24; Judges ii. 1-5.

<sup>5</sup> 1 Sam. iv. 3. The Tabernacle reappears at Nob and Gibeon.—  
1 Sam. xxi. 6; 1 Kings iii. 4; St. Matt. xii. 3, 4; St. Mark ii. 25;  
St. Luke vi. 3.

<sup>6</sup> 1 Sam. iv. 1.

<sup>7</sup> *Ibid.* verse 11.

<sup>8</sup> *Ibid.* verse 7.

<sup>9</sup> Professor Robertson-Smith (*The Old Testament in the Jewish Church*, Lecture ix. p. 271) seems to have forgotten Deut. xxxi. 24-26; and asks, "Where was the written Priestly Torah preserved? If it lay neglected in some corner of the Sanctuary, who rescued it from the Philistines, after the Battle of Eben-ezer?"

<sup>10</sup> 1 Sam. v. 1, 2. "As a dedicatory offering" (Professors Keil and Delitzsch).

<sup>11</sup> *Ibid.* verse 3. (From "dag," "a fish.")

<sup>12</sup> *Ibid.* verse 4.

with plague-boils, for keeping the Ark <sup>1</sup>; and they carried the Ark to Gath <sup>2</sup>; and the men of Gath were, similarly, smitten with plague-boils.<sup>3</sup> The men of Gath sent the Ark to the Royal City of Ekron, now a Jewish Colony.<sup>4</sup> But the hand of God was very heavy, there. A deadly destruction followed the arrival of the Ark.<sup>5</sup> Those that died not, were smitten with plague-boils. 'And the cry of the City went up to Heaven.'<sup>6</sup> The Philistines sought to propitiate the Deity with a trespass offering,<sup>7</sup> which they placed in a coffer by the side of the Ark. The Ark and the coffer were sent in a new cart, drawn by two lowing milch-kine, to the borders of Beth-Shemesh, in the Hills of Judea, the Lords of the Philistines following the cart.<sup>8</sup> The men of Beth-Shemesh seem to have acted, rightly, in the first instance. They rejoiced at the sight of the Ark, thus restored to Israel, and, recognizing the Presence of God, clave the wood of the cart, and offered the two milch-kine, in sacrifice.<sup>9</sup> The Lords of the Philistines, after witnessing the sacrifice, returned to Ekron, the same day.<sup>10</sup> The ungovernable curiosity, however, of the men of Beth-Shemesh led to their being smitten with a great slaughter. They crowded round the Ark, peering profanely, into it,<sup>11</sup> and brought upon themselves the death-penalty,<sup>12</sup> from which even the Levites were not exempt, by the express provisions of the Law of Moses. The village of Abu-Gosh,<sup>13</sup> the ancient Kirjath-Jearim, stands on the slope of a hill, trending down towards Abu-Shems, the ancient Beth-Shemesh. The hill rises above the village. The ruins of a Church; 'on the hill,' are pointed out,

<sup>1</sup> 1 Sam. v. 6. "As a trophy of their Victory" (Professors Keil and Delitzsch).

<sup>2</sup> *Ibid.* verse 8.

<sup>3</sup> *Ibid.* verse 9.

<sup>4</sup> *Ibid.* verse 10. *Vide supra.*

<sup>5</sup> *Ibid.* verse 11.

<sup>6</sup> *Ibid.*, verse 12.

<sup>7</sup> *Ibid.* vi. 3, 4. "Five golden emerods and five golden mice" (*vide supra*). See Leviticus v. 14 ff.

<sup>8</sup> 1 Sam. vi. 8-12.

<sup>9</sup> *Ibid.* verse 14. To the present Deity.

<sup>10</sup> *Ibid.* verse 16.

<sup>11</sup> "The Ark, when transported, was enveloped in the vail of the dismantled tabernacle, in the curtain of badgers' skins, and in a blue cloth over all. . . . It was never seen save by the High Priest, and resembled, in this respect, the Deity whom it symbolized, whose Face none might look upon and live."—Smith's *Dictionary of the Bible*, s.v. "Ark of the Covenant."

<sup>12</sup> Num. iv. 17, 19, 20.

<sup>13</sup> "Kuriet el-Enab" (Dr. Robinson).

as the site of the house of Abinadab.<sup>1</sup> The village thus exactly coincides with the description given in the Bible.<sup>2</sup> ‘The men of Kirjath-Jearim came and fetched *up* the Ark of the Lord and brought it into the house of Abinadab, *on the hill*.’ The village lies on a soft little knoll, in the sunshine—its level lines of low houses surrounded by trees, more luxuriant than is usual in Palestine—its position especially peaceful and smiling<sup>3</sup>—a sweet place for the Ark of God to rest in. It is on the direct route from Jaffa to Jerusalem, by road. It is only 10 miles distant from the Holy City.<sup>4</sup> The Hebrew name, ‘Kirjath-Jearim,’ means ‘the City of Forests’; and a forest village it is, at this day.<sup>5</sup> Kirjath-Jearim was, literally, a ‘High Place’;<sup>6</sup> and the Ancient Hebrews regarded mountains and hills as sacred,<sup>7</sup> on the ground, I suppose, that they are nearer to Heaven than the valleys! The Heathen Aborigines of the Holy Land had similar ideas, which I cannot better illustrate than by referring to the fact that, Kirjath-Jearim was, in Joshua’s time, named ‘Kirjath-Baal.’<sup>8</sup> Unnecessary difficulties have been raised<sup>9</sup> with regard to the 7th chapter of the First Book of Samuel, verse 2. Will you kindly read it, Mr. Stanton?”

Everard read as follows: “‘And it came to pass, while the Ark abode in Kirjath-Jearim, that the time was long; for it was twenty years; and all the House of Israel lamented after the Lord.’”

“It is clear,” said Mr. Winterton-Wide, “from the Bible itself, that the Ark of the Lord abode in Kirjath-Jearim for a much longer period than ‘twenty years’; for we find it still

<sup>1</sup> *Those Holy Fields*, by the Rev. Samuel Manning, D.D. (Religious Tract Society), p. 25.

<sup>2</sup> 1 Sam. vi. 21; vii. 1.

<sup>3</sup> Mrs. Oliphant’s *Jerusalem, its History and Hope*, chap. iii. p. 74.

<sup>4</sup> So stated in the fourth century, *Onomasticon*, s.v. “Kiriatharum.”

<sup>5</sup> Boutell’s *Dictionary of the Bible*, s.v. “Kirjath-Jearim.” See Ps. cxxxii. 6 (“The Fields of the Wood”).

<sup>6</sup> Smith’s *Dictionary of the Bible*, s.v. “Kirjath-Jearim.”

<sup>7</sup> Gesenius’ *Hebrew Lexicon*, s.v. “Bamah.”

<sup>8</sup> Joshua xv. 60. See 1 Chron. xiii. 6; 2 Sam. vi. 2.

<sup>9</sup> Thus, in the Rev. Dr. Hastings’ *New Dictionary of the Bible*, it is said, by a Higher Critic, that “according to a later addition to the text” (!) “the Ark remained at the house of Abinadab twenty years a period admittedly too short by a generation.” He cites Professors Kuenen, Wellhausen, Dillmann, and Driver.

there in David's time.<sup>1</sup> Professors Keil and Delitzsch<sup>2</sup> have, in their usual incisive way, dealt, satisfactorily, with the passage. The passage, expanded, so as to convey the full meaning, would run thus:—'And it came to pass, when the days multiplied, from the time that the Ark (was removed) to Kirjath-Jearim, and grew to twenty years, and the whole House of Israel mourned after Jehovah, that Samuel spake unto all the House of Israel, saying.' The statement, that twenty years passed, can only be understood, on the assumption that some kind of *turning-point* [was reached] *at the close of that time*. This turning-point is described in the following verses. A victory was obtained over the Philistines at Eben-ezer,<sup>3</sup> of a lasting character, through Samuel's prayer.<sup>4</sup>

"On the establishment of the Monarchy<sup>5</sup> the course adopted was in complete accordance with the Laws contained in Deut. xvii. 14-20, which you would do well to study, as it gives full instructions for the choice of a King, when the Children of Israel should have come into possession of the Promised Land, and desired to have a King to rule over them. Samuel wrote the Law of the Kingdom in the Book, and laid it up before Jehovah.<sup>6</sup> The writings of Samuel were appended to the Book of the Law of Moses, in the side of the Ark,<sup>7</sup> so as to enlarge the Volume. Here, also, the occasion was analogous to the case of the Pentateuch, for these writings were to serve as witnesses of the veracity of Samuel, and of what he had told the people, respecting the choice of a King.<sup>8</sup> The Priesthood and the Place of Worship were reorganized by David and Solomon in perfect harmony with the Law of Moses."<sup>9</sup>

"Will you kindly deal with the reigns of these great Monarchs, separately?" suggested Mabel.

<sup>1</sup> 2 Sam. vi. 3; 1 Chron. xiii. 7.

<sup>2</sup> *Biblical Commentary on the Books of Samuel*, chap. vii. vv. 2-4, pp. 70, 71.

<sup>3</sup> "The Stone of Help," "God thundered," verse 10:

<sup>4</sup> See verse 13.

<sup>5</sup> 1 Sam. viii.-x. The likelihood that the people would desire to have a King was thus foreseen and provided for, in the Pentateuch. Gen. xxxvi. 31 should be read with Deut. xvii. 14-20.

<sup>6</sup> 1 Sam. x. 25. (B.C. 1095.)

<sup>7</sup> Now happily restored to Israel.

<sup>8</sup> Havernick's *General Historico-Critical Introduction to the Old Testament*, chap. i. p. 20.

<sup>9</sup> *Biblical Commentary on the Old Testament*, by C. F. Keil, D.D., and F. Delitzsch, D.D., Professors of Theology, vol. i. § 3, p. 18.



"By all means," replied Mr. Winterton-Wide; "but I can only briefly notice them. The sacredness of the Ark was vindicated, in the most conspicuous manner, when David was bringing it up from the house of Abinadab, at Kirjath-Jearim,<sup>1</sup> to Zion, the 'stronghold' which he had recently taken.<sup>2</sup> David fell into the mistake of the Philistines, in setting the Ark of God upon 'a new cart.'<sup>3</sup> The oxen, who were drawing it, 'stumbled'; and Uzzah, one of the grandsons of Abinadab,<sup>4</sup> who was driving the cart, 'put his hand to the Ark,' to steady it. 'And the anger of the Lord was kindled against Uzzah, and God smote him for his error, and there he died by the Ark of God.' This death-penalty was strictly in accordance with the principle laid down in the Book of the Law of Moses,<sup>5</sup> which was, at that moment, in its Receptacle in the side of the Ark. 'To touch the Ark—the Throne of Divine Glory,—and visible pledge of the Invisible Presence of the Lord,' say Professors Keil and Delitzsch,<sup>6</sup> 'was a violation of the Majesty of the Holy God! David's 'displeasure was not with God, as some writers seem to think,<sup>7</sup> but with himself,<sup>8</sup> for having neglected the emphatic injunction of the Law of Moses, that 'none ought to carry the Ark but the Levites';<sup>9</sup> and he, as usual, recognized his error,<sup>10</sup> and took good care that the Ark should be duly carried,<sup>11</sup> after the manifestation of the Divine anger, which was the immediate cause of his consigning the Ark, temporarily, to the charge of Obededom, the Gittite.<sup>12</sup> Encouraged by the fact that 'the Lord

<sup>1</sup> 1 Chron. xiii. 5. The name "Gibeah" in the A.V.—2 Sam. vi. 3—ought to have been translated "in the Hill." It is so in the R.V. Read "the house of Abinadab that was in the hill."

<sup>2</sup> 2 Sam. v. 7; 1 Chron. xi. 4, 5.

<sup>3</sup> 2 Sam. vi. 3; 1 Chron. xiii. 7.

<sup>4</sup> "Uzzah and Ahio were grandsons of Abinadab."—Professors Keil and Delitzsch, *Biblical Commentary on the Books of Samuel*, pp. 330, 331. *Vide supra*.

<sup>5</sup> See, e.g., Num. iv. 15, *seq*.

<sup>6</sup> *Biblical Commentary on the Books of Samuel* (2 Sam. vi.), p. 333.

<sup>7</sup> E.g. Mrs. Oliphant, *Jerusalem, its History and Hope*, part i. chap. iii. p. 75.

<sup>8</sup> So Professors Keil and Delitzsch, *Biblical Commentary on the Books of Samuel*, p. 333.

<sup>9</sup> 1 Chron. xv. 2; Exod. xxv. 14; Num. iv. 2, 15; vii. 9; Deut. x. 6; xxxi. 9.

<sup>10</sup> 1 Chron. xv. 13.

<sup>11</sup> *Ibid.* 14, 15, 26.

<sup>12</sup> 2 Sam. vi. 10; 1 Chron. xiii. 14; Josephus, *Antiq.*, book. vii. chap. iv. § 2.



blessed Obed-edom, and all that he had,'<sup>1</sup> David directed that the Ark should be carried by the Levites, after three months, from the House of Obed-edom into a new Tabernacle, pitched by him in his newly-captured Stronghold in Zion.<sup>2</sup> On this occasion David adhered strictly to the instructions of the Law of Moses, as the more elaborate account given in Chronicles<sup>3</sup> clearly shews. David not only gathered together all Israel, to the Holy City<sup>4</sup> to join in this solemn act, but summoned the Priests and Levites, and commanded them to sanctify themselves and carry the Ark, 'after the due order,'<sup>5</sup> i.e. as the Lord had commanded in the Law of Moses,<sup>6</sup> and to offer sacrifices, during the procession, and sing Songs, i.e. Psalms, with musical accompaniment.<sup>7</sup> Several Psalms have been identified with this occasion, the 15th, the 24th, the 47th, the 105th, and the 132nd.<sup>8</sup> Of these Psalms the 105th is identical, for the most part,<sup>9</sup> with David's Psalm of Praise, associated with this occasion in the 16th chapter of the First Book of Chronicles.<sup>10</sup> Psalm xlvii—'God is gone up with a shout, the Lord with the sound of a trumpet,'—<sup>11</sup> is, plainly, applicable.<sup>12</sup> Psalm xv. leads up to Psalm xxiv., a magnificent choral Hymn, sung by seven choirs of singers,<sup>13</sup> in antiphonal measure, voice answering to voice, and chorus to chorus.<sup>14</sup> The Chief of the Levites, Chenaniah, appointed Levites, under David's instructions, to be singers,<sup>15</sup> He also appointed Levites to accompany them on musical instruments.<sup>16</sup> 'The Children of the Levites bare the Ark of God upon their

<sup>1</sup> 2 Sam. vi. 12; 1 Chron. xiii. 14; Josephus, *Antiq.*, *ubi supra*.

<sup>2</sup> 2 Sam. vi. 17; 1 Chron. xv. 1; xvi. 1; Josephus, *Antiq.*, book vii. chap. iv. § 2.

<sup>3</sup> 1 Chron. xv., xvi.

<sup>4</sup> 1 Chron. xv. 3.

<sup>5</sup> 1 Chron. xv. vv. 12-15.

<sup>6</sup> Exod. xxv. 14; Num. iv. 2, 15; vii. 9; Deut. x. 6; xxxi. 9.

<sup>7</sup> Professors Keil and Delitzsch, *Biblical Commentary on the Books of Samuel*, p. 334.

<sup>8</sup> Bishop Perowne regards this Psalm as Solomon's; *vide infra*.

<sup>9</sup> Verses 1-15. The rest of the Psalm will be found in Psalm xcvi., the first verse of Psalm cvii. and the forty-seventh and forty-eighth verses of Psalm cvi.—Bishop Perowne's *Book of Psalms*, ninth Edition, p. 253.

<sup>10</sup> Verses 7 to 36.

<sup>11</sup> Verse 5.

<sup>12</sup> So 2 Sam. vi. 15; 1 Chron. xv. 28.

<sup>13</sup> Josephus, *Antiq.*, book vii. chap. iv. § 2.

<sup>14</sup> Bishop Perowne's *Book of Psalms*, pp. 95, 96.

<sup>15</sup> 1 Chron. xv. 16-22.

<sup>16</sup> *Ibid.* With "psalteries," "harps," "cornets" (v. 28), and "cymbals."

shoulders, with the Staves thereon, as Moses commanded, according to the Word of Jehovah.<sup>1</sup> Priests blew with trumpets before the Ark of God.<sup>2</sup> The Priests and Levites, indeed, except the actual bearers, preceded the Ark of God,<sup>3</sup> as did King David himself, who danced 'with all his might,'<sup>4</sup> and, also, played at intervals, upon his harp.<sup>5</sup> The escort of the Ark of God comprised all the splendour of the chivalry of Israel, all that the warlike People possessed of glittering armour, and waving ensigns, and many-coloured robes, the brilliancy and harmony of the variegated hues contrasting, remarkably, with the white robes of the Shining Band of Singers and Musicians, in the midst of the Procession, as it poured down into the Valley.<sup>6</sup> Having crossed the ravine, the Procession wound its way up the Sacred Hill to the City Gates. Bishop Perowne, in his admirable work on *The Book of Psalms*,<sup>7</sup> considers that, as the Procession began to ascend, the solemn strain arose :—

" 'The earth is the Lord's, and the fulness thereof ;  
The compass of the world, and they that dwell therein ;  
For He hath founded it upon the seas,  
And established it upon the floods.'"<sup>8</sup>

" Another Choir then took up the strain, and asked the questions :—

" 'Who shall ascend into the Hill of the Lord ?  
Who shall stand in His Holy Place ?'<sup>9</sup>

" To these questions another Choir replied :—

" 'He that hath clean hands, and a pure heart,  
Who hath not lifted up his soul unto vanity,  
Nor sworn deceitfully !'<sup>10</sup>

<sup>1</sup> 1 Chron. xv. 15.

<sup>2</sup> 2 Sam. vi. 15 ; 1 Chron. xv. 24 ; Psalm xlvii. 5.

<sup>3</sup> Josephus, *Antiq.*, book vii. chap. iv. § 2 ; Bishop Perowne's *Book of Psalms*, p. 97.

<sup>4</sup> 2 Sam. vi. 14 ; 1 Chron. xv. 29. Compare Exod. xv. 30 ;

<sup>5</sup> Bishop Perowne's *Book of Psalms*, p. 96 ; Josephus, *Antiq.*, book vii. chap. iv. § 2.

<sup>6</sup> See Mrs. Oliphant's picturesque description, *Jerusalem, its History and Hope*, part i. chap. iii. p. 76 ; 2 Sam. vi. 1 ; 1 Chron. xv. 3, 28.

<sup>7</sup> p. 96. (This work has run through nine editions.)

<sup>8</sup> Psalm xxiv. 1, 2. "This Psalm is, no doubt, prophetic, or, rather, typical in its character. In its Christian application, it celebrates the return of Christ, as the King of Glory, to his Heavenly Throne."—Bishop Perowne.

<sup>9</sup> Psalm xxiv. 3 ; compare Psalm xv. 1.

<sup>10</sup> Psalm xxix. 4 ; compare Psalm xv. 2-5.

“Both Choirs then united in singing :—

“‘He shall receive the blessing from the Lord  
And righteousness from the God of his Salvation.  
This is the generation of them that seek Him—  
That seek Thy Face, [O God of] Jacob!’” [“Selah”].

“‘After this prelude, the singing ceased for a time—(as the word ‘Selah’ seems to indicate)—and the musical instruments alone were heard.<sup>2</sup> The Procession at length reached the Gates of the City of Zion. A band of Priests and Levites passed through the Gates, as representatives of the Holy Nation. They seem to have closed the Gates after them. The rest of the vast assembly remained outside the Gates. Suddenly, the Choirs, outside, gave voice to the sublime figure of the poet, and this magnificent Anthem pealed forth :—

“‘Lift up your heads, O ye Gates!  
And be ye lifted up, ye Everlasting Doors!  
That the King of Glory may come in.’”<sup>3</sup>

“The Priests and Levites, who had passed through the Gates, demanded, softly, in reply, from within :—

“‘Who is this King of Glory?’”<sup>4</sup>

“From without, the Choirs responded, in no faltering accents :—

“‘The Lord strong and mighty,—  
The Lord mighty in battle!’”<sup>5</sup>

“It was not for David, but for Jehovah,—‘the true King of Zion,’<sup>6</sup>—under the Israelite Theocracy, that admittance was claimed.<sup>7</sup> The Priests and Levites, within, still hesitating to open the gates, the Anthem again pealed forth, from without :—

<sup>1</sup> Psalm xxiv. 6. Two different Hebrew verbs are both correctly rendered “seek.” Mrs. Oliphant’s expansion of the sentence, “Even of the House of Jacob,” is not justified by the original Hebrew. Bishop Perowne has inserted the words [“God of”], which seem necessary to the sense.

<sup>2</sup> Gesenius (*Hebrew Lexicon*, s.v. “Selah”) agrees with this interpretation of the musical note, “Selah,” which, literally, means, “Silence.”

<sup>3</sup> Psalm. xxiv. 7.

<sup>4</sup> *Ibid.* verse 8.

<sup>5</sup> Psalm xxiv. 8.

<sup>6</sup> Bishop Perowne, *ubi supra*.

<sup>7</sup> Num. x. 35.

“‘Lift up your heads, O ye gates!  
And be ye lifted up, ye Everlasting Doors!  
That the King of Glory may come in!’”<sup>1</sup>

“The Priests and Levites, who had passed through the Gates, again demanded, softly, from within :—

“‘Who is this King of Glory?’”<sup>2</sup>

“The answer pealed back from the Choirs without :—

“‘The Lord of Hosts,  
He is the King of Glory!’”<sup>3</sup> [“Selah”].

“The Ark was then admitted ; and carried, by the bearers, into the new Tabernacle, which David had pitched for it.<sup>4</sup> David then offered burnt-offerings<sup>5</sup> and peace-offerings<sup>6</sup> ; and sent the people away, with a blessing in the name of the Lord, and largesse.<sup>7</sup> Thenceforth the Heathen ‘Jebus’ was THE HOLY CITY.<sup>8</sup> (Applause.) A splendid Palace had been erected in it for David by the skilled workmen of a friendly Potentate, Hiram, King of Tyre.”<sup>9</sup>

“Mrs. Oliphant,” observed Mabel, “has a passage, which comes in, appropriately, here.” (Reads.) “‘The decorations of his new House abashed David himself, in all the elation of his victories. His astonishment at his greatness took the form,—in a mind so open to all generous emotions,—of compunction :—‘See, now, I dwell in a House of Cedar, but the Ark of God dwelleth within curtains.’”<sup>10</sup>

“This,” said Mr. Winterton-Wide, “is the first foreshadowing of the building of the Temple. The costly materials were collected by David<sup>11</sup> ; but he was not destined to build it himself.<sup>12</sup> On his deathbed he gave a charge to his Son and

<sup>1</sup> Psalm xxiv. 9.

<sup>2</sup> *Ibid.* verse 10.

<sup>3</sup> *Ibid.*

<sup>4</sup> 2 Sam. vi. 17 ; 1 Chron. xvi. 1. The Mosaic Tabernacle was at Gibeon (now “El Jib”).

<sup>5</sup> Leviticus i. 9 ; Deut. xxxiii. 10.

<sup>6</sup> Leviticus iii. 1, ff.

<sup>7</sup> 2 Sam. vi. 18, 19 ; 1 Chron. xvi. 1-3.

<sup>8</sup> *The Bible by Modern Light*, by Cunningham Geikie, D.D., LL.D., “Sampson to Solomon,” chap. ix. p. 251.

<sup>9</sup> 2 Sam. v. 11 ; 1 Chron. xiv. 1.

<sup>10</sup> *Jerusalem, its History and Hope*, part i. chap. iii. p. 82 ; citing 2 Sam. vii. 2 (see 1 Chron. xvii. 1) ; compare Exod. xxvi. 1 ; xl. 21.

<sup>11</sup> 1 Chron. xxii. 2-5 ; Renan’s *History of the People of Israel*, chap. xviii. pp. 359, 360 ; Mrs. Oliphant’s *Jerusalem, its History and Hope*, part i. chap. iii. pp. 121, 122.

<sup>12</sup> 2 Sam. vii. 12, 13 ; 1 Chron. xxii. 6-10.

Successor, Solomon,—afterwards the actual Builder of the Temple,—which you would do well to study,<sup>1</sup> for it is a conclusive answer to the assumption of the Higher Critics<sup>2</sup> that the Law of Moses was merely ‘handed down by *oral* tradition,’ till the time of Hezekiah, Josiah, or Ezra :—‘Keep the charge of the Lord thy God, to walk in His ways, to keep His Statutes, and His Commandments, and His Judgments, and His Testimonies, AS IT IS WRITTEN IN THE LAW OF MOSES.’<sup>3</sup> No wonder that M. Renan, the amusing French Romancer, who thinks that the Law of Moses ‘never existed,’<sup>4</sup> singles out King David for special abuse, flinging at him such choice epithets as ‘Bandit,’<sup>5</sup> and ‘Brigand.’”<sup>6</sup>

“And yet he was the greatest Monarch that ever lived,” cried Everard, enthusiastically.

“And he was the lineal ancestor of Christ,<sup>7</sup> whom the Church of England, in her beautiful Litany, invokes, as ‘the Son of David,’”<sup>8</sup> added Mabel.

“M. Renan insinuates, in his unhistorical way,” said Mr. Winterton-Wide, “that Christ was not the son of David.”<sup>9</sup> But I must now pass on to the reign of Solomon. Our Saviour, in His Sermon on the Mount,<sup>10</sup> gives an excellent word-picture of that reign, which lingers in our memories :—‘Solomon, *in all his glory.*’<sup>11</sup> His was the golden age of Israel.<sup>12</sup> It has, especially, impressed itself on the mind of the Moslem World, who ascribe to Solomon supernatural powers, such as authority

<sup>1</sup> 1 Kings ii. 1–4.

<sup>2</sup> E.g. Canon Ryle (now Bishop of Exeter), who uses these very words in his *Canon of the Old Testament*, p. 24. Professor Robertson Smith says :—“The Torah was not a Book, but an *oral* decision.”—*Old Testament in the Jewish Church*, Lecture x. p. 299.

<sup>3</sup> 1 Kings ii. 1–4.

<sup>4</sup> *History of the People of Israel*, book i. chap. xiv. p. 166.

<sup>5</sup> *Ibid.* book ii. chap. xvi. p. 331 ; chap. xviii. p. 362.

<sup>6</sup> *Ibid.* p. 337 ; chap. xvii. p. 351.

<sup>7</sup> St. Matt. i. 1, 6, 7 ; St. Mark x. 47 ; xi. 10 ; xii. 35–37 ; St. Luke i. 27, 32, 69 ; ii. 4 ; iii. 31 ; xviii. 38 ; xx. 41 ; St. John vii. 42 ; Acts xiii. 22, 23 ; 2 Tim. ii. 8 ; Rev. v. 5 ; xxii. 16, 17.

<sup>8</sup> “O Son of David ! have mercy upon us.”

<sup>9</sup> *History of the People of Israel*, chap. xviii. p. 362. (David reigned 40 years, B.C. 1055–1015.)

<sup>10</sup> St. Matt. vi. 29.

<sup>11</sup> The Hûleh lily is very large and the three inner petals meet above, and form a gorgeous canopy.—*The Land and the Book*, chap. xviii. p. 256.

<sup>12</sup> “Silver was not anything accounted of in the days of Solomon.”—2 Chron. ix. 20.



over genii, 'every way skilled in building.'<sup>1</sup> The descriptions in the Greek Writers of the Persian Courts of Susa and Ecbatana; the tales of the Early Travellers in the East about the Kings of Samarcand or Cathay; and even the imagination of the Oriental Romancers and Poets, have scarcely conceived a more splendid pageant than Solomon, seated on his Throne of Ivory, receiving the homage of distant Princes, who came to admire his magnificence, and put to the test his noted Wisdom.<sup>2</sup> Before commencing to build, Solomon, quite as much from motives of policy, as of devotion, paid a visit to the Tabernacle of the Wilderness at Gibeon. Dean Stanley thus describes the spot<sup>3</sup>:—(Reads.) 'It can hardly be doubted that, to this great Sanctuary, the lofty height of Neby-Samvil, towering immediately over the town of El-Jib, exactly corresponds.' The Moslems have erected a Mosque-Tomb over the traditional grave of 'the Prophet Samuel' at Gibeon. Would you read, Mr. Stanton, from your Bible, the 3rd verse of the 1st Chapter of 2nd Chronicles?"<sup>4</sup>

Everard read as follows:—"So Solomon, and all the congregation with him, went to the High Place, that was at Gibeon; for there was the Tabernacle of the Congregation of God, which MOSES, the servant of the Lord, HAD MADE IN THE WILDERNESS.'"

"The Higher Critic, Professor Ewald,<sup>5</sup> supposes that the Philistines took advantage," said Mr. Winterton-Wide, "of their great victory at Eben-ezer, to conquer Shiloh, and destroy its famous Sanctuary; but he admits that there is no proof of this, whatsoever; and he is obliged, by the reappearance of the Ancient Tabernacle of the Wilderness at Nob,<sup>6</sup> and Gibeon,<sup>7</sup> to tone down his supposition,<sup>8</sup> and state that 'the

<sup>1</sup> "Al Korân," translated by George Sale, chap. xxi. p. 270; chap. xxxviii. p. 374.

<sup>2</sup> *History of the Jews*, by the Very Rev. Dean Milman, D.D., vol. i. book vii. p. 320.

<sup>3</sup> *Sinai and Palestine*, chap. iv. pp. 215, 216.

<sup>4</sup> Compare 1 Kings iii. 4: ("That was the Great High Place"), and 1 Chron. xvi. 39, 40 ("The Tabernacle of the Lord, in the High Place, that was at Gibeon").

<sup>5</sup> *History of Israel*, by Heinrich Ewald, Professor of the University of Göttingen, vol. ii. pp. 414, 415.

<sup>6</sup> 1 Sam. xxi. 1.

<sup>7</sup> 1 Kings iii. 4; 1 Chron. xvi. 39, 40; 2 Chron. i, 3.

<sup>8</sup> Wellhausen, *History of Israel and Judah*, chap. iii. pp. 39, 40, states this *supposition* as a *fact*.



watchful Levites, carried off the Ancient Tabernacle, before the destruction of Shiloh was completed !' But why invent these fables, which only give a handle to Professor Robertson-Smith to assert, that the Book of the Law of Moses, 'lying neglected in some corner of the Sanctuary,' must, inevitably, have perished !<sup>1</sup> Professors Wellhausen and Driver, unable to conceal their dislike to the passage, which you have just read, Mr. Stanton, coolly treat it as an 'addition' to the Word of God, 'inserted' by the Chronicler, 'to justify the Worship at the High Place in Gibeon !' "<sup>2</sup>

" 'The Impregnable Rock of Holy Scripture' defies their puny efforts to chop it up into little bits," exclaimed Mabel, indignantly. "Mrs. Oliphant," she continued, "points out the wisdom of Solomon's Policy in visiting Gibeon, and 'offering innumerable Sacrifices' upon its 'brazen altar,' in order 'to conciliate' the inhabitants, 'startled by the idea that there was to be, thenceforward, but *one centre of National Worship*, in Israel,' and that, not at Gibeon, but at Jerusalem." "<sup>3</sup>

"There is a great fuss made by the Higher Critics," said Everard, "over the worship of Jehovah at 'the High Places'; but it only became 'illegal and irregular' 'after the Temple was built.' At least this is the opinion of Professor Green." "<sup>4</sup>

"The reason why the people sacrificed in High Places," said Mr. Winterton-Wide, "is well given by a Jewish writer.<sup>5</sup> 'The people,' he states, 'sacrificed in High Places, because there was no House built unto the Name of the Lord.' It seems to me quite clear that God did not disapprove of Solomon's politic action in sacrificing at the Ancient Mosaic Tabernacle, at Gibeon, where some portion, at least, of the Sacred Ritual had been kept up by Zadok, the High Priest, and his

<sup>1</sup> *The Old Testament in the Jewish Church*, Lecture ix. p. 271. Dr. Cunningham Geikie adopts, without acknowledgment, Professor Ewald's supposition; but, unlike him, states it, as a *fact*! (A case of "the Three Black Crows!")

<sup>2</sup> Wellhausen, *Proleg.*, p. 182; Driver's *Introduction to the Literature of the Old Testament*, chap. xii. pp. 526, 527. And see Article "Gibeon," in the new *Dictionary of the Bible*, written by Mr. Stenning, a "Higher Critic" (Ed. Dr. Hastings).

<sup>3</sup> *Jerusalem, its History and Hope*, part i. chap. iv. p. 130.

<sup>4</sup> Professor Green's *Professor Robertson-Smith on the Pentateuch*, p. 48.

<sup>5</sup> *The Bible Reader*, by Ellis A. Davidson, p. 287.

brethren, the Priests.<sup>1</sup> On the contrary, God shewed His approval of it by appearing to Solomon in a dream,<sup>2</sup> at Gibeon, *immediately afterwards*, and addressing to him, these encouraging words:—"Ask what I shall give thee."

"I remember," said Mabel, "that Solomon 'chose an understanding heart, to discern judgment.'"

"In other words, 'wisdom,'" said Mr. Winterton-Wide; "and God added thereto 'riches' and 'honour,' and, conditionally on his following in the footsteps of David, his father, 'long life.' That 'riches' and 'honour' flowed in upon Solomon during his peaceful Reign<sup>3</sup> of forty years<sup>4</sup> is abundantly shown by the Bible. His 'wisdom' is conspicuously vindicated by his authorship of the Books of Proverbs and Ecclesiastes. The most brilliant event of his long Reign, was, however, the erection of the Temple; and 'on the erection of the Temple, Solomon deposited in it the earlier Books of the Bible.'<sup>5</sup> The Elders, Heads of the Tribes, and 'Princes of the Families,' of Israel<sup>6</sup> assembled<sup>7</sup> at Jerusalem, at the bidding of King Solomon, at 'the Feast of the Seventh Month,' to bring *up* the Ark of the Covenant *out of* the City of Zion.<sup>8</sup> (The phraseology leaves no doubt that Zion occupied the same position then that it does now.) The Priests and Levites brought up, not only the Ark, but THE TABERNACLE OF THE CONGREGATION, or, as it is rendered in the R.V., THE TENT OF MEETING.<sup>9</sup> These phrases carry us back to the Pentateuch;<sup>10</sup> and shew clearly that the Ancient Taber-

<sup>1</sup> *The Bible by Modern Light*, by Dr. Cunningham Geikie, "Samson to Solomon," chap. ii. p. 52; 1 Chron. xvi. 39.

<sup>2</sup> 1 Kings iii. 4-15; 2 Chron. i. 7-13.

<sup>3</sup> 1 Kings iv. 24, 25.

<sup>4</sup> 2 Chron. ix. 30; from B.C. 1015 to 975.

N.B.—"Solomon" means "Peaceful."—1 Chron. xxii. 9, marginal note, R.V.

<sup>5</sup> *The Bible Handbook*, by Joseph Angus, D.D. (Religious Tract Society), § 161, p. 78.

<sup>6</sup> This is the phrase of Professor Keil, *Commentary on the Books of Kings*, chap. viii. p. 138.

<sup>7</sup> Josephus, *Antiq.*, viii. iv., § 1.

<sup>8</sup> 1 Kings viii. 1-8; 2 Chron. v. 3-13.

<sup>9</sup> "There will I meet with thee."—Exod. xxv. 22.

<sup>10</sup> Exod. xxxix. 32; xl. 2, 22, 24, 26, 34, 35; Lev. xxiv. 3, etc. *Apocrypha*, edited by Henry Wace, D.D., Note to 2 Macc. v. 5, vol. ii. p. 555. Dr. Ginsburg agrees that these phrases refer to the *Old* Tabernacle.

nacle of the Wilderness is meant.<sup>1</sup> Dean Stanley says, explicitly, that 'after the destruction of its seat at Nob, the Tabernacle was brought to Gibeon, where it remained, till it was taken thence,—*removed to Jerusalem.*'<sup>2</sup> 'The first step,' says Dr. Geikie,<sup>3</sup> 'was to bring the Sacred and Venerable Tabernacle of the Wilderness from Gibeon.' Sacrifices, on a grand scale, were made by Solomon before the Ark of the Covenant, which was carried across the Bridge, that connected the City of Zion, with Mount Moriah, spanning the then very deep, but now much shallower,<sup>4</sup> Tyropean Valley.<sup>5</sup> Into the newly-erected Temple,<sup>6</sup> a gorgeous fane, resplendent with gold, and beautified by marble pillars of dazzling whiteness, the Levites carried the Ark. The Priests then bore it into the most Holy Place; and it 'had rest,'<sup>7</sup> in the same position as in the Mosaic Tabernacle, beneath the shadow of the wings of the Cherubim, which seemed to enfold it in their embrace.<sup>8</sup> The Tabernacle of the Congregation or Tent of Meeting, was placed, Dr. Schick says,<sup>9</sup> in the large Upper Room, at the top of the Holy House. In the Court of the Priests stood the Brazen Altar of Burnt Offerings, erected on the site of the Threshing-floor of Ornan<sup>10</sup> the Jebusite, which David purchased from him as a site for the Altar of the Lord.<sup>11</sup>

<sup>1</sup> See Joshua xviii. 1 (Shiloh); 1 Sam. xxi., xxii. (Nob); 2 Chron. i, 3 (Gibeon).

<sup>2</sup> *Sinai and Palestine*, chap. iv. pp. 215, 216.

<sup>3</sup> *The Bible by Modern Light*, "Samson to Solomon," chap. xvi. p. 465. Dr. Geikie, however, adds (I know not on what authority):—"The Tabernacle raised in Zion by David, was, also, taken down, and borne with equal solemnity to the great centre on Moriah."

<sup>4</sup> "A ravine of great depth, now filled with rubbish."—*The Recovery of Jerusalem*, "Ordnance Survey," by Major-Gen. Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., p. 18.

<sup>5</sup> Dean Milman says:—"A causeway bridged the deep ravine, leading directly to the Temple."—*History of the Jews*, vol. i. book vii. p. 318.

<sup>6</sup> Dr. Schick's "Model of Solomon's Temple," and *Explanation*.

<sup>7</sup> 1 Chron. vi. 31.

<sup>8</sup> 1 Kings viii. 6-8; 2 Chron. v. 7-9. The Cherubim were larger in size, than those in the Tabernacle; their wings touched in the middle, and reached from wall to wall. And see Josephus, *Antiq.*, viii. iv. § 1.

<sup>9</sup> *Explanation* of his Plans of the Temple.

<sup>10</sup> Called "Araunah," 2 Sam. xxiv. 16-24.

<sup>11</sup> 2 Sam. xxiv. 16-24; 1 Chron. xxi. 15-28; 2 Chron. iii. 1; compare Exod. xxxix. 39; 2 Chron. iv. 1.

It stood on the present Kubbet es-Sakhra, or Holy Rock.<sup>1</sup> At the East End of this Brazen Altar stood the Levites, selected as Singers, arrayed in white linen, with their Sons and brethren acting as accompanists, having cymbals, psalteries and harps; and with them were 120 Priests, sounding trumpets.<sup>2</sup> When the singers lifted up their voice, with the trumpets and other instruments of music, 'making one sound,' praising and thanking the Lord,<sup>3</sup> the Shechinah was visibly manifested, as in the time of Moses.<sup>4</sup> The Glory of the Lord filled the House of God. Solomon stood before the Altar upon a brazen scaffold, which he had erected in the midst of the Court of the Priests, and blessed the whole Congregation of Israel, who crowded the spacious Courts beyond. He then knelt down, and, spreading forth his hands toward Heaven, uttered the Consecration Prayer,<sup>5</sup> which, as Dean Milman says,<sup>6</sup> is one 'of unexampled sublimity.' Professor Keil states, in his Commentary on the Books of Kings,<sup>7</sup> that it is only to be read and explained by the constant aid of the Pentateuch.<sup>8</sup> It is taken, almost word for word, from Leviticus and Deuteronomy,<sup>8</sup> especially Lev. xxvi. and Deut. xxviii. Professor Keil's references to the Pentateuch are, however, too numerous to be reproduced. The concluding sentences of Solomon's Prayer, as recorded in Chronicles,<sup>9</sup> are amongst the stanzas of the 132nd Psalm:—

" ' Arise, O Lord! into Thy Resting-Place,  
Thou and the Ark of Thy strength.<sup>10</sup>  
Let thy Priests be clothed with righteousness,  
And let Thy Saints sing with joyfulness.  
For Thy servant David's sake  
Turn not away the face of Thine Anointed."<sup>11</sup>

Bishop Perowne<sup>12</sup> considers that this Psalm was composed by Solomon. The allusions in it to King David the Bishop

<sup>1</sup> Dr. Schick's *Explanation* of his Models of the Temple. (Dr. Ginsburg agrees with this.)

<sup>2</sup> 2 Chron. v. 12.

<sup>3</sup> *Ibid.* verse 13.

<sup>4</sup> Compare Exod. xl. 34, 35: "The Glory of the Lord filled the Tabernacle"; and Josephus, *Antiq.*, viii., iv. § 2.

<sup>5</sup> 1 Kings viii. 22-54; 2 Chron. vi. 12-42.

<sup>6</sup> *History of the Jews*, vol. i. book vii. p. 317.

<sup>7</sup> *Commentary on 1 Kings*, chap. viii. p. 137.

<sup>8</sup> *Ibid.* pp. 141-149, etc.

<sup>9</sup> 2 Chron. vi. 41, 42.

<sup>10</sup> Prayer-Book Version.

<sup>11</sup> Psalm cxxxii. 8-10.

<sup>12</sup> *The Book of Psalms*, 9th Edition, pp. 628, 629.

regards as natural, Solomon's success in building the Temple being largely due to the preparations of his Father. The Prayer of Solomon was no sooner ended, than an immediate manifestation of Divine approval followed. Fire came down from Heaven, and consumed the burnt offering.<sup>1</sup> The radiant Cloud, which had rested over the Holy of Holies, 'grew brighter and more dazzling.' The Priests stood without the Holy House, 'awe-struck by the insupportable splendour.'<sup>2</sup> The Congregation fell on their faces, and worshipped, and praised, the Lord, 'for He is good; for His mercy endureth for ever.'<sup>3</sup> Solomon then stood, and blessed the Congregation, with a loud voice.<sup>4</sup> The Feast of Tabernacles was then duly kept by Solomon, in accordance with the Law of Moses.<sup>5</sup> This is the more interesting, as Professor Robertson-Smith seems to think<sup>6</sup> that the Feast of Tabernacles was not observed, with the ceremonies prescribed in the Law, from the time that the Israelites occupied Canaan, under Joshua, till the reappearance of Ezra, under Nehemiah! Please read, Mr. Stanton, the 8th and 9th verses of the 7th chapter of the 2nd Book of Chronicles."

" 'Also, at the same time, Solomon kept the Feast, seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the River of Egypt. And in the eighth day they made a solemn assembly; for they kept the Dedication of the Altar, seven days, and the Feast, seven days.' " <sup>7</sup>

"Even in the Kingdom of the Ten Tribes, which separated from the Davidic Kingdom, after the death of Solomon, the Law of Moses," said Mr. Winterton-Wide, "retained its force, not merely on questions of civil Law, but, also, in connexion with the Religious Life of the devout."

"Mrs. Oliphant," broke in Mabel, "thinks that 'Asa, Jehoshaphat, Hezekiah, Josiah, brought back something of

<sup>1</sup> 2 Chron. vii. 1. See Lev. ix. 24; Judges vi. 21; 1 Kings xviii. 38; 1 Chron. xxi. 26, for other instances. See, also, Josephus, *Antiq.*, viii. iv. § 4.

<sup>2</sup> Dean Milman's *History of the Jews*, vol. i. book vii. p. 317.

<sup>3</sup> 2 Chron. vii. 1-3.

<sup>4</sup> 1 Kings viii. 55-61.

<sup>5</sup> Lev. xxiii. 34; compare Exod. xxiii. 16; Num. xxix. 12; Deut. xvi. 13.

<sup>6</sup> *Old Testament in the Jewish Church*, Lecture iii. p. 43.

<sup>7</sup> See, also, 1 Kings viii. 65, to the same effect, and *vide infra*.



the wealth and supremacy of Solomon's days, again and again, to the City among the hills.'"<sup>1</sup>

"Asa," said Mr. Winterton-Wide, "became King of Judah, B.C. 955, and reigned till B.C. 914. He commanded Judah to seek the Lord God of their fathers, and TO DO THE LAW and the Commandment."<sup>2</sup> On Asa's death his son, Jehosaphat, reigned in his stead. His reign lasted from B.C. 914 to B.C. 893. Jehoshaphat made provision for the instruction of the people in THE BOOK OF THE LAW OF THE LORD.<sup>3</sup> Jehoiada, the High Priest, placed in the hands of young King Joash, B.C. 878, at his Coronation, before anointing him, 'the TESTIMONY.'<sup>4</sup> Even a Higher Critic, like Professor Ryle,<sup>5</sup> says<sup>6</sup>:—"The Testimony may, surely refer to the substance of the Fundamental Law of the Covenant.' As a matter of fact, 'the Testimony' given to King Joash was a copy of the Written Law, as directed by the 17th Chapter of Deuteronomy."<sup>7</sup> Ahaz, who reigned from B.C. 742 to 726, over Judah, and was a rank idolater, had a son and successor, who 'clave to the Lord, and kept the Commandments, WHICH THE LORD COMMANDED MOSES.'<sup>8</sup> He, especially, KEPT THE PASSOVER more splendidly than any King since the time of Solomon.<sup>9</sup> This Monarch was good King Hezekiah, who reigned from B.C. 726 to B.C. 697, and who kept the Passover, 'according to the Law of Moses, the Man of God.'<sup>10</sup> A significant passage occurs in this chapter. Kindly read, Mr. Stanton, from verse 18 to verse 20, inclusive."

"A multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the Passover, *otherwise than it is written*."<sup>11</sup> But Hezekiah prayed for them, saying, 'The good Lord

<sup>1</sup> *Jerusalem, its History and Hope*, part i. chap. v. p. 173.

<sup>2</sup> 1 Kings xv. 11; 2 Chron. xiv. 2, 4; xv. 8, 12.

<sup>3</sup> 2 Chron. xvii. 7-9; xix. 5-11; "And they taught Judah, and had the Book of the Law of the Lord with them."

<sup>4</sup> 2 Kings xi. 12. See Dr. Cunningham Geikie's *Bible by Modern Light*, chap. viii. p. 147.

<sup>5</sup> Now Bishop of Exeter.

<sup>6</sup> *Canon of the Old Testament*, 2nd Edition, chap. i. pp. 43-46.

<sup>7</sup> Professor Green's *Professor Robertson-Smith on the Pentateuch*.

<sup>8</sup> 2 Kings xviii. 6; 2 Chron. xxx. 16.

<sup>9</sup> 2 Chron. xxx. 26.

<sup>10</sup> 2 Chron. xxx. 16 ff.

<sup>11</sup> The unclean should have been sprinkled with the purifying blood. It would appear that many were so sprinkled, but not all.



pardon every one, that prepareth *his heart* to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary. And the Lord hearkened to Hezekiah, and healed the people.' ”

“The Law of Moses,” said Mr. Winterton-Wide, “is expressly referred to, as known to, and openly disobeyed by, Manasseh,<sup>1</sup> who succeeded Hezekiah, B.C. 697; and his disobedience to that Law, we are told,<sup>2</sup> was the *causa causans* of the Destruction of Jerusalem, a hundred years later.<sup>3</sup> I must allude, in passing, to the circumstances which led up to the finding of the Law of Moses in the Temple, in the eighteenth year of Josiah, King of Judah.<sup>4</sup> The King sent Shaphan the Scribe to Hilkiah, the High Priest, that he might take the sum of the silver brought into the House of the Lord, and deliver it to the carpenters, builders, and masons, who were to buy timber, and stone, with it to repair the House of the Lord. When Shaphan reported to King Josiah that the money had been collected and delivered accordingly, he produced the Book of the Law, and said that Hilkiah, the High Priest, had stated to him that he found the Book of the Law in the House of the Lord;<sup>5</sup> and Shaphan read it before the King, who rent his clothes when he heard what it contained. The King himself read the Book of the Law to the people and his Reformation, which followed, was based upon the Book which Hilkiah found. Gesenius positively states, as I have already mentioned, that the Book was ‘the whole collection of Laws,’ and I prefer it to the views of Professors Kuenen<sup>6</sup> and Driver,<sup>7</sup> who agree in suggesting that it comprised the Book of Deuteronomy only. Josiah, like Hezekiah, kept the Passover as a great National Feast, according to the regulations of the Law of Moses. ‘Surely there was not holden *such* a Passover

<sup>1</sup> 2 Kings xxi. 7–9.

<sup>2</sup> *Ibid.* 10–15: “Because Manasseh, King of Judah, hath done these abominations, I will stretch over Jerusalem the line of Samaria.”

<sup>3</sup> B.C. 586.

<sup>4</sup> 2 Kings xxii. 3–11; xxiii. 2–20; 2 Chron. xxxiv. 8–19; 29–33.

<sup>5</sup> “As the High Priest was bringing out the gold, he lit upon the Holy Books of Moses, that were in the Temple.”—Josephus, *Antiq.*, x., iv. § 2.

<sup>6</sup> *An Historico-Critical Inquiry into the Origin and Composition of the Hexateuch*, § 12, p. 215.

<sup>7</sup> *Introduction to the Literature of the Old Testament*, chap. i. § 5, p. 72.

from the days of the Judges, *nor in all the days of the Kings of Israel, nor the Kings of Judah?*<sup>1</sup> Jehoiakim, the son of Josiah, who was put on the Throne of Judah by Pharaoh-Necho, reigned from B.C. 609 to B.C. 598. He did that which was evil in the sight of the Lord;<sup>2</sup> and, perhaps, the most evil thing that he did was the destruction of the Inspired 'Roll of a Book,' which Baruch wrote out from the mouth of the Prophet Jeremiah.<sup>3</sup> Will you read, Mr. Stanton, from the twenty-second to the twenty-fourth verses of the thirty-sixth chapter of the Book of the Prophet Jeremiah?"

" 'Now the King sat in the winter-house in the ninth month: and there was a fire on the hearth, burning before him. And it came to pass, that, when Jehudi had read three or four leaves, he cut it with a penknife, and cast it into the fire, that was on the hearth.'<sup>4</sup> Yet they were not afraid, nor rent their garments, neither the King, nor any of his servants, that heard all these words.' "

"There seems to be a hazy idea that the Inspired 'Roll of a Book,' which Jehoiakim destroyed, in this wanton manner, was the Book of the Law of Moses; but this is simply silly. If you will read, Mr. Stanton, the second verse of the same chapter, you will see what the Inspired Roll of a Book contained."

" 'Take thee a Roll of a Book, and write therein all the words that I have spoken unto thee against Israel and against Judah and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.' "

"It was a Prophecy," said Mr. Winterton-Wide, "of the Destruction of Jerusalem by the King of Babylon,<sup>5</sup> and it was all re-written in another Inspired 'Roll of a Book' by Baruch, at the dictation of Jeremiah."

"You have clearly shown," said Mabel, "that Professor Robertson-Smith was wrong, when he asserted<sup>6</sup> that 'the

<sup>1</sup> 2 Kings xxiii. 21-23; 2 Chron. xxxv. 1-19. See Professors Keil and Delitzsch, *Biblical Commentary on the Old Testament*, p. 18.

<sup>2</sup> 2 Kings xxiii. 34-37; 2 Chron. xxxvi. 4, 5, 8; Jer. xxii. 18, 19; xxvi. 1, 21, 23; xxvii. 1; xxxv. 1.

<sup>3</sup> Jer. xxxvi.

<sup>4</sup> Mrs. Oliphant (*Jerusalem, its History and Hope*, part ii. chap. ii. pp. 269-271) denounces this as a "sacrilegious act."

<sup>5</sup> Jer. xxxvi. 29.

<sup>6</sup> *The Old Testament in the Jewish Church*, Lecture xiii. p. 420. *Vide supra*.

supposed Mosaic ordinances and the narratives that go with them are *unknown, to the History, before Ezra.*' He adds, however, that they are '*unknown to the Prophets before Ezra.*' Is there any truth in this ? "

"None whatever," said Mr. Winterton-Wide. "Professor Green says <sup>1</sup> (reads): 'It is remarkable how many allusions to the Levitical and Deuteronomic Codes there are in Hosea <sup>2</sup> and Amos,<sup>3</sup> and even striking coincidences in language. It appears from Hosea viii. 12, that Israel had a WRITTEN LAW of considerable extent.' Dr. Henderson's annotations on the passages selected by Professor Green I have made a note of." <sup>4</sup> (Reads): "'Hosea, ii. 11.<sup>5</sup> The different terms here employed are those by which Seasons of Worship, etc., appointed by Jehovah IN THE MOSAIC LAW, are designated.' Hosea, iv. 6,<sup>6</sup> 8.<sup>7</sup> 'The Hebrew word' [translated 'sin' in the A.V.], here signifies 'sin-offering,' as it frequently does IN THE LEVITICAL CODE.<sup>8</sup> The Priests greedily devoured what the people brought for the expiation of their sins.' Hosea, viii. 1.<sup>9</sup> The Israelites had violated the obligations of THE THEOCRACY. Hosea, viii. 12.<sup>10</sup> 'Here the idea of number is evidently designed to express the abundant provisions God had made IN HIS WRITTEN LAW, and its enforcement by the Prophets

<sup>1</sup> Professor Green's *Professor Robertson-Smith on the Pentateuch*, pp. 54-56.

<sup>2</sup> Hos. ii. 11; iv. 6, 8; vi. 6; viii. 1, 12, 13; ix. 3, 4, 5; xii. 10. Hosea prophesied B.C. 826 (*Cambridge Companion to the Bible*, p. 146). The name "Hosea" means "Salvation."

<sup>3</sup> Amos ii. 4; iv. 4, 5; v. 2, 22, 23; viii. 5. Amos prophesied B.C. 811 (*Cambridge Companion to the Bible*, p. 146). "The authenticity of the Writing, which bears his name, has never been questioned."—*The new Dictionary of the Bible* (Dr. Hastings, Ed.), s.v. "Amos."

<sup>4</sup> *The Book of the Twelve Minor Prophets, with a Commentary, Critical, Philological, and Exegetical.*

<sup>5</sup> "I will, also, cause all her mirth to cease; her feast days, her new moons, and her sabbaths, and all her solemn feasts." (Compare chap. ix. 5.)

<sup>6</sup> "Thou hast forgotten the Law of thy God."

<sup>7</sup> "They devour the sin-offering of my people."—Dr. Henderson's Translation.

<sup>8</sup> E.g. Leviticus vi. 18, 23. Gesenius' *Hebrew Lexicon*.

<sup>9</sup> "They have transgressed My covenant, and trespassed against My law."

<sup>10</sup> "I have written to him, the great things of My Law; but they were counted as a strange thing."—A.V. The word translated "great things" is rendered by Gesenius "*multitude*" (plural constructive). In reference to this passage "Greatness" is only a secondary meaning.

against the commission of Idolatry.' Hosea, viii. 13. 'Jehovah rejected the Sacrifices, that were offered, not according to HIS OWN APPOINTMENT, but to gratify the carnal appetite of the Worshippers.' 'Hosea, ix. 4. Bread of Mourners' is 'such as was eaten by the Mourners for the Dead, and, consequently, regarded as unclean. See Num. ix. 14, 15, 22.'<sup>1</sup> 'Hosea, xii. 10. I will yet make thee to dwell in Tabernacles, as in the days of the Solemn Feasts.'<sup>2</sup> The promise was fulfilled on their return from captivity.'<sup>3</sup> 'Amos, ii. 4.<sup>4</sup> Torah' stands for THE INSTITUTES OF MOSES, GENERALLY.' The word translated 'Statutes' [or 'Commandments,' A.V.] stands for THE CEREMONIAL AND JUDICIAL ENACTMENTS.' 'Amos, iv. 4, 5.'<sup>5</sup> I cannot doubt that the Prophet has in view the enactment Deut. xiv. 28 ; xxvi. 12. "Days" means here, as in Lev. xxv. 29, the fullest complement of days, i.e. a year.' 'Amos, iv. 5.'<sup>6</sup> The point of the reference is, doubtless, the Ordinance Lev. vii. 13, that, besides the unleavened cakes, the Hebrews were to offer leavened bread with the Sacrifice of Thanksgiving.' 'Amos, v. 22, 23. Where Amos introduces musical instruments, Isaiah (i. 10-15) substitutes prayers. The music here referred to is that performed at the Hebrew Festivals by the Levites before and during the offering of the Sacrifices, and on other public occasions.' 'Amos, viii. 5.' From this and other passages it is obvious that the Israelites, notwithstanding their idolatrous practices, still kept up the observance of the times and seasons appointed IN THE LAW OF MOSES.' Hosea and Amos prophesied 350 years before the date of Ezra's first visit to Jerusalem."<sup>8</sup>

"From the dates you mention, Hosea and Amos must have

<sup>1</sup> See, also, Deut. xxvi. 14.

<sup>2</sup> Lev. xxv. 42, 43.

<sup>3</sup> Ezra iii. 4 ; Neh. viii. 17.

<sup>4</sup> "They have despised the Law of Jehovah, and have not kept His Statutes."—Dr. Henderson's Translation.

<sup>5</sup> "Bring your sacrifices every morning and your tithes after three years" (Heb. "three years of days"), Num. xxviii. 3, 4 ; Deut. xiv. 28.

<sup>6</sup> "Offer a Sacrifice of Thanksgiving with leaven, and proclaim and publish the free offerings." Lev. vii. 13 ; xxii. 18, 21 ; xxiii. 17 ; Deut. xii. 6.

<sup>7</sup> "When will the new moon be gone, that we may sell corn ? and the Sabbath, that we may set forth wheat ? making the ephah small and the shekel great ?" Compare Exod. xxx. 13 (the Sacred Standard) and 2 Sam. xiv. 26 (the Royal Standard).

<sup>8</sup> B.C. 458:

lived in the times of Jeroboam II., King of Israel, and Amaziah King of Judah," said Everard.

"Yes. These Prophets were subjects of Jeroboam II., King of Israel, the contemporary of Amaziah, King of Judah. The Northern Kingdom, as you know, was more addicted to idolatry than the Kingdom of Judah; and this makes the testimony of these Prophets to the pre-existence and continuity of 'the Mosaic Ordinances' the more remarkable."

"Isaiah was subsequent, in point of time, was he not, to Hosea and Amos?" inquired Mabel.

"Certainly; he does not come prominently before us till the reign of Hezekiah.<sup>1</sup> Professor Ryle<sup>2</sup> alleges<sup>3</sup> that 'the Deuteronomic Book of the Law could hardly have antedated the reign of Hezekiah, as *Isaiah did not know it.*' Why, Isaiah expressly referred to this Book:—"Seek ye out of the Book of the Lord, and read!" 'The Book of the Lord,' that is, 'of Jehovah,' is here introduced as well known, and the people are exhorted to search it.<sup>4</sup> The reference can only be satisfactorily explained on the supposition that it alludes to a publicly-known collection of the Holy Scriptures.<sup>5</sup> ['Sepher Jehovah']. Gesenius goes further, and remarks,<sup>6</sup> that the Prophet seems to contemplate a collection of Oracles or Holy Writings,<sup>7</sup> including his own, from which posterity might judge of the correctness of his predictions. Canon Cook has the following learned note on this remarkable passage: "(Reads.)" "'Search the Volume in which *Moses and the Prophets* have recorded God's threatenings against the ungodly' (Deut. xxviii. 58; xxix. 20, 27; 2 Kings xxii. 13).<sup>8</sup> If any doubt remained as to Isaiah's knowledge of the Law, it would be dispelled by Gesenius, who, under the Hebrew word 'Sepher' writes as follows:"<sup>9</sup>(Reads.) "'A Book, Exod. xvii. 14, 'Sepher

<sup>1</sup> 2 Kings xix. 2; B.C. 710.

<sup>2</sup> Now Bishop of Exeter.

<sup>3</sup> *The Canon of the Old Testament*, p. 56.

<sup>4</sup> Compare St. John v. 39; "Search the Scriptures."

<sup>5</sup> Havernick's *Historico-Critical Introduction to the Old Testament*, p. 20.

<sup>6</sup> *Commentary on Isaiah*, p. 921.

<sup>7</sup> "A Prophetic Canon," to use the expressive phrase of a Higher Critic, Professor Cheyne.—*Prophecies of Isaiah*, 2nd Edition, vol. i. p. 193.

<sup>8</sup> *The Holy Bible, with an Explanatory and Critical Commentary*—(Isaiah), p. 207. See p. 224.

<sup>9</sup> Gesenius' *Hebrew Lexicon*, s.v. "Sepher."



Hatorah, the Book of the Law ; Josh. i. 8 ; viii. 34, Sepher Habrith, the Book of the Covenant ; Exod. xxiv. 7 ; 2 Kings xxiii. 2, which is also called poetically the Volume of the Book, Ps. xl. 7-8, and cat-exochin, Sepher, Isa. xxix. 18.' <sup>1</sup> Jeremiah began to prophesy B.C. 628, <sup>2</sup> 170 years before the first appearance of Ezra at Jerusalem.<sup>3</sup> The Word of the Lord which came to Jeremiah, in reference to Judah, speaks of 'MY LAW AND MY STATUTES, which I set before you, and BEFORE YOUR FATHERS.'<sup>4</sup> There are ten other allusions to the Law of Moses in the Book of the Prophet Jeremiah.<sup>5</sup> That Jeremiah was familiar with the name of the Hebrew Lawgiver is evident from a passage <sup>6</sup> in which he is represented as a typical intercessor with God :—'Then said the Lord unto me, though Moses and Samuel stood before Me, yet My mind could not be toward this people.' There is a distinct reference here to a passage in the Book of Exodus : <sup>7</sup> 'And Moses besought the Lord his God . . . and the Lord repented Him of the evil.' I have given you illustrations from two Minor and two Greater Prophets. Time will not admit of my going through the whole of the sixteen Prophets whose writings are included in the Canon of the Old Testament. But I should like to allude to the Book of the Prophet Daniel, who distinctly refers to the Book of the Prophet Jeremiah.<sup>8</sup> It is not a mere accident that in the Hebrew Canon Daniel is not placed among *the Prophets*. He did not fill the office of a Prophet *among his own people*, but from his youth upwards till he was very old, he held the highest posts of a

<sup>1</sup> "In that day shall the deaf hear THE WORDS OF THE BOOK," Isaiah refers to the Law of Moses, i. 10 ; ii. 3 ; v. 24 ; viii. 16, 20 ; xxiv. 5 ; xxx. 9 ; xlii. 4, 21, 24 ; li. 4, 7. Young's *Analytical Concordance*, s.v. "Law." (Edited by Professor Stevenson.)

<sup>2</sup> *Cambridge Companion to the Bible*, p. 147. In the reign of King Josiah, 2 Chron. xxxv. 25.

<sup>3</sup> *Cambridge Companion to the Bible*, p. 147. B.C. 458.

<sup>4</sup> Jer. xlv. 10.

<sup>5</sup> Jer. ii. 8 ; vi. 19 ; viii. 8 ; ix. 13 ; xvi. 11 ; xviii. 18 ; xxvi. 4 ; xxxi. 33 ; xxxii. 23 ; xlv. 23. Young's *Analytical Concordance* (Edited by Professor Stevenson), s.v. "Law."

<sup>6</sup> Jer. xv. 1.

<sup>7</sup> Exod. xxxii. 11, 14. In 1 Sam. vii. 9, we read : "Samuel cried unto the Lord, for Israel ; and the Lord heard him." In Psalm xcix. 6, we read : "Moses and Samuel called on the Lord, and he heard them."

<sup>8</sup> Dan. ix. 2, referring to Jer. xxv. 11 ; xxix. 10 ; *The Story of Daniel*, by P. H. Hunter, 2nd Edition, § xvi. p. 289.



Heathen State.<sup>1</sup> The change of his name Daniel, signifying 'God is my Judge,' to 'Belteshazzar,' 'May Beltis'—(the wife of Bel)—'defend the King,' and that of 'the Three Children' ('Hananiah,' 'Jehovah is gracious'; 'Azariah,' 'Jehovah is a Helper'; and 'Mishael,' 'Who is as God?') to Shadrach, Meshach and Abed-nego,<sup>2</sup> names chosen from Heathen divinities, when they came to Babylon as captives,<sup>3</sup> was entirely in accordance with the Babylonian practice, in the case of slaves.<sup>4</sup> In Babylon Daniel speaks of the Book of the Law as familiar to him.<sup>5</sup> 'The curse is poured upon us, and the oath that is written in THE LAW OF MOSES, the Servant of God, because we have sinned against Him.'<sup>6</sup> Again: 'As it is WRITTEN IN THE LAW OF MOSES, all this evil is come upon us.'<sup>7</sup> These undeniable allusions to the Law of Moses occur in a beautiful prayer uttered by Daniel, B.C. 538, therefore eighty years before the first appearance of Ezra at Jerusalem."<sup>8</sup>

"You have clearly shown," said Mabel, "that Professor Robertson-Smith was wrong, when he asserted<sup>9</sup> that 'the supposed Mosaic Ordinances, and the narratives that go with them, are unknown to the Prophets before Ezra.'"

"The testimony borne by the Prophets to 'the Mosaic Ordinances,'" said Mr. Winterton-Wide, "is all the more remarkable, if we take into account the exalted notions respecting the Prophets entertained by the Higher Critics. I may take Professor Robertson-Smith as a fair sample: (Reads.)

<sup>1</sup> Professor Hengstenberg's *Christology of the Old Testament*, vol. iii. p. 77.

<sup>2</sup> Dan. i. 6, 7. See Hunter's *Story of Daniel*, § ii. pp. 40, 41.

<sup>3</sup> B.C. 606, *Cambridge Companion to the Bible*, p. 147.

<sup>4</sup> Professor Sayce's *Babylonian and Assyrian Manners and Customs*, chap. iv. pp. 76, 77.

<sup>5</sup> Dr. Angus' *Bible Hand-book* (R.T.S.), pp. 78, 79.

<sup>6</sup> Dan. ix. 11. "The oath is the curse, strengthened by the oath," after Num. v. 21 (compare Neh. x. 29).—Professor Keil on *The Book of Daniel*, p. 332. "Anath, joined with imprecations, Num. v. 21." Gesenius' *Hebrew Lexicon*, s.v. "Alah." This word is used, Deut. xxix. 18 ff., of the threatenings against the transgressors of the Law in Lev. xxvi. 14 ff., Deut. xxviii. 15 ff., to which Daniel here makes allusion.—Professor Keil on *The Book of Daniel*, p. 332.

<sup>7</sup> Lev. xxvi. 14-46; Deut. xxvii. 14-26; xxviii. 15-68; xxix. 20-29; xxx. 17, 18; xxxi. 16-18; xxxii. 19-42.

<sup>8</sup> B.C. 458.

<sup>9</sup> *The Old Testament in the Jewish Church*, Lecture xiii. p. 420. *Vide supra*.

'The Prophets had stood in the Secret Counsel of Jehovah.'<sup>1</sup> Again: 'The Prophets keep alive the constant intercourse of love between Jehovah and His People.'<sup>2</sup> 'This spiritual intercourse is the essence of Religion.'<sup>3</sup> The Professor adds:<sup>4</sup> 'The Prophets were part of the Establishment of the Temple.' So long as the Temple of Solomon remained, there was in it a special security for the Holy Writings placed there. Jehovah Himself was enthroned there in Glorious Majesty; and no man dare touch, or even behold, the Holy Things, on pain of death.<sup>5</sup> Happily the Holy Writings *survived* the Destruction of Jerusalem; the original MSS. had been frequently copied, as explained by Dean Milman<sup>6</sup> and others. The Ark, with its Mercy-seat, the earthly Throne of Jehovah, had disappeared. The Sacred Oracle by Urim and Thummim had vanished. But the Holy Writings could still be consulted, as Canon Ryle<sup>7</sup> has beautifully said, in a fine piece of word-painting": (Reads.) "'The sense of the irreparable loss, which they had sustained, by the Destruction of Jerusalem, made the Jewish Doctors doubly anxious to safeguard THE ORACLES, WHICH STILL SURVIVED—THE HOLY BOOKS. They still survived to recall the mercies of the past, and they sufficed to infuse into the Race the indomitable courage and devotion with which they faced the future.'"<sup>8</sup> (Applause.) "The absolute cessation of Temple Worship, and, also, the salutary discontinuance of idolatrous rites, during the seventy years of the Captivity,<sup>9</sup> fixed the attention of the Jews, more than ever, on the Sacred Writings of the Race. Schools were established for the study of Holy Scripture. The new order of the Scribes<sup>10</sup> were ceaseless in their efforts to indoctrinate the exiles with its precepts.<sup>11</sup> The Sacred Record states<sup>12</sup> that, before the founda-

<sup>1</sup> *The Old Testament in the Jewish Church*, Lecture x. p. 282.

<sup>2</sup> *Ibid.* p. 284.

<sup>3</sup> *Ibid.* p. 289.

<sup>4</sup> *Ibid.* p. 291.

<sup>5</sup> Havernick's *Historico-Critical Introduction to the Old Testament*, p. 212; Num. iv. 15 ff.; 2 Sam. vi. 6.

<sup>6</sup> *The History of the Jews*, by the Very Rev. H. H. Milman, D.D., Dean of St. Paul's, 5th Edition, vol. i. book ix. p. 437.

<sup>7</sup> Now Bishop of Exeter.

<sup>8</sup> *The Canon of the Old Testament*, second Edition, chap. viii. p. 179.

<sup>9</sup> Jer. xxix. 10; Dan. ix. 2 (B.C. 606 to 538).

<sup>10</sup> "Sopherim."

<sup>11</sup> *The Bible by Modern Light*, by Dr. Cunningham Geikie, "Ezra to Malachi," chap. xx. p. 515.

<sup>12</sup> Ezra iii. 2, 3.

tion of the Second Temple, Joshua, the High Priest, and Zerubbabel, and their brethren, rebuilt the altar of the House of God in Jerusalem in the Seventh Month, and offered burnt-offerings thereon,<sup>1</sup> as IT IS WRITTEN IN THE LAW OF MOSES, the man of God,<sup>2</sup> and then proceeds as follows:<sup>3</sup> 'They kept, also, the Feast of Tabernacles, AS IT IS WRITTEN.'<sup>4</sup> This was B.C. 536, fifty years after the Destruction of Jerusalem,<sup>5</sup> and the year immediately following that in which Cyrus the Great, the 'Shepherd,'<sup>6</sup> the 'Anointed'<sup>7</sup> of the Lord, issued his spirited Proclamation for the Return of the Jews to Jerusalem.<sup>8</sup> The passages from the Book of Ezra, which I have cited, are quite conclusive against the contention of Professor Robertson-Smith,<sup>9</sup> that 'the Feast of Tabernacles had never been observed, with the ceremonial prescribed in the Law, from the time that the Israelites occupied Canaan, under Joshua, till B.C. 445.'<sup>10</sup> Professor Robertson-Smith entirely ignores, not only the stupendous Feast of Tabernacles, celebrated by Solomon and all Israel with him, a great congregation, from the entering in of Hamath to the River of Egypt,<sup>11</sup> but also *this* celebration! Perhaps the Professor mixes up Joshua, the Son of Nun, with Joshua, the High Priest! He refers, however, to Neh. viii. 14-17. This passage is well paraphrased by a Jewish Writer":<sup>12</sup> (Reads.) "'Then the people kept the Feast of Tabernacles, and did dwell in booths seven days, and did gather the branches of various trees, and they sat under the booths *in great gladness*; for since the days of Joshua, the Son of Nun, unto that day, the Children of Israel had not celebrated the Feast *with such joy*.' Professor Robertson-Smith also cites Neh. ix. 34,<sup>13</sup> to prove, apparently, that the Law did not exist, because it

<sup>1</sup> Num. xxviii. 3, 4.

<sup>2</sup> Deut. xii. 6.

<sup>3</sup> Ezra iii. 4.

<sup>4</sup> Exod. xxiii. 16; Lev. xxiii. 34; Num. xxix. 12; Deut. xvi. 13.

<sup>5</sup> B.C. 586.

<sup>6</sup> Isa. xlv. 28.

<sup>7</sup> Isa. xlv. 1.

<sup>8</sup> B.C. 537. 2 Chron. xxxvi. 22, 23; Ezra, i. 1; Jer. xxv. 12;

xxix. 10; 1 Esdras, ii. 1-7.

<sup>9</sup> *The Old Testament in the Jewish Church*, Lecture iii. p. 43.

<sup>10</sup> Neh. viii. 14-17.

<sup>11</sup> 1 Kings viii. 2, 65; 2 Chron. v. 3; vii. 8, 9. *Vide supra*. *The New Dictionary of the Bible*, by Higher Critics (Edited by Dr. Hastings), cites these passages, s.v. "Feasts."

<sup>12</sup> Ellis A. Davidson, *Bible Reader* ("under the sanction of the Rev. Chief Rabbi"), p. 379.

<sup>13</sup> *The Old Testament in the Jewish Church*, Lecture iii. p. 43.

'had not been observed.' Even an Apocryphal Writer 'might have supplied him with an answer to this': (Reads.) " 'But our Fathers, which received the Law, kept it not, nor observed Thy Ordinances, though the fruit of Thy Law did not perish, neither could it, for it was Thine; yet they that received it perished, because they kept it not.' "

"I gather," said Mabel, "from the Books of Ezra and Nehemiah, that Ezra was a Priest<sup>2</sup> as well as a Scribe."<sup>3</sup>

"Yes; he is called '*the* Priest,' his pedigree being traced back to Aaron,<sup>4</sup> and also '*the* Scribe.' "

"Will you kindly state your opinion as to the part he took in relation to the Holy Scriptures?" pursued Mabel.

"We are told by a Higher Critic<sup>5</sup> that Ezra 'was not a mere Copyist, nor the Author of the Law, but a diligent Student of the Law.' The question of 'copying' I will deal with presently. I think I have abundantly proved that 'Ezra was not the Author of the Law.' " (Loud applause.) "That he was 'a diligent Student of the Law' is clear from the Books of Ezra and Nehemiah. The summary of Professor Robertson-Smith is fair and accurate, and may here be cited"<sup>6</sup> (Reads.) " 'Ezra came from Babylon to Judaea with the Law of God in his hand,<sup>7</sup> and with a heart prepared to study<sup>8</sup> the Law of God, to do it, and to teach Israel Statutes and Judgments.'<sup>9</sup> [A decree of Artaxerxes Longimanus, King of Persia, invested Ezra with full powers to establish Magistrates and Judges in every part of Judaea.<sup>10</sup> An interval of twelve<sup>11</sup> or fourteen<sup>12</sup> years occur between the first appearance of Ezra in public, and his subsequent appearance under Nehemiah.<sup>13</sup>]

<sup>1</sup> 2 Esdras, ix. 32, 33.

<sup>2</sup> Ezra vii. 11; Neh. viii. 2.

<sup>3</sup> Ezra vii. 4, 11; Neh. viii. 1.

<sup>4</sup> Ezra vii. 1-5; 1 Esdras viii. 1, 2.

<sup>5</sup> The new *Dictionary of the Bible* (Edited by Dr. Hastings), s.v. "Ezra."<sup>11</sup>

<sup>6</sup> *The Old Testament in the Jewish Church*, Lecture iii. pp. 42, 43:

<sup>7</sup> Ezra vii. 14.

<sup>8</sup> This is the word which Professor Robertson-Smith substitutes for "seek." Gesenius (*Hebrew Lexicon*) gives "study," as well as "seek."

<sup>9</sup> Ezra vii. 10. "Ezra had, during his captivity, made the Scriptures his especial study."—Davidson's *Bible Reader*, p. 382.

<sup>10</sup> Dean Milman's *History of the Jews*, vol. i. book ix. p. 433; Ezra vii. 25.

<sup>11</sup> B.C. 458-444.

<sup>12</sup> B.C. 457-445.

<sup>13</sup> "The years which preceded Ezra's public appearance under Nehemiah were, no doubt, turned to account by him by arranging and

'At a great Public Meeting convened by Nehemiah, the Law was openly read before the People' [by Ezra] 'at the Feast of Tabernacles; and, with confession and penitence, the Jews entered into a national Covenant to make the Law, henceforth, the rule of their lives.'<sup>1</sup> The selection of the Feast of Tabernacles for the reading of the Law was in strict accordance with the dying commands of Moses:<sup>2</sup>—'At the Feast of Tabernacles thou shalt read the Law before all Israel, in their hearing.' Dr. Angus, in a work published under the auspices of 'the Religious Tract Society,' observes"<sup>3</sup> (Reads.) 'About fifty years after the Temple was rebuilt Ezra is recorded by tradition to have made a *Collection* of the Sacred Writings, as he certainly took great pains to expound and enforce the Ancient Law.' The Protestant Divines of the seventeenth and eighteenth centuries accepted this tradition, founding their belief in it on 'the Work of a learned Jew,'<sup>4</sup> Elias Levita. He wrote A.D. 1538, his work being entitled *Massoreth Ha Massoreth*. 'An eminent Rabbinical Scholar,' Dr. Ginsburg,<sup>5</sup> has translated this Work into English, with Critical and Explanatory Notes.<sup>6</sup> The tradition, however, does not, of course, owe its origin to Levita. He merely handed it down, as he received it. The oldest MS. of which we have any knowledge is the Sacred Roll of the Samaritans, which is exhibited, at certain Festivals, in the Synagogue at Nablous. Its high antiquity is unquestionable. A Tarieh, or notice in the Roll

shaping the Priestly Narratives and Laws."—*The Five Books of Moses*, a Lecture, by Professor Kuenen, p. 31. "Ezra was not the author of the Priestly Laws."—*The Canon of the Old Testament*, by Professor Ryle (now Bishop of Exeter), p. 78.

<sup>1</sup> See Neh. viii.—x.

<sup>2</sup> Deut. xxxi. 11; Neh. viii. 14. The Book in Ezra's "hand" is called "the Book of the Law of Moses." Higher Critics think it contained the entire Pentateuch. *Vide supra*.

<sup>3</sup> *The Bible Hand-book* (R.T.S.), § 161, pp. 78, 79.

<sup>4</sup> The phrase is Professor Driver's.—*Introduction to the Literature of the Old Testament*, p. x. (and footnote). Dr. C. H. H. Wright terms Elias Levita "the greatest Jewish Scholar of the Age." (Part ii. chap. i. p. 2 of his *Introduction to the Old Testament*.)

<sup>5</sup> *Men and Women of the Time*, p. 420, so speaks of Dr. Ginsburg; and of one of his works it says, his *Massorah*, "in four imperial folio volumes," "is a work of vast erudition."

<sup>6</sup> The *Massoreth Ha Massoreth*, of Elias Levita, being an Exposition of the Massoretic Notes on the Hebrew Bible, or the Ancient Critical Apparatus of the Old Testament, with an English Translation, and Critical and Explanatory Notes, by C. D. Ginsburg, LL.D., p. 120.



itself, states that it was 'made by Abischa, Son of Phinehas, Son of Eleazar, Son of Aaron, on Mount Gerizim, in the thirteenth year after the Israelites had got possession of the Land of Canaan.' It seems to have been a primitive and authoritative Codex, from which the other Codices were copied.<sup>1</sup> That the Old Testament was originally written in the characters, which, with some slight modifications, have been retained by the Samaritans, and which are known as Archaic, Phœnician, or 'Raatz Libonaah,' is admitted by the highest Talmudic Authorities. The substitution of the square characters may safely be stated to have been one of the first tasks of Ezra and the Scribes.<sup>2</sup> I may ask, in passing, if the Pentateuch was concocted, as Professor Robertson-Smith insinuates, by Ezra and the Scribes, why didn't they concoct it in Chaldean, 'a language understood of the People,' instead of concocting it in Hebrew, which had become an almost 'unknown tongue?'<sup>3</sup> The Second Temple was dedicated B.C. 515. Ezra's first appearance at Jerusalem was fifty-seven years later.<sup>4</sup> It will be seen that there were two periods of time during which Ezra might have been engaged in collecting and transcribing the Books of the Old Testament, namely, (1) while at Babylon, before his first appearance at Jerusalem; and (2) while at Jerusalem after his first appearance there, and before his re-appearance under Nehemiah. As he came to Jerusalem from Babylon with the Book of the Law of Moses in his hand,<sup>5</sup> it is clear that, at all events, his transcription of *that* Book must have taken place at Babylon. After the death of Ezra, Nehemiah originated 'the Great Synagogue,' which continued the Work of Ezra and the Scribes in collecting the Canonical Scriptures.<sup>6</sup> Professor Robertson-Smith says<sup>7</sup> :—(Reads.) " 'Ezra and Nehemiah could not have undertaken to make a

<sup>1</sup> Dr. Kitto's *Encyclopædia of Biblical Literature*, third Edition, edited by W. L. Alexander, D.D., s.v. "The Samaritan Pentateuch." ("C. D. G.")

<sup>2</sup> *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, by Dr. C. D. Ginsburg, chap. xi. p. 287.

<sup>3</sup> "A Guild of Interpreters" was established, as Hebrew had been entirely neglected by the Jews.

<sup>4</sup> Professor Keil's *Commentary on the Books of Ezra, Nehemiah, and Esther*, p. 94.

<sup>5</sup> Ezra vii. 14.

<sup>6</sup> Dr. Kitto's *Encyclopædia of Biblical Literature*, third Edition, edited by Dr. Alexander, s.v. "Synagogue, The Great." ("C. D. G.")

<sup>7</sup> *The Old Testament in the Jewish Church*, Lect. vi. p. 172.



fixed and closed Collection of the Prophets, unless they had known that no other Prophets were to arise after them. There is a certain amount of plausibility in this; but the Great Synagogue, which lasted over a hundred years, included amongst its members Haggai, Zechariah, and Malachi, the three latest Prophets;<sup>1</sup> and therefore there is nothing improbable in the tradition that it completed the Prophetical Canon.<sup>2</sup> A Higher Critic writes "<sup>3</sup> (Reads): " 'Malachi must have been nearly contemporaneous with Ezra and Nehemiah. A comparison of the abuses, which the Book of Malachi attacks, and the reforms which it advocates, with those which are mentioned in the Histories of Ezra and Nehemiah, clearly proves a very similar condition of affairs in the community. The Book of Malachi must have been written either shortly before, or shortly after, 432 B.C., when Nehemiah's second visit to the City [of Jerusalem] took place.' "<sup>4</sup> The existence of the Great Synagogue is calmly denied by Professor Driver<sup>5</sup> and Professor Robertson-Smith,<sup>6</sup> who have both of them 'Post Exilic' on the brain" (laughter), "and who inscribe this title on many of the Canonical Books of the Old Testament; yet (strange to say) they withhold it from the Great Synagogue! On the other hand, that profound Orientalist, Dr. Ginsburg, informs us,<sup>7</sup> that 'the existence of the Great Synagogue is attested by *the unanimous voice of Jewish tradition*.' 'It is going too far in historical scepticism to call in question the existence of the men of the Great Synagogue.' This is the language of that distinguished scholar, Dr. Charles Wright. The Great Synagogue was so called 'not only on account of

<sup>1</sup> Note by Dr. Ginsburg to Elias Levita's *Massoreth Ha Massoreth*, p. 110.

<sup>2</sup> *Baba Bathra*, 14, 15; *Aboth di Rabbi Nathan*, chap. i.; Dr. Kitto's *Encyclopædia*, s.v. "Synagogue, The Great" ("C. D. G.")

<sup>3</sup> The New *Dict. of the Bible*, (edited by Dr. Hastings), s.v. "Malachi"; compare Mal. iii. 7-12, with Neh. x. 32-39; xiii. 4-14; and Mal. ii. 10-16, with Ezra, ix. 2; x. 3, 16-44; Neh. x. 30; xiii. 23-31.

<sup>4</sup> So also, *The Cambridge Companion to the Bible*, p. 147: "B.C. 432.—Nehemiah's Second Mission to Jerusalem. Prophecy of Malachi."

<sup>5</sup> *Introduction to the Literature of the Old Testament*. He borrows the notion from Professor Kuenen.

<sup>6</sup> *The Old Testament in the Jewish Church*, chap. vi. p. 169: "The Great Synagogue is a pure fiction." (See Kuenen's *Over de Mannen der Grote Synagogue*").

<sup>7</sup> Dr. Kitto's *Encyclopædia of Biblical Literature*, third Edition, by W. L. Alexander, D.D., s.v. "The Great Synagogue." ("C. D. G.")

the important work it performed, but also because its members were originally more numerous than those of the Sanhedrim of a later period.' 'If it be inquired,' says Dr. Wright,<sup>1</sup> 'Why did not the Great Synagogue leave behind them some distinct record of their actions? the answer is easy. *It was strictly forbidden to commit to writing religious Laws and Ordinances not contained in the Scriptures.* All such Laws and Ordinances were taught by word of mouth. The teaching of Great Rabbis was oral, and their decisions on the most difficult matters were entrusted only to the memory of faithful disciples.'

"I may add two more facts: (1) there were three Codices of the Pentateuch, kept in the Court of the Second Temple, Codex Meon, Codex Zaatute, and Codex Hi, by which all multiplied copies were tested.<sup>2</sup> (2) The Hebrew Scriptures were divided into three parts, known as 'the Tripartite Division':—the Law (Torah), the Prophets (Nebiim), and the Hagio-grapha (Kethubim).<sup>3</sup> There was no Apocrypha. The most scathing exposure that I have seen of the Methods of the Higher Critics is by one of themselves.<sup>4</sup> Referring to an opinion of Wellhausen and Kuenen, as to a later Edition, he says (Reads): "'The opinion is plausible, and enjoys this advantage, that, as it is not based on facts, but on several large suppositions, it is incapable of disproof.' 'The Protest,' says the Rev. Edward Garbett,<sup>5</sup> 'lies against Modern Criticism, not because it is destructive, but because it is *false*.'" (Applause.)

"There is just one subject," said Mabel, "on which you have not touched. I mean the Esoteric Religion of the Hebrews."

<sup>1</sup> *The Book of Koheleth*, by the Rev. C. H. H. Wright, D.D., the Donellan Lectures for 1880-1881, Excursus iii., "The Men of the Great Synagogue," pp. 475, 484-487.

<sup>2</sup> Dr. Ginsburg's *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, chap. xi. p. 406.

<sup>3</sup> *The Massoreth Ha Massoreth*, of Elias Levita, with an English Translation and Critical and Explanatory Notes, by C. D. Ginsburg, LL.D., p. 120. Professor Ryle's *Canon of the Old Testament*, Introduction, pp. 10, 11.

<sup>4</sup> Article by the Rev. A. C. Welch, B.D., on "Malachi," in the *New Dict. of the Bible*, edited by Dr. Hastings. (Mr. Welch cites "P" and "D" and "Deutero-Isaiah.")

<sup>5</sup> Article "Pentateuch," in Dr. Kitto's *Biblical Encyclopædia*, third Edition, by W. L. Alexander, D.D.

"I cannot better illustrate that topic than by referring to the *Cruce Criticorum* of the Pentateuch, Exodus vi. 2, 3. Professor Kuenen asserts, dogmatically, that the passage is *quite irreconcilable* with numerous passages in Genesis, where the Patriarchs themselves employ the name 'Jehovah' (or 'Jahveh').<sup>1</sup> Mr. Stanton, perhaps you will kindly read the passage in Exodus from your Bible?"

Opening his Bible, Everard read: "'And God spake unto Moses, and said unto him: I am the Lord;<sup>2</sup> and I appeared unto Abraham, unto Isaac, and unto Jacob, by the NAME of 'God Almighty,'<sup>3</sup> but by my name 'JEHOVAH,' was I not known unto them.'"

"The Rev. Edward Garbett says<sup>4</sup> that 'a close examination will show that, in all cases, the selection of the particular Name' ('Elohim,' or 'Jehovah,') 'is made intentionally, and has reference to the conditions of place, person, and time, under which it is employed.' It may be well to contrast the passage, which you have just read, Mr. Stanton, with the language of Jehovah-Jesus,<sup>5</sup> in the Book of Revelation.<sup>6</sup> Will you kindly read, Mr. Stanton, the seventeenth verse of the second chapter?"

"'To him that overcometh will I give to eat of the *hidden* manna, and will give him a white stone, and, in the stone, a *new name* written which no one KNOWETH, saving he that receiveth it.'"

"Here we have a fulness of meaning enshrined in the words '*name*' and 'KNOW,' as in Exodus vi. 2, 3. As the Rev. J. M. Wilson has pointed out,<sup>7</sup> the word, 'Name,' 'is

<sup>1</sup> *The Five Books of Moses*, a Lecture, p. 35.

<sup>2</sup> "Adonai, which, in the Hebrew, means, 'My Lord,'; in the Old Testament, it is used, exclusively, 'of Jehovah.'" It is "the name of the supreme Deity, in Phœnicia; and has become familiar to us, through the Greek tales about the beautiful young Adonis."—Lectures on *The Science of Religion*, by the Right Hon. F. Max Müller, Lect. iii. p. 118.

<sup>3</sup> See e.g., Gen. xvii. 1; xxviii. 3; xxxv. 11; xlviii. 3; "El Shaddai" is the Hebrew for "The Almighty One."

<sup>4</sup> Article "Pentateuch," in Dr. Kitto's *Biblical Encyclopædia*, Edited by W. L. Alexander, D.D., third Edition.

<sup>5</sup> "I am the Almighty" (Rev. i. 8). (Compare Isa. ix. 6.) "Before Abraham was, I AM" (St. John viii. 58).

<sup>6</sup> Jehovah-Jesus speaks, also, of His Own "NEW NAME," Rev. iii. 12, which He "will write upon" "him that overcometh."

<sup>7</sup> *Nature, Man, and God*, chap. iii. p. 204.

used in a wider sense than an *appellation* merely.'<sup>1</sup> 'It is employed in the sense of *Power, Manifestation, Glory, or a Work done by which character is made known.*' In this sense God was *not known*<sup>2</sup> to the Patriarchs. The meaning was exoteric to the Patriarchs and esoteric to Moses, to whom its inner or 'hidden' signification was revealed."

"The explanation you give," said Everard, "is philosophical, as well as Scriptural, and reconciles the *crux criticorum* in Exodus, with the passages in Genesis, on which the Higher Critics rely. I have here," he added, "an extract from a learned Jewish Commentator, Dr. Kalisch, which, with your permission, I will read to you": (Reads). "'Certainly the Sacred Name "Jehovah" had already been mentioned to the Patriarchs, yet only as an *uncomprehended* and unmeaning proper noun; the true and deep purport of this designation, as a descriptive appellate noun, indicative of the attributes and qualities of God, was not comprehended by them, but was revealed to Moses.'"<sup>3</sup>

"The quotation is an apposite one," said Mr. Winterton-Wide. "God revealed Himself to Moses (whose prophetic perception was different from that of the Patriarchs, and excelled it,<sup>4</sup>) under new and solemn circumstances,<sup>5</sup> as the Great I AM, or Self-Existent One, Faithful and True in the fulfilment of His promises. The name 'Jehovah' is expressive of God's *revealed* perfections. His unchanging faithfulness, in the fulfilment of His promises,<sup>6</sup> was about to be

<sup>1</sup> "If you consider His Essence, as separate, and as abstracted, from all His acts, you will not describe it by an *appellation*, but by a proper noun" ("*Nomen proprium*"), "which exclusively indicates that Essence."—*Guide to the Perplexed*, of Maimonides, translated by M. Friedländer, Ph.D., vol. i. chap. lxi. pp. 229, 230.

<sup>2</sup> "My name Adonai, I did not *shew* them," is the Douay (R.C.) Version. It is a literal rendering of the Latin Vulgate—("*Nomen meum Adonai non indicavi eis*"), but not of the Hebrew original.

<sup>3</sup> *Historical and Critical Commentary on the Old Testament*, pp. 103, 104.

<sup>4</sup> *The Guide to the Perplexed*, of Maimonides, translated by M. Friedländer, Ph.D., vol. ii. chap. xxxv. p. 171. "Sa perception n'étant point semblable à celle des Patriarches, mais plus grande."—*Guide des Égarés*, Maimonides, traduit par S. Münk, vol. ii. chap. xxxv. p. 278.

<sup>5</sup> See the *Annotated Paraphrase Bible*, of the Religious Tract Society, note (4), to Exodus vi. 3.—*Exposition of the Old Testament*, by John Gill, D.D., note on Exod. vi. 2, 3.

<sup>6</sup> St. James i. 17: "With whom is no variableness, neither shadow of turning."

especially displayed in Egypt, and He employs this significant title, as the God of Israel."

"Is there any antagonism," inquired Mabel, "between 'Elohim' and 'Jehovah'?"

"None whatever; the two Names are used together in the second chapter of Genesis—'Jehovah-Elohim,' 'the Lord God'<sup>1</sup>—and in many other passages of Holy Scripture. The Name 'Elohim,' as is correctly stated by one of the Higher Critics, though only in a footnote,<sup>2</sup> brings before us 'the God of Nature'—the Name 'Jehovah,' 'the God of Revelation.' The bracketing together of the names 'Elohim' and 'Jehovah,' brings home to us that the God of Israel was THE CREATOR of the Universe, and not a *local* God, as many of the Higher Critics pretend.<sup>3</sup> The Jews have such a feeling of awe for the Name 'Jehovah,' that they substitute 'Adonai' for it, and the vowel points of Adonai are put under it.<sup>4</sup> The Hebrew Philosopher, 'Maimonides,' says<sup>5</sup> of this Sacred Name that 'it was not pronounced except in the Sanctuary by the appointed Priests, when they gave the Sacerdotal Blessing, and by the High Priest on the Day of Atonement. The Majesty of the Name, and the great dread of uttering it, arises from the fact that it denotes something which is peculiar to God Himself, and is not found in any Created Being.' The Name 'Jehovah' is 'the most expressive Title of the Eternal and Self-Existent One.'<sup>6</sup> Dean Stanley points out, however, that 'it would have been deemed a sin, in the time of Moses and Samuel, of Elijah and Isaiah, to keep silence with regard to it.'"

<sup>1</sup> It is remarkable that the Awful Name is not used to, or by, *the serpent* in the Garden of Eden. Gen. iii. 1-5. It is dropped, and then (verse 8) resumed again, afterwards.

<sup>2</sup> Professor Driver's *Introduction to the Literature of the Old Testament*, chap. i. p. 13, note.

<sup>3</sup> M. Ragozin, for example. "There is a considerable difference between Polytheism and Heathen Mythology, on the one hand, and Monotheism, and Revealed Religion, on the other, which forbids us to determine the origin of Religious Writings by the Standard of the Indian Vedas and Purānas, or the different portions of the Zendavesta."—Professors Keil and Delitzsch's *Biblical Commentary on the Old Testament*, vol. i. p. 17, note.

<sup>4</sup> Professor Robertson-Smith's *Old Testament in the Jewish Church*, Lect. vii. p. 198.

<sup>5</sup> *The Guide to the Perplexed*, translated by M. Friedländer, Ph.D., vol. i. chap. lxi. pp. 226-230.

<sup>6</sup> Lectures on *The Jewish Church*, vol. iii. Lect. xiv. pp. 161, 162.



"The Book of Common Prayer," said Mabel, "distinctly refers to the name 'Jehovah,' in the Antiphon, 'The LORD'S NAME be praised.'"

"Also in the Litany, 'O LORD, arise and help us and deliver us, FOR THY NAME'S SAKE,'" said Mr. Winterton-Wide.

"Also in the concluding sentence of the 'general confession,'" said Everard: "'And grant, O most merciful Father, for Jesu's sake, that we may hereafter live a godly, righteous, and sober life, to the Glory of Thy HOLY NAME.' I have here," he continued, "two beautiful extracts from Professor Max Müller's *Science of Religion*, which I will read:<sup>1</sup> 'It was the worship of Jehovah which made the Jews a Peculiar People,<sup>2</sup> the People of Jehovah.' 'It was their faith in Jehovah that changed the wandering Tribes of Israel into a Nation.'"

"I should have mentioned," observed Mr. Winterton-Wide, "that in Babylonia a *knowledge* of the Secret or Ineffable *Name* of the Deity was a key to the *knowledge* of His inner Essence and Attributes, and conferred a power over him upon the fortunate possessor of it."<sup>3</sup>

"Are there any traces," inquired Mabel, "in the Religion of the Ancient Egyptians of the distinction between Exoteric and Esoteric Religions? The *People* seem to have been sunk in the deep mire of Polytheism and Animal Worship."

"The Ancient Egyptians had an Esoteric Religion, known only to the initiated, which taught that there was a Single Being, the sole Producer of all things, both in Heaven and Earth, the only True Living God, who existed from the beginning. He is a Pure Spirit, Self-Originated, Perfect in every respect, All-Wise, Almighty, Supremely Good. All proceeds from Him and returns to Him.<sup>4</sup> The gods of the Exoteric Religion were either his own personified attributes or personifications of natural phenomena, and more particularly of whatever is permanent and subject to fixed rules. Osiris, for

<sup>1</sup> Lectures on *The Science of Religion*, by the Right Hon. F. Max Müller, K.M., Lecture iii. p. 86.

<sup>2</sup> Deut. xxvi. 18.

<sup>3</sup> Professor Sayce's *Babylonian and Assyrian Manners and Customs*, chap. iii. p. 45.

<sup>4</sup> In the Pyramid of Unas it is said of the deceased: "Thou existest at the side of God."—"Papyrus of Ani," *Book of the Dead*, by Dr. Wallis-Budge, p. lxxxiii.



example, was *the Setting Sun*, who was slain by his brother Set, the personification of *Night*; and Set, in his turn, was overthrown by Horus, *the Rising Sun*. The Animal Worship, to which you alluded just now, originated in the belief that these animals were incarnations of the exoteric gods. The Supreme Being, Immortal, Uncreate, Invisible, seems never to have been represented by any material, even symbolical form.”<sup>1</sup>

“Do you think,” said Mabel, “that Moses was acquainted with the Esoteric Religion of the Ancient Egyptians?”

“It seems to me to follow,” said Mr. Winterton-Wide, “from the expressed statement<sup>2</sup> that he was ‘learned in all the WISDOM of the Egyptians.’”

“Then,” said Mabel enthusiastically, “Moses was a most fitting recipient of the Divine Revelation at the Burning Bush, having had such sublime conceptions of the Deity previously imparted to him.”

“Moses owed, no doubt, to Egypt a just conception of God; but let us not forget that Egypt also sheltered Israel from famine, and Jesus<sup>3</sup> from the sword.”<sup>4</sup>

<sup>1</sup> See Professor Rawlinson's "*Ancient Egypt*," in the *Story of the Nations*, § ii. 38; Professor Max Müller's *Science of Religion*, Lecture iii. pp. 101, 102; and Dr. Wallis-Budge's *Guide to the First and Second Egyptian Rooms*, at the British Museum, pp. 2, 5; Professor Sayce's *Primer of Assyriology* (Religious Tract Society). chap. iv. p. 92.

<sup>2</sup> Acts vii. 22.

<sup>3</sup> "Out of Egypt have I called My Son." When we examine Jewish Literature, we find that Exodus iv. 22, on which the passage in Hosea is based, was actually applied by the Ancient Synagogue to THE MESSIAH.—Edersheim, *Life and Times of Jesus the Messiah*, vol. i. book viii. p. 215; cited by the Bishop of London (Dr. A. F. Winnington Ingram, D.D.), in *New Testament Difficulties*, Second Series, p. 19.

<sup>4</sup> Canon Trevor, cited by the Rev. Samuel Manning, LL.D., in *The Land of the Pharaohs* (Religious Tract Society), p. 4.

## XXXVII.

### Everard and Mabel's Good-bye to Egypt.

THE train had passed the cotton fields on the borders of Lake Mareotis, and was rapidly approaching the outskirts of Alexandria, when the conversation, which had been sustained with so much animation from Tauta suddenly ceased. Preparations were made for alighting at the Terminus, the small hand luggage being placed in the most favourable position for removal to the *Argonaut*.

The most conspicuous object in Alexandria, known as "Pompey's Pillar," soon appeared in view, and the train, in a few minutes, glided into the Gare du Caire.

"At Alexandria," says Dr. Lunn's *Itinerary*,<sup>1</sup> "'busses will be waiting to convey Passengers and hand baggage direct to the Quay, for embarkation."

In this way the travellers passed tranquilly from the Railway Station to the Quay in front of the New Custom House. The *registered* luggage was conveyed to the Quay, quite independently of the travellers—an excellent arrangement.

Boats, with Dr. Lunn's name painted on them, took the travellers to the *Argonaut*, which was still lying at anchor where the travellers had left her. The boatmen were attired in picturesque costume, as before; and did not endanger the lives of their passengers by pulling and hauling at their legs! Alexandria is accustomed to *European* methods, and is, in this respect, an improvement on Jaffa.

The Captain of the *Argonaut*, greeted the travellers heartily on their return to the ship. The day was bright and balmy, in other words, thoroughly "Egyptian." The only disagreeable thing that the travellers took with them were mosquito

<sup>1</sup> P. 6.

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